

\$4-

Change and Challenge

A HISTORY OF
THE CHURCH OF THE BRETHREN

in

THE SOUTHERN DISTRICT OF PENNSYLVANIA

1940-1972



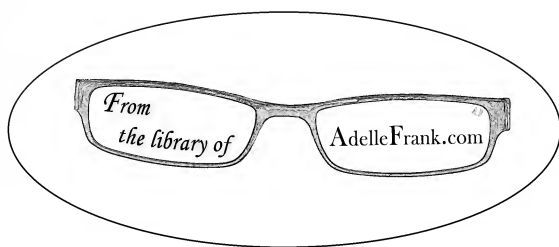
ELMER Q. GLEIM

Keith Espenshade

Best wishes from
Cher A. Glenn

Authorized by the 1972 Southern District Conference
History Committee

Norman F. Reber, Chairman
Elmer Q. Gleim, Editor
Paul S. Burkholder
William L. Gould
Harold S. Martin
J. Stanley Earhart, District Executive



PREFACE

Change and Challenge, the lead title of this history, aptly suggests the struggle of Southern District churches to maintain and expand their witness for Jesus Christ during the three turbulent decades since 1940. This is the year in which the book picks up the thread of history left by the previous district volume.

Perhaps the most significant among the many changes that challenged the Brethren during those decades was the mass transition from an agricultural or rural way of life to one based on jobs in industry and the concomitant impact of mass communications which eliminated the isolation of rural life. This volume is unique among Brethren church histories in that it seeks to interpret the impact of these and other trends on the life of the district churches. This interpretative treatment given in one of the sections of this volume is in harmony with recommendations made by the original continuing history committee to the district board in 1967.

The continuing committee also recommended a section on congregational histories. This section claims the most pages. Also in line with committee recommendation, major attention is given to district program and biographies of district leaders.

In the opinion of the undersigned committee members, this volume:

1.—Gives both religious and secular perspective to what has happened in the Church of the Brethren in the Southern District during the past three decades of crisis and shows what the churches have done to meet the challenge of change;

2.—Presents an analysis of movements and trends in recent district history. The Brethren Revival Fellowship and Brethren Service activities in local urban ministries are examples of the response of churches to widely-felt needs;

3.—Seeks to preserve a living history of the congregations during the three decades. This is done with consistency of style and continuity of events. The facts woven into these histories were gathered by the author and were then checked by the congregations to insure accuracy;

4.—Presents 225 detailed biographies of district leaders during the past thirty years of district history.

5.—Contains much near-to-home source material for church study groups and students of recent church history.

This committee notes with both deep satisfaction and sheer amazement that this volume will roll off the presses on the original 1973 schedule set by the continuing history committee to coincide with the 250th anniversary of the establishment of the Church of the Brethren at Germantown. The author, Elmer Q. Gleim, was on the original committee. Only his zeal and excellent qualifications and interest in the project made it possible to meet this schedule. The Continuing History Committee of the Southern District hereby pays tribute to the author for tremendous work well done and expresses gratitude to all who cooperated in this worthy endeavor.

Norman F. Reber, Chairman
Paul Burkholder
Harold S. Martin
William L. Gould.

INTRODUCTION

SOME HISTORICAL PERSPECTIVE

The writing and printing of history books in the Church of the Brethren is of rather recent origin. Early members of the denomination were reluctant to record what they said and did. **Minutes** of the first thirty years of the Annual Meetings are either very brief or nonexistent. Before 1854, Henry Kurtz began to make a collection of historical materials "for the benefit of our children". He never completed the work.

The Standing Committees of the Annual Meetings were reluctant to record the proceedings of their meetings. It was not until 1914 that it agreed to record its actions.

A request came to the Annual Meeting in 1895 for the privilege of collecting materials to publish a history. The history was to include a record of "the condition of the ecclesiastical world that made the inception of the Brethren Church a necessity; including the rise and progress of the church, its growth in numbers and religious works, etc."¹ The Annual Meeting authorized such a work, including biographical materials.

Although the Annual Meeting considered the formation of a Historical Society in 1898, no action was taken to form such an organization. Individuals were encouraged instead to undertake historical research.

The Council of Boards appointed a Historical Commission for the brotherhood in 1938. The Annual Conference approved the action of the Council of Boards in 1941. The same Annual Conference also authorized funds for the Historical Commission's work. It was not until 1945, however, that J. E. Miller announced to a General Board Meeting that a Brethren Historical Library had been started at Elgin, Illinois.

The recovery of American religious history really began in the 1930s. The volumes of William Warren Sweet and the notable productions of H. Richard Niebuhr, **The Social Sources of Denominationalism** (1929) and **The Kingdom of God in America** (1937), laid the foundations for the growth of written church history. The issuances of these and other works restored depth and variety to the story of the church and began to supplant the dogmatism which had characterized the telling of the story of religion in earlier decades.

The original Southern District history was the production of a committee which was first appointed in 1933. This committee was formed at the requests of the York First Church and the Upper Codorus Church. The District Conference responded to the requests by appointing E. S. Miller, Mrs. Annie Sheetz and Sudie Wingert to serve on the committee. In time, other district personnel became part of the team. W. G. Harlacher, M. E. Sollenberger and A. S. Baugher were other district workers who researched the first history. The committee compiled all available materials from the congregations for use in a written work. These materials were collected in the period from 1934 until 1940.

When the materials were gathered, the committee approached Dr. J. Linwood Eisenberg, of Shippensburg State College, to edit the materials for a printed work. The first history appeared in 1941 under the title, **History of The Church of The Brethren in Southern District of Pennsylvania**. It sold for \$2.00 per copy.

In 1960, a few members of the Falling Spring congregation requested copies of the Eisenberg history. This request was honored in 1965 when 500 copies of the history were reprinted. The reprinting was made only after a survey of the district determined the degree of interest in such a project. The reprinted volumes sold for \$5.00 per copy.

When the reprinted history appeared, the District Conference passed a resolution that "a continuing committee be named to put into action . . . the preparation of a volume which will bring the Southern District History up to date." The resolution was given to the District Board for implementation.

Many sessions of the District Board probed the nature of the projected history. The unanimous feeling among board members was that the history, while preserving data from the past three decades, must give considerably greater emphasis to interpretation and less to compilation. By 1967, the board appointed Norman F. Reber, Elizabeth Englar and Elmer Q. Gleim as a continuing History Committee.

One of the first responsibilities of this committee was to outline the nature of the projected work. The committee returned to the board late in 1967 with its report:

- 1.—A history shall be completed by 1973, the 250th anniversary of the founding of the Church of the Brethren in America at Germantown, Pennsylvania;
- 2.—The history shall, in part, be interpretative, highlighting trends, movements and thought within the district between 1940 and 1973; and
- 3.—We suggest the following broad outline:
 - a.—Roots of various trends within the church;
 - b.—Congregational growth and program;
 - c.—District activities, organization, policies and trends; and
 - d.—Biographical materials.

The District Board authorized the History Committee to seek for possible editors for the new work. At least eight persons were suggested, and the History Committee began the task of contacting them one by one. Although a few individuals showed interest in the undertaking, the weight of the task and the proposed time-schedule seemed too exacting. Finally, in 1972, the District Board authorized Elmer Q. Gleim to proceed with the work of gathering materials and editing them. Several individuals were added to the History Committee to assist in the work. The present volume has been prepared by the editor and read by Norman F. Reber, chairman, Paul S. Burkholder, Harold S. Martin, William L. Gould and J. Stanley Earhart, the Southern District Executive.

The substance of this work is the result of extensive research in church libraries, church minutes, personal records and letters, many city libraries of the district, district records dating from 1935, basic history volumes, the Historical Records Library at Elgin and interviews with many individuals. Many people have had a share in the production of this work, seeking to insure the accuracy of the statements and the records.

Much of the material in the book has also been documented to indicate the sources to the readers. The material is arranged in such a fashion that study groups may use the volume to seek to interpret the religious and cultural history of their own times. An attempt has honestly been made to place the events of the Southern District in a historical and cultural context, seeking to aid the reader to appreciate the roots of his own religious culture.

This is not an attempt to record names even though many personal records are to be found within these covers. The purpose of the author is to combine narrative with analysis and to provide depth and atmosphere to the events which are recorded. This is an attempt to restore rational history by recovering its connection with experience and by renewing its ties with literature. Most importantly, this work is an attempt to give per-

spective to what has happened to the Church of the Brethren during the past three decades of crisis.

Woodrow Wilson, himself an eminent historian, once reminded his readers:

"A nation which does not remember what it was yesterday, does not know what it is today, nor what it is trying to do. We are trying to do a futile thing if we do not know where we came from or what we have been about."



LIST OF ILLUSTRATIONS

Map of the Southern District, Frontspiece	
Church of the Brethren Sign, xii	
Galen C. Kilhefner, 25	
Donald M. Snider, 26	
Levi K. Ziegler, 27	
Stewart B. Kauffman, 29	
Harold Z. Bomberger, 30	
Virginia S. Fisher, 35	
J. Stanley Earhart, 37	
Ron H. Rowland, 45	
Walter A. Keeney, 52	
L. Alson Bohn, 53	
Wilbur Brenner Stover Memorial, 56	
Sara Swartz, 58	
Dr. Paul S. Hoover Family, 59	
Lois Jean Patel, 59	
Dr. Roy and George Pfaltzgraff, 60	
Mary Ann Kulp, 62	
Philip M. Kulp, 63	
Benjamin and Nelda Sollenberger, 64	
Men's Work Sign, 89	
College Entrance, 95	
Dr. Morley J. Mays, 100	
The Brethren Home, 106	
Warren Eshbach, 107	
Harvey S. Kline, 110	
Children's Shelter Home, Carlisle, Pa. 112	
J. Earl Dibert, 130	
Price's Meetinghouse: Antietam Congregation, 157	
Ministers of the Back Creek Congregation, 159	
Upton Meetinghouse, 161	
Shank's Meetinghouse, 161	
Brandt's Church, 163	
Belvidere Church, 164	
Joseph M. Baugher and James Oberdick, 165	
Paul Ritchey, 165	
Chestnut Grove Church, 168	
Noah and Lillie Sellers, 168	
Black Rock Church, 169	
Charles and Mary Beth Bieber, 170	
Boiling Springs Church, 171	
J. Albert and Mary Cook, 172	
Buffalo Church, 173	
Galen H. Brumbaugh, 176	
Carlisle First Church, 178	
Newton L. Poling, 180	
Chambersburg Church Moderators, 181	
Chambersburg Church, 182	
Floyd H. Mitchell, 184	
Codorus Church, 187	
Jimmy R. Ross, 188	
Dry Run Church, 190	
The Hade House, 191	
C. Lowell Gearhart, 192	

Ministers of the Falling Spring Congregation, 193
Farmers' Grove Church, 194
Greencastle Church, 197
J. Richard Gottshall, 199
Wayne A. Nicarry, 199
Hanover Church, 202
Roger L. Forry, 202
Huntsdale Church, 204
Lanta A. Sholley Jr., 205
Knobsville Church, 206
Roger E. Markey, 207
Present Knobsville Church, 208
Bermudian Meetinghouse, 209
Wolgamuth Meetinghouse, 209
Glenn Julius, 210
W. G. Harlacher, 210
Stanley G. Barkdoll, 210
J. Leon Swigart, 211
Miller's Meetinghouse, 212
Mohler's Meetinghouse, 213
Bunkertown Church, 216
Free Spring Meetinghouse, 216
Oriental Meetinghouse, 218
Forrest B. Gordon, 219
Madison Avenue Church, 220
W. Owen Horton, 222
Upper Marsh Creek Meetinghouse, 223
Gettysburg Church, 227
Merlin G. Shull, 228
Union Church, Mechanicsburg, 230
Mechanicsburg Church, 232
William L. Gould, 233
Mount Olivet Church, 235
John R. Shenk, 237
Jacob L. Miller, 238
Yorkana Church, 239
New Fairview Church, 240
New Fairview Ministers, 242
Newville Church, 245
Richard A. Grumbling, 246
Ministers of the Pleasant Hill Congregation, 247
Paul K. and Martha Newcomer, 248
Pleasant Hill Church, 250
Wildasin Schoolhouse, 250
Beaver Creek Meetinghouse, 251
North Codorus Meetinghouse, 251
Original Pleasant View Church, 252
Pleasant View ministers and wives, 253
Pleasant View Church, 254
Ridge Church, 256
Rouzerville Church, 258
LeRoy E. Plum, 260
Shippensburg Church, 262
New Freedom Meetinghouse, 264
Shrewsbury Meetinghouse, 265
Henry E. Miller, 267

Wendell H. Sweitzer, 267
Sugar Valley Church, 267
Peter Long Barn, 270
Three Springs Church, 271
Tuscarora Church, 274
Olive Branch Schoolhouse, 275
John W. Sellers, 275
Latimore Meetinghouse, 277
Mummert's Meetinghouse, 277
Hampton Meetinghouse, 277
Trostles Meetinghouse, 278
East Berlin Meetinghouse, 278
Upper Conewago Ministers, 279
Waynesboro Church, 284
Samuel H. Flora Jr., 285
West York Church, 288
York First Church, 291
Curtis W. Dubble, 294
Ralph Z. Moyer, 295
Second Church of the Brethren, 296
Roy C. Myers, 300
Joseph M. and Bessie May Baugher, 302
Milton M. Baugher, 302
Carl Leon Baughman, 303
Dr. Everett G. Beckman, 303
Paul S. Burkholder, 306
Robert L. Cocklin, 307
Oliver Wayne Cook, 307
George Detweiler, 308
Zola Detweiler, 308
Edwin Eigenbrode, 310
Elmer Q. Gleim, 313
John Vernon Grim, 315
John R. Herr, 318
Oscar L. Hostetter, 319
J. Ronald Mummert, 329
Beatrice M. Myers, 330
James N. Poling, 332
G. Book Roth, 334
Madeline W. Roth, 335
L. Anna Schwenk, 335
John F. Sprenkel Jr., 338
Goldie Sterner, 339
William Wayne Tritt, 341
Mary Volland, 341
M. Guy and Naomi West, 342
Mark A. Wildasin, 343
Map of the Southern District, Black Flysheet

Personal pictures have been contributed by the individuals themselves. Many church pictures were photographed by Oscar L. Hostetter and contributed for use in this volume.

CHAPTER ONE

GEOGRAPHICAL AND CULTURAL INFLUENCES

THE NATURE OF THE DISTRICT

The Southern District of Pennsylvania consists of forty congregations scattered through nine central and southern Pennsylvania Counties. Seventy-two percent of these congregations are located in York, Cumberland and Franklin Counties. York County has thirteen congregations and Cumberland and Franklin Counties each has eight. Juniata and Adams County each has three congregations; Perry County has two; Fulton, Clinton and Union Counties each has one congregation. This wide scattering of Church of the Brethren congregations creates travel problems for many members of the church even in this day of improved highway systems.

Several church groups in the 1880s raised concerns about the difficulties they faced in traveling to meetings. At one time, the Southern District was a part of a region which extended from the Susquehanna River on the east to the Allegheny Mountains on the west. Originally, it was known as the "Middle District", the first district of the denomination to be formed within the Commonwealth of Pennsylvania (1861). In 1889, the Duncansville Church petitioned the Annual District Conference for a separation of the Middle District of Pennsylvania into two parts. This petition was not granted.

In 1892, a petition came from the Codorus congregation seeking a division of the district for the sake of convenience. The Middle District was divided in this year. Eleven congregations were included in the portion which became Southern Pennsylvania. In 1893, Perry, Buffalo and Lost Creek registered with the Southern District to bring the total number of congregations to fourteen.¹

When the division came, no effort was made to establish definite boundary lines. The Missionary Association of the Antietam congregation (Waynesboro) forwarded a request to the District Meeting in 1911 to fix definite boundary lines. The first effort to determine such lines was made in 1919 when a representative from the Middle District met with the Southern District in the Mechanicsburg Church. He suggested that

"the eastern limits of the Counties of Fulton, Huntingdon, Mifflin, Center, Clinton and Potter shall be, when confirmed by the Middle District of Pennsylvania, the boundary between the two districts." This decision was made on October 29, 1919 and was restated in 1921.

In 1919, the following congregations were enumerated in the Southern District: Antietam, Back Creek, Buffalo, Carlisle, Chambersburg, Codorus, Falling Springs, Hanover, Huntsdale, Lost Creek, Lower Conewago, Lower Cumberland, Marsh Creek, Perry, Pleasant Hill, Ridge, Sugar Valley, Upper Codorus, Upper Conewago and York First Church.

The region defined as "Southern Pennsylvania" is marked by geographic diversity. It is pervaded by beautiful, fertile valleys and dominated by rocky ridges and worn-down mountains. The area has lowlands and highlands, wooded glades and rich pasture lands. Numerous rivers and streams force their ways through mountains and around hills. Brethren have characteristically followed these river valleys to develop a style of life centered about the farm and the farm village. Limestone valleys provided a powerful magnet for early Brethren settlers.

The district stands on the edge of the Commonwealth's "Pennsylvania Dutch" lands. Its boundaries reach to those regions where the original German settlements began to blend with the Scotch-Irish communities.

The section described in this volume was not opened to colonization until near the middle of the eighteenth century. The earliest settlements were made near the sources of the Marsh Creek by the Scotch-Irish in 1740. Early land claims were also made in the Cumberland Valley near the sites of Shippensburg and Carlisle and in the Juniata Valley close to Newport. York County had pioneer populations as early as the 1720s.

The Germans and the Scotch-Irish who settled near Newport were removed by Provincial authorities in 1742 at the request of the Indians. These settlers were forbidden "at their highest peril" from settling on these lands.² When a general exodus of Brethren from eastern Pennsylvania occurred in the 1740s, many began to enter the valley of the Conococheague. This stream rises in Adams and Franklin Counties and runs a distance of eighty miles through the Cumberland Valley into the Potomac river. A list of early permanent settlers in the vicinity of Waynesboro carries the names of George Martin and John Mack (1751-1752).

The period from 1740 to 1750 was a time of searching for lands. The influx of German people reached a peak about the middle of the eighteenth century (1749-1754). An estimated 31,000 Germans entered Pennsylvania at this time. Christopher Sauer, in his *Germantown Zeitung*, estimated that 2,000 Germans died at sea in these crossings. Many of those who survived came into central Pennsylvania in search of farming lands.

Some of these German immigrants followed the Monocacy road which ran through York County (1739) and then turned south toward Maryland and Virginia. Others came into the Great Valley which arches across eastern and southern Pennsylvania. These people of German background followed the outcroppings of limestone and the trail of the black walnut in making their settlements. The Scotch-Irish people pushed into the slate lands where springs were more plentiful and wells not so hard to dig. The rich Susquehanna lands provided a powerful lure for the Brethren.

The Southern District of Pennsylvania is comprised of counties which continue to blend agriculture with industry. In 1960, eight of the nine member counties were predominantly rural in their population composition. Even the mountainous counties have valleys which are devoted to farming and small industries. There are no large cities in the district. York, with its 50,000 population, must be regarded as a medium-sized city.

The larger communities of the district continue to promote their farmers' markets to demonstrate the continuing interest of the people in rural pursuits. Many Brethren continue to sell their produce through such markets. In 1941, a national writer described the community of York in these terms:

"York is an even-running, conservative, medium-sized manufacturing town in the rich agricultural area of southern Pennsylvania . . . The big problem on Saturday nights in York is to find a place to park one's car, for farmers come in from all the surrounding countryside and change it from a manufacturing to an agricultural metropolis."³

THE URBAN-RURAL STRUGGLE

Brethren, like many other Americans, continue to prefer the open countryside or the small town as a place of residence. The belief that we are becoming increasingly urbanized may be a myth encouraged by the United States Census Bureau measurements. The Bureau's definition of "urban" claims that 650 or more families constitute a "city". Such a definition scarcely justifies the belief that the nation is moving toward crisis-prone congestion. The entire population in the area comprising the Southern District of Pennsylvania scarcely equals the population of the city of Pittsburgh.

About twenty-eight percent of the people of York County are concentrated in an area about the community of York, the largest community in the Southern District. Chambersburg and Carlisle are next in size with about 17,500 persons each. It is quite proper to claim that the Southern District represents a blending of rural and urban features. It is clear the people of the district prefer to pursue urban-type economic activities but choose to avoid the crowdedness and anonymity of large city life. The agrarian values of the earlier Brethren heritage are still important. Brethren continue to settle in areas where they may have identity, participation and space.

A survey by Dr. Robert Eshelman in 1951 reported that fifty-seven percent of the congregations of the Church of the Brethren remained in the open countryside. The eastern region of the United States had fifty-five percent of its churches in the rural areas. In the eastern region of the United States, sixty-three percent of the churches were in settlements of 5,000 or less.⁴

The report is clear in defining the Brethren as rural in outlook. The Church of the Brethren in 1946 was a denomination also of small congregations. One-sixth of the membership was worshipping in small congregations, many with less than 120 members.⁵ An estimate of the residence of the Southern District membership places sixty percent of the Brethren in small towns or in rural areas and sixty-seven percent of the congregations in rural-oriented areas (1970).

While Brethren may continue to long for agrarian values, they have found they cannot return to the era of the 1920s. The Great Depression brought a blow to the kind of ruralism which once centered about the family and enterprising individualism. During the depression years (1929-1935), many people turned from the farm to the factory for economic security. The depression also brought large-scale organization to industry, labor and government and provided Social Security for most people. Under the impact of such change, the Brethren have turned to a deeper reliance upon industry.

All of this has brought decisive change to Brethren beliefs and practices. The culture in which Brethren develop their beliefs has changed from a highly authoritarian and rural one to a decidedly democratic and industrial one. The daily social experience of the Brethren has also changed from almost complete isolation from non-Brethren on the job, in the school and in the community to almost full participation with non-Brethren on the job, in the school and in the community.⁶

A survey of *The Gospel Messenger* pages in the decades between 1920 and 1940 shows an increasing concern for the preservation of rural life for Brethren. In the minds of many persons, the Brethren style of life was identified with rural life. This concern was created in part by the increased use of the automobile. The Annual Conference of 1909 advised the membership "not to purchase nor use (automobiles) at all as our property under the present conditions". Only six years earlier some congregations had given their members the privilege of using surreys.⁷ The chief objection to the purchase of an automobile was the excessive cost. By the 1920s, however, the automobile and improved roads made rural isolation a thing of the past. An accelerated migration to the cities was a sign of the times.

A Rural Life Movement was organized in the nation in 1908 when Theodore Roosevelt appointed a Country Life Commission. Some leaders of the Church of the Brethren identified themselves with this movement. M. R. Zigler, Dan West, I. W. Moomaw and others were pioneers in the development of Town and Country Convocations. Edward K. Ziegler

became a spokesman for "Country Altars" and the preservation of the farm family. These Brethren were alarmed that members of the denomination were moving to the city at a rate twice that of the entire population of the United States.⁸

The increasing industrialization and improved transportation facilities of the society produced a highly mobile population. The result has been a vast dislocation of the population. Such social instability stands in sharp contrast to the stability of earlier decades. Jesse D. Reber commented that such mobility "has made it increasingly difficult for a sectarian church to follow its members".⁹ In the 1930s, the abandoned church edifice became a familiar sight. A query appeared before the Annual Conference asking for help for decaying churches.¹⁰ The 1925 Annual Conference acknowledged that some churches were weakened through the shifting conditions of the people.

The Southern District felt the impact of shifting populations. A personal letter of 1940 from the Boiling Springs congregation said in part: "... you know that we have suffered greatly from the movement of people away from the community". Even till this day, congregational directories carry the names of many members under a non-resident listing. A hurried survey of some district church directories reveals such exotic and unusual addresses as Blacksburg, Virginia; Issaquah, Washington; Scarboro, Maine and San German, Puerto Rico. The mobility of modern populations has created an unstable Brethren population in many areas of the district. Some churches have profited from the mobility and others have suffered.

Such mobility has not been simply spatial but it has also been social. There is an increasing mobility within the class systems of America. Once it was customary — almost obligatory — to marry within one's own religious faith and one's own class. This condition broke down so that it was not unusual for people to marry both outside of their class and their religion. This resulted in one more step toward the weakening of the controls exercised by religion over the life of the people. It also resulted in the breakdown of sectarian forms of religion and the development of more ecumenical views of religious life.

Many people within the denomination regarded the city as a threat to civilization for many years. Some recalled that the Book of Genesis declared the first city was begun by the first murderer (Gen. 4:17b). Some historians have traced the tensions of the 1920s to the conflicts in feelings between the older, rural, Anglo-Saxon Protestant America and the newer, urban-oriented America.¹¹

The Church of the Brethren gradually made its entrance into cities. The Germantown Church (1723) and the Philadelphia First Church (1813) were forerunners of city congregations within the denomination. It was Wilbur B. Stover, born in Southern Pennsylvania, who began to work as a missionary in Philadelphia and Germantown (1892-1893).¹² He regarded this work as essential preparation for his career in foreign missions.

Within the Southern District, the Waynesboro Church (1871), the York First Church (1895) and the Hanover Church (1899) were begun before the turn of the century. The vision of early district leaders in selecting cities as opportunities for work has often been commended. It must be remembered, however, in each instance the church was established about a nucleus of Brethren who had moved to the community. It was an instance of the church following the people and not primarily a case of the church seeking to evangelize the city.

If the Southern District of Pennsylvania has had difficulties with church extension into urban areas in recent decades, part of this difficulty stems from the urban-rural tensions. The city requires a ministry which must be creative and resourceful as it seeks to minister to people whose life-style is geared to machines, clocks and deadlines. The nature of the ministry must change from a part-time work to a continuous, daily service. The Church of the Brethren has shown some reluctance in undertaking the problems of the city ministry. The rural ethics of the Brethren have led them more easily and naturally into a concern for conservation of the soil or the feeding of people. When Civilian Public Service began, the Church of the Brethren turned to such agrarian interests.

THE QUALITY OF LIFE

Members of the Church of the Brethren are committed to a faith which has been deeply personal. The denomination's background in pietism and the rich evangelical traditions caused Brethren to be concerned with the inner spiritual experiences of many. Personal piety and purity of life have been keystones of the good life. In many ways this goodness of life has received practical expression in service to one another. The quality of such individual life has been reinforced and encouraged by personal prayer, intensive Bible study, the development of well-established convictions and a day-to-day loyalty to the person of Christ.

The Brethren ideal has been a perfectionist ethic. For many years the denomination has accepted the ideal of Christ, "Be ye therefore perfect even as your Father which is in heaven is perfect (Matthew 5:48). This perfectionism has been explicit in such ideals as peaceful human relations, love for one's enemy, compassion for all human needs, temperate living and the simple life. One modern theologian surveyed the traditions of the Church of the Brethren and defined such qualities as humaneness, humanness and peace as basic to Brethren practice.¹³

There has always been a sense of urgency about making this faith relevant to the age. One senses this urgency when Vernon F. Schwalm advised the delegates of the 1953 Annual Conference: "The doctrine of the simplicity of life needs a modern interpretation for our day".¹⁴ In this same year the conference itself went on record:

"we become so obsessed in our generation with the problems of men and of nations that we tend to obscure the personal element in the Christian religion."

Brethren, like other church people, sense the threat which modern society makes against a way of life which remained moderately stable for generations.

During the 1900s, America changed from a community-centered society to an urban-centered one. As the rural Protestant made his way to the metropolis, he began to sense an incongruity between the older Protestant ethic and the changing social order. Complaints were frequently expressed by members of the district's Standing Committee members concerning the breakdown of the family. The ideal of cooperation was replaced by a hardheaded competition in an evolving business economy. A relatively stable life was becoming rootless and many of the old landmarks were beginning to disappear. The older ideal of self-reliance, so useful in a pioneering era, gave way to reliance on group conformity and authority. The personal encounters of the small town were superseded by a faceless society in which the meetings were frequently impersonal and inconsequential.

The Christian Church has not been able to resist acculturation completely. In far too many ways it reflects the age in which it lives. On

the other hand, there are facets of the Christian faith which must be maintained against the drift of any age. One of these features is the conviction that the individual is important in himself. The church has rightly protested the developing paper identity so familiar in an age which reduces the individual to a number on a card or a picture on a badge. The tendency to reduce everything to a monotonous sameness violates the right of every individual to his own uniqueness. Faced with the pressures of a contradictory society, the layman is forced to find ways to make his religion more meaningful. The older Christian ideal of a person who lives by the spirit of Christ clashes with the more dominant social ideal of a person as a congenial, sociable, adjusted person who tries to please everyone. The older educational ideal among the Brethren that a person must discover a sense of values and a perspective for life as well as skills for work clashes with the more recent trend to train for a job alone. The older social work concept which viewed every person as one for whom we must show concern clashes with the later ideal which regards the poor and the unfortunate in terms of case studies only. In all such instances there is a loss of the sense of integrity among men.

Fortunately there has been a revival of the lay ministry. The Christian church has begun to discover the lay ministry as an essential work of the church. The World Council of Churches reported in 1954:

"one of the greatest tasks of the church today is to grasp clearly the significance of the lay ministry in the world."

As early as 1942, the Laymen's Movement For a Christian World was urging lay people to pledge themselves to exert their strength in building Christianity into the everyday life of the world.

The recent emphasis in the Christian church on lay renaissance is not really new to the Quakers or to the Brethren. Students of these denominations long recognized that laymen have played significant roles within the life of the denomination. The Anabaptist heritage emphasized the voluntary community similar to the New Testament community. In the early church, the laity (laos) were the whole people of God and the clergy (kleros) were the whole church of God. There were no distinctions of rank in the very early church. Among early Brethren there were also no distinctions of rank. The Reformation principle of the priesthood of believers denoted the equality of all men in the Christian community, clergy and laity alike. Lay responsibility has always been strong with those who follow the Anabaptist tradition.

The Changing Conception of the Church

The Church of the Brethren had its origins in the independent sect movement of the German Enlightenment. It took its rise at a moment when there was a new emphasis upon reason in religion. The theologians of the Enlightenment began to give a practical turn to religion. This was a period in church history in which church leaders and philosophers were separating themselves from the past and were encouraging men to think for themselves. The Church of the Brethren was born at a time when Pietism stressed the emotions and the Enlightenment accented reason.

For many years the Church of the Brethren identified with the "withdrawing sects" and tried to keep itself separate from the world. One Lutheran authority traces the word "sect" (secare) to its Latin meaning of "to cut" or "to be separated".¹⁵ Some sectarian groups have been content to remain quietists and to keep aloof from political associations. Other Anabaptist sectarians, however, wished to see change in the social order as well as in the church. The Church of the Brethren belongs to the latter group of Anabaptists who wished to carry the Reformation to its logical conclusion: to effect change in society.

As the denomination moved from Germany to America, it began to borrow heavily from many evangelical traditions. Its sermons and expository preaching stood in the Methodist tradition. Its prayer meetings and house meetings were influenced by early Pietist practices. Its emphasis upon the experience of the believer is Congregational and Calvinistic in origin. Its peculiar stress on membership stands in the Anabaptist and Baptist traditions.

The German-speaking membership of the church settled in communities of believers in America and remained isolated from the main currents of political and social life. As late as 1852 it was necessary to conduct Annual Meetings with a bilingual clerk. Many congregations of the Southern District conducted their worship services in the German language until the turn of the twentieth century. The peculiar practices, beliefs and language of the Brethren set them apart as sectarians in the eighteenth and nineteenth centuries.

No doubt, on a numerical basis, the German immigrant has had more to do with the multiplication of denominations than any other people. This may be related to the fact that the German waves of immigration extended over several centuries. The ethnic and cultural differences of these people, and their tendency to create their own communities, became a source of the dividedness of American Protestantism. One historian claims that the "plain sects" who came to Pennsylvania could remain intact only by withdrawing. In doing so, they tended to draw more attention to themselves than did the Lutherans or the Reformed Germans who entered into the affairs of state.¹⁶

The earliest stages of church government among the Brethren witnessed the strong leader type of influence. Most Brethren continue to remember charismatic leaders of earlier periods. Reuel B. Pritchett once reported that a survey showed the denomination's heroes for the eighteenth century included Alexander Mack Sr., Peter Becker, Christopher Sauer Sr. and John Naas. Brethren heroes of the nineteenth century were James Quinter, D. L. Miller, Henry Kurtz and John Kline. For the first half of the twentieth century, those best remembered among Brethren were D. W. Kurtz, Otho Winger, Henry C. Early and Wilbur B. Stover.¹⁷

As a sectarian group, the Brethren found compelling warmth and communion in their associations with one another. They continued to maintain their sectarian characteristics by preserving a pacifist stance in a war-like world. Most Annual Conference resolutions begin by recaling the historic peace position of the denomination. On other occasions, the sectarian qualities have been preserved by maintaining agrarian interests in a developing urban culture. For many years the denomination has been able to maintain its separation from society by distinctive practices, an exclusive membership policy and an insistence on conformity to its own heritage.

The church of former years, like other denominations, was content to offer its services to those who belonged to its fellowship. Whenever Brethren spoke of "the Church", they meant "the Church of the Brethren". Much of this attitude has persisted among some members to the present time. In the late 1940s and early 1950s, the "dress question" continued to be an issue for some Brethren of the district. About three decades ago, a letter to one of our District Executives requested a pastor with this qualification: ". . . we want our little church to stay as plain and as separate from the world as we can".¹⁸

Kermit Eby noted in 1962 that the Church of the Brethren was losing its designation as a sectarian group.¹⁹ The Pietism, which held to an optimistic view of man, made the Brethren very tolerant and open to acculturation. Others saw the Church of the Brethren as continuing some of its sectarian qualities in the face of a militaristic society.²⁰

If the Church of the Brethren retained some sectarian characteristics, it has also viewed itself as part of the universal church. The North Manchester Conference on "The Nature and Function of the Church", warned:

"We must change our communities or they may change us . . . we must more fully Christianize them or they may de-Christianize us".²¹

At one time the various denominations regarded themselves as competitors. This competition may even have encouraged some denominational growth. However, in more recent decades, the denominations have seen the need for Christian cooperation. A speaker at the Annual Conference expressed this need in this manner:

"To be in the body of Christ is to be in fellowship with all whom he has accepted . . . We must congregate to become the congregation of his people."²²

Such cooperation has become a witness to the words of Jesus: "You are my disciples if you have love for one another."²³

The moderator of the Brethren Church, meeting in a conference in Linwood, Maryland, made this observation about the Christian Church to his own denomination:

"Distinctive faith and practice, independence and freedom of action certainly cannot and will not be hindered by the honest practice of brotherly good-will and cooperation."²⁴

The church of recent decades has been engaged in a struggle to re-define its mission. It has sincerely tried to avoid the over-emphasis of the sectarian, individualistic definitions of earlier decades. Leaders have begun to say that it is not enough simply to add names to the church membership rolls in order to preserve the institution. The church must become involved in all of man's relationships. The church must become concerned about the world whom God has chosen to reconcile to himself in Christ.²⁵ The emphasis has turned toward an inclusive church with a universal appeal. The conversation has changed from the church as a gathered fellowship to the church as a scattered congregation.

In the past thirty years the Church of the Brethren has changed its emphasis. In a sense, the denomination prior to 1940 was offering a protest witness. Other Protestant denominations conducted a similar prophetic criticism of the world around them. The sectarian quality of the Brethren led them to protest against developing militarism, the growing complexity of life and the erosion of moral life. One writer of the 1940s described the church as timid and generally unmilitant.²⁶ It was not forthright in its dealings with the social injustices and the disorders of society. The church generally felt too little responsibility for the character of the social order.

With the explosion of World War II, the Church of the Brethren was compelled to take a more positive witness for its principles than it had done in the past. It began to work in cooperation with others in order to maintain the very principles it held sacred. The emphasis turned from sheer protest to social action in the form of Brethren Service and Community Rehabilitation. Many of the Peace Churches led the way for other denominations to become more deeply concerned about an activist faith in the face of mounting world needs.

Low Religious Vitality

The Christian church in America showed strong numerical growth following World War I. Between 1926 and 1944, church membership showed more than a thirty-two percent increase. The rate of increase was considerably greater than that of the U. S. population.²⁷ A chart of

the growth of the Church of the Brethren in the United States indicates how it showed reasonably healthy growth until 1940:

Year	Membership	Gain	Average Gain Per Year
1900	73,795	—	—
1906	76,547	2,752	458
1916	105,102	28,555	2,855
1926	128,392	23,290	2,329
1934	154,169	25,777	3,222
1940	176,908	22,739	3,789
1950	186,201	9,293	929
1960	200,217	14,016	1,401
1970	182,614	-17,603	-1,760

Statistics of themselves do not always give a complete or accurate picture of the state of affairs within the Church. However, the Hershey Annual Conference (1927) recognized that there was a "lethargy of many people in our nation in recognizing the Lordship of Jesus". The conference encouraged every congregation to establish evangelism as a special aim for the year 1927-1928.

The Church of the Brethren was finding itself in a new world. A new generation was turning to the philosophers and economists for answers to their problems. John Dewey and his fellow-philosophers were preaching a heady trial-and-error pragmatism, science was on the upswing in the nation and there was a gradual dissolution of traditional and dependable ways. The "Great Farm Exodus" since 1940 may well have exceeded in influence the great migratory waves of earlier human history. People with rural-orientation were compelled to confront other values.

The older Protestant values were confronted with values associated with the Catholic and the Jewish faiths. In the earlier part of the twentieth century, one of the largest immigration waves of American history struck the nation. Between 1900 and 1915, 14,500,000 people, mostly from Southern Europe, entered America. In 1910, one-seventh of the total U.S. population had been born abroad. The homogeneity of the American population began to break down.

The American Catholic community for many years lived apart from the mainstream of American life. This aloofness was based partly on the hostility directed toward the Catholic and partly on the tendency of the immigrants to cling to their Old World customs. The "immigrant invasion" and the appeal of industry brought Catholics and other ethnic groups to positions of strength in the American society. The growth of cities and the rise of industry converted the society into a pluralistic one. So long as society was dominated by Protestants, the insularity of the Protestant life was not so apparent. When new groups began to assert their strength, Protestants found life was changed for them. The American society was rapidly growing secular, urban and pluralistic.

These changing conditions of American life produced a period of intense intolerance. The reemergence of the Klu Klux Klan, chiefly in small communities, became the symbol of the age's bigotry. The Scopes' Trial in Tennessee was the culmination of the Fundamentalists' attempts to protect religion from the incursions of science.

At the same time, a religious bias against peoples from Southern Europe formed the grounds for restrictive immigration laws. In 1923, President Coolidge noted in his State of the Union address: "America must be kept American." He meant the nation must be kept Anglo-Saxon, white and Protestant. The United States Immigration Commission in 1911 created a detailed report of forty-two volumes to "prove" that the

new immigrants from the Mediterranean and Slavic lands were inferior to the old Nordic stock.

The Twenties in American social and religious history have long been recognized for their laxity of manners and morals. Some historians explain this by claiming the people were reacting to the restrictions and the self-sacrifices of the war years (1914-1918) and to the reform movements which accompanied the Progressive Movement of earlier years.²⁸ Years of self-denial were followed by years of self-expression. One may catch a glimpse of the problem as it affected the Church of the Brethren. Laxity in church discipline was one of the items of business before the 1935 Annual Conference.

There was a temptation in the church and in society to resort to stricter legal pressures to enforce conformity in thought and behavior. "Blue Law" advocates were pressing their demands before many state legislatures in 1921. Some church members began to look for "authoritative statements" on various issues, including war and peace. In 1926, a request came from the Southern District of Pennsylvania seeking a reaffirmation of the fundamentals of the Church of the Brethren.²⁹ The query before the Annual Conference was inspired by "a general neglect and discarding of daily prayer and the wearing of the prayer veil".³⁰ The same query complained about the practice of receiving members into the church fellowship while they continued to be members of secret organizations. The social custom of kneeling for prayer was being abandoned; sisters bobbed their hair and wore jewelry; and the holy kiss was in danger of passing as a form of salutation.

When Martin Grove Brumbaugh, a member of the Church of the Brethren, became Governor of the Commonwealth, he wielded his veto power right and left. He objected to 211 bills in the first session of the General Assembly and 198 in the second session during his tenure of office (1915-1919). In his Inaugural Address, Governor Brumbaugh made it clear he felt there were already too many laws on the statute books. He insisted that legislation is not the way to cure the social, economic and political ills of a society.³¹

The Church of the Brethren, tempted in recent decades by the authority of legislation, has consistently refused the use of such power. In 1922, a request came before the Annual Conference asking for an endorsement of the various doctrines listed on "The Brethren Card". This brief statement of practices and beliefs long published in **The Gospel Messenger** failed to receive the endorsement of the conference. The question was referred to the Tract Committee without adoption. The same conference made it clear that no church board or committee has the right to endorse any doctrinal position "when the church has not put itself on record on the doctrine involved".³²

Some congregations sensed an opponent in the Theory of Evolution and raised a query about it before the 1929 Annual Conference. The query asked about the propriety of teaching such a theory. The reply from the conference was that it was "only a theory". The reply further stated:

"Neither should we ask for legislation against any of these theories, for it would have little effect on the teaching of them."³³
The Church of the Brethren has consistently turned away from the practice of making legalistic pronouncements within recent decades.

In the nineteenth century some church fathers tried to make the **Minutes** of the Annual Meeting binding on members. This effort also failed. The spirit of investigation and honest criticism have kept open the door for new light. So even in matters of conscience, the denomination has decided that it cannot legislate for the individual. The Conference Resolutions of 1951 stated:

"We deem the overruling of conscience wrong. We therefore cannot legislate for the conscience of anyone, but we plead with our people to break with the war system at the point where their consciences, enlightened by the New Testament, compel them."³⁴

The Church of the Brethren also began to find it needed to change its methods of sharing the Christian Gospel. For many years, the evangelistic program of the denomination centered in "evangelistic meetings." In some measure, these meetings were a reflection of the influence of revivalism on the denomination. Revivalism had been a feature of religious life in New York, Massachusetts and Pennsylvania at the beginning of the nineteenth century. One must not discount the influence of this method, for it gave rise to such reform movements as Abolition Societies, Missionary Associations and Temperance Leagues.³⁵

As many congregations practiced revivals, however, the weaknesses of the method became apparent. They often generated interest and enthusiasm which did not endure. They apparently were emotionally-toned, sometimes exhibitionistic, and too often purely seasonal.

Levi K. Ziegler and Galen Kilhefner issued a joint paper as Regional Executives in 1945. This paper discussed the importance and the place of evangelism in the life of the denomination. The paper was written because much criticism was then being directed against revivals by members of the church. In reply, these executives wrote:

"Those of us who have grown up in the Church of the Brethren will hardly agree that the meetings we attended were the the unduly emotional type.

"But let us not think that evangelism is primarily method; it is more a matter of spirit than of technique, and the final results will depend largely upon the power and the blessing of God."³⁶

In recent decades, complaints have been raised against the seasonal and occasional type of church evangelism. Very justly these people claim that the evangelistic service has not contributed to the growth of the district or the brotherhood. In spite of the denomination's stated preference for evangelism, the results would seem to indicate the denomination has not really been evangelistic. The figures on church growth seem to indicate evangelistic efforts have not brought many people into church membership. A statement in the Church of the Brethren Leader says:

"Even though the church must continue to witness to and evangelize individuals, it must recognize the limitations of this method in bringing about changes in the power structures that affect the masses of people."³⁷

A review of the gains of the brotherhood and of the district over the past few decades would seem to show there is cause for concern:

Year	Brotherhood Membership	District Membership
1940	173,783	7323
1950	185,088	8611
1960	200,217	9636
1970	182,614	9519

The period through which we have come is one which has seen nineteenth century values shaken and shattered. The cult of science has given rise to a secular faith which has led to the questioning of all things previously held sacred. Organized religion has steadily retreated from the strong position it once held in the political, social and moral realms. The factors which have brought change have compelled some Christian leaders to speak of "the new search for new patterns of Christian witness."

On occasion, someone will suggest a return to values formerly associated with the rural Brethren life. An article entitled, "Brethren in the New World"³⁸ does just this. It calls for productivity, thrift, sobriety in

living and physical strength, all born from the fact that as "a people we still have some of our roots in the soil."

Martin E. Marty, a contemporary theologian, in an assessment of the denomination, made this observation:

"Wherever you serve, you must major in your particularities. We are not interested in how much like everybody else you can be. Rather, we want you to know what salt, what leaven, what color, what texture you have to present to the whole of Christendom . . . You have an influence all out of proportion to your membership. This can continue. If you are distinctive and intelligible, you are in business."³⁹

SOCIAL AWAKENING AND COOPERATION

The period between the Civil War and World War I was one of decisive change for America. As the nation became more urban it also underwent cultural change. New discoveries in the various sciences led to the theory of evolution and created a crisis in men's thoughts. Liberalism and Fundamentalism made their appearances in religious circles at the same time. Fundamentalism appeared about 1875.⁴⁰ Liberalism took its rise with John Fiske's volume, *Outline of Cosmic Philosophy* (1874).

American Christianity has always displayed some degree of diversity. The American continent was settled by sectarian and ethnic groups which had difficulty in winning acceptance in their own lands. Dissent and diversity became characteristics of American life. The temperament of religious life was often a reflection of the temperament of the political life. In the late eighteenth and early nineteenth centuries, interdenominational cooperation was frequently practiced. A survey of the congregational histories of this volume will disclose how often the churches of the Southern District shared union church houses with other denominations. Such cooperation corresponded to an era of good feeling in national politics.

This spirit of cooperation gave way to a period of sectarian controversies at a time when sectionalism was rife within the nation. Doctrinal debates were common in public halls and schoolhouses. Coarse invectives sometimes filled religious journals and controversy over denominational differences was carried into the pulpit. These controversies aided in the promotion of church and state separation in our century and led to serious problems of church and state in education.

Fundamentalism began when the American Protestant churches rejected Moodyites revivalism in favor of social reform.⁴¹ It was an outgrowth of Evangelical Protestantism, a form of Christianity widely prevalent in the nineteenth century. A literalistic interpretation of the Scriptures was adopted by its followers. Primary importance was given to individual conversion, most frequently as a crisis experience. The Protestant ethic of hard work, thrift, piety and sobriety were a part of this religious culture. The Fundamentalist continued to cling to the view of the Reformers that the visible church is a community which is the custodian and expositor of the Bible.

Liberalism represents a resurgence of Christianity in a new direction. It tried to approach problems in the spirit of openness, tolerance and with the desire to follow truth no matter where it led. It rejected the undue emphasis on individual morality and began to stress, in addition, the individual's social responsibilities. If Fundamentalism emphasized individualism, Liberalism emphasized equality and gave impetus to the developing American Progressivism of the early twentieth century.

As the nation grew wealthier, the conservative forces in religion adopted a doctrine of stewardship to meet the problems. Conservative forces in Christianity turned to instruction and worship as their primary business. To the more unfortunate persons of the community there was an additional obligation to provide charity and evangelization.⁴² The religious progressives felt this approach was not sufficient: they began a call for a Social Gospel.

The Social Gospel was a liberal movement of the early decades of the twentieth century with pacifism as a central core. Charles M. Sheldon actually helped to promote knowledge of the Social Gospel by his best-selling book, *In His Steps*. This book alone was highly influential in inspiring a desire for reform in Society. Walter Rauschenbusch, in his volume, *A Theology For The Social Gospel* (1917), forwarded the view that it was social sin that was most devastating to morality, whether in the form of war, oppression or intemperance. He felt man must make a frontal attack on the Kingdom of Evil in order to build the Kingdom of God.

The Social Gospel movement eventually was superseded by the movement called Neo-Orthodoxy. Under Reinhold Niebuhr, Neo-Orthodox contenders continued many of the elements associated with the Social Gospel. The movement stressed the tendency of man to fall prey to pride.

Progressivism in American life reached its floodtide about 1812. By this same year, the Fundamentalist dissociated himself with the Liberal's views and stood at sword's point with the social reformers. The term "Fundamentalism" was coined about the year 1910 to define those who opposed the Social Gospel movement. Fundamentalism began to resort to a "list of fundamentals" or "essentials" to test the validity of Christian experience. In 1909, twelve booklets appeared under the general title, *The Fundamentals*. The reader could not miss their meaning. To be a Christian one must accept without reservation five points of view—the inerrancy of the Scriptures, the Virgin Birth of Christ, the physical resurrection of Christ, the Substitutionary Atonement and the imminent Second Coming of Christ. Nearly 3,000,000 copies of these booklets were published and distributed.

The controversy which developed between Fundamentalism and Liberalism simply accented the brokenness of American Christianity. The struggle between these two religious points of view came at a time when many forms of intolerance were rife within the nation. It occurred also at a time when small-town and countryside Protestantism was being vigorously assaulted. By the end of the 1920's, the Fundamentalist and the Liberal succeeded simply in antagonizing each other so that each developed his own colleges and seminaries. Christianity continued to give the impression that it was both diverse and divided.

An official recognition of the Social Gospel was symbolized by the formation of the Federal Council of Churches of Christ in America in 1908. The social awakening of religion had now been given an ecumenical form in *The Social Creed of the Churches* adopted by the Federal Council of Churches of Christ in America. This paper was the Methodist social creed. Opposition to the Council was furious. The Fundamentalist groups opposed it so intensely that William Jennings Bryan, himself a religious conservative, was persuaded to speak in favor of the newly-created council. He supported the council in 1919 in a speech before the Baltimore Ministerial Union and endorsed its work.

For a period of many decades the issue of liberal versus fundamental was raised by Ministerial Boards in various Southern Pennsylvania congregations. A letter of 1941 raised the question, "Is he fundamental or

liberal?" when a candidate was proposed for a pastorate. Many lay leaders remained suspicious of any attempt to apply the Christian message to such areas of life as politics, business or international relations. There were also suspicions lest a pastor might be inclined to "ride a doctrinal hobby". Most pastoral candidates were thoroughly interviewed concerning their theological views before any recommendations were made to congregational councils.

The National Council of Churches of Christ in America was officially constituted on November 29, 1950. Twenty-nine denominations and eight interdenominational agencies met with the delegates in the constituting convention at Cleveland, Ohio.³⁴ Dr. Norman J. Baugher, General Secretary of the Brotherhood Staff, became a vice-president of the Council in 1960 and continued to serve in this capacity until 1966. The Church of the Brethren was committed to inter-church work whether at the local or the international level. A report of 1966 stated:

"The percentage of Church of the Brethren ministers employed on staffs of Councils of Churches was the highest of fifteen denominations surveyed."

In 1948 the World Council of Churches held its first meeting in Amsterdam. This meeting was called "the greatest gathering of Protestantism since the Reformation". The Council was formed to bring together the various forms of church cooperation already in existence. Gustave Weigel said of the Council that it is "a most interesting phenomenon because it is the modern Protestant's impressive attempt to overcome the inner drive toward fragmentation."

At the time the Fundamentalist groups had their beginnings, some people among them expressed the hope for an organizational structure which could bring them into a united body. The one organization which has an undisputed claim to leadership in the Fundamentalist movement was organized in 1919 as the result of numerous war-time conferences. It is known as the world's Christian Fundamentals Association, and was organized by such persons as Reuben A. Torrey, Amzi C. Dixon and William Riley.⁴⁴

The tendency toward division has never been fully resolved among the Fundamentalists. Most, however, identify themselves with two large blocs: The American Council of Christian Churches (ACCC) formed in 1941, or the National Association of Evangelicals (NAE) formed in 1942. These organizations are clearly the Fundamentalist counterparts of the National Council of Churches of Christ in America. The ACCC has been most militant against the National Council and often meets at the same time and in the same city for its conventions. It often conducts protests and picketing activities against the NCC and its program.

In recent years the National Association of Evangelicals has become outspoken on national and international affairs. It does not actively fight the National Council of Churches. In 1964, for example, the NAE called for strong civil rights legislation and for the desegregation of all of its member churches.⁴⁵ Delegates from forty different conservative denominations were told that the day is past when the Evangelicals can remain isolationists from the ecumenical movement. In 1959, Dr. Carl Henry, editor of **Christianity Today**, pointed out a weakness of the Evangelical movement: "it has lost too much of the passion for Christian unity."⁴⁶

A comparison of the Evangelicals with modern Liberals reveals the two groups are edging closer to each other in many areas, including social action and personal salvation. The Evangelicals have called for more action against poverty and the Council of Churches of Christ in America has called for more concern about personal salvation. The Church of the Brethren has sent representatives to the meetings of the National

Association of Evangelicals. Harold Z. Bomberger, Harold S. Martin, William L. Gould and J. Richard Gottshall have attended such meetings.

The movement toward cooperative Christianity is an effort to discover the common faith and life of Christians everywhere. The effect is to break down the barriers which have often isolated Christians from each other. The experiences of World War II awakened Christians to the fact they are one and that this unity transcends political ideologies or national boundaries. The problems of war-prisoners, of refugees and of reconstruction served to elicit a deepened sense of world-wide community among Christians. In a real sense, the war revealed the church as the only true world community.

Many sincere people have discovered Protestantism has been too nationalistic, too sectarian and too individualistic in its approach to world problems. Christians are discovering they can appreciate the common Christian core in the faith of others without sacrificing their own denominational heritage. If we were all the same, what could we possibly contribute to each other?

CHAPTER TWO:

CONFERENCE, REGION AND DISTRICT

The Annual Conference is the gathering in which Brethren exchange their views and conduct the business of the denomination. Representatives of the districts and the congregations gather to discuss vital issues confronting the church. It is a conference for everyone. All age groups, all social classes, all kinds of professional and lay people meet on a plane of equality to conduct the affairs of the denomination. Such is the interest that attendances frequently number ten thousand or more persons.

The conference is unique among church gatherings because of its ability to involve so many people in the decision-making processes. It is democracy at work, the "Brethren Town Meeting." H. L. Hartsough once commented upon its uniqueness:

"Brethren do not realize how unique is our plan for Annual Conference. Likely there is not another church group in American Christianity in which everyone of its members is urged to attend its conference. It is just this which has maintained a fellowship rather than developing hierarchy . . . The conference becomes a democratic family conference."¹

The editor recalls an incident from the floor of the conference which illustrates its nature. There had been some division of opinion concerning an issue which appeared for discussion. One delegate suggested that the matter might be presented to each congregation for a vote. At this point, Dr. Calvert N. Ellis reminded the delegates that the Church of the Brethren is a representative democracy and not a pure democracy. The final authority on all matters relating to the life of the brotherhood is invested in the delegate body of the Annual Conference.

The conference has generally been marked by a high degree of informality, a great warmth of fellowship and considerable freedom for individual expression. The church has practiced participatory democracy many years before the current age discovered it. The good moderator of the conference does not need to rely heavily upon Robert's Rules of Order. Members of the church are given a hand in managing their own religious destinies. This right gives the individual an increased sense of worth.

As the denomination increased in size and began to extend its ministries, some modifications came into the nineteenth century practices. At one time in the history of the church all members in attendance at the conference had the right to vote. The Standing Committee in the 1800s was elected only after the Brethren arrived at their meeting places.² No official action was taken to grant credentials to delegates until 1919. Since the late nineteenth century, the Annual Conference has been a delegate conference.

The Church of the Brethren belongs to the congregational form of church government. Congregationalism began to flourish wherever Christian people discovered the individualistic implications of the Protestant Reformation. The first Congregational Churches in New England developed a system of government under laymen because there was a shortage of ministers. Each congregation was self-contained with the right to elect its own minister and to conduct its own affairs.

In similar fashion in Colonial America, early Brethren churches were autonomous. The need for fellowship between the members of the congregations led to interchurch meetings. It was this visitation among early Brethren which helped to preserve the unity of the church. Only when Count Zinzendorf threatened this unity by calling for German Synods in eastern Pennsylvania in 1741 and 1742 did the Brethren organize their Annual Meetings.

The Annual Conference through the years continued to exercise a consolidating influence upon the life of the denomination. In the early 1800s, when Brethren were living in isolated communities, the Annual Meeting provided an occasion for bringing them together. D. L. Miller once commented upon this characteristic:

"The social feature of the meeting does more to unify our people and to bind them together in the bonds of love and peace, in the unity of the Spirit, than does the business of the conference."³

A Committee appointed to study the Annual Conference reported in 1968 that the conference is of major importance in the life of the church. One of the reasons given for this importance:

"it serves as a means of building unity, fellowship, and understanding among Brethren as laity and clergy, age and youth, urban and rural people trying to discover the mission of the church in today's world."⁴

The same report defined the conference as "the highest legislative authority in determining the polity of the church. It is the final source of appeal in adjusting difficulties and in solving problems which arise in the church." Little by little the Annual Conference assumed an authoritative role until the churches looked to the conference for the kind of corporate decisions which would direct the life and work of the brotherhood.⁵ In more recent decades, however, the conference has resorted to a rule by love rather than by law. Earlier conferences answered queries by saying: "Considered that this is not agreeable with the Gospel and should not be done."

In recent decades the conference has been more permissive with respect to congregations. It has more often suggested than prescribed. One now frequently reads in the *Minutes* such statements as these: "The recommendations for local churches are suggestive and permissive only." In many instances the Annual Conference has ruled on a matter after it has become accepted practice among many congregations.⁶

The query, a time-honored method of the church in seeking for the truth of a matter, has been widely used by congregations and districts. The term "query" suggests a method of asking for the correctness or propriety of an action or belief. This method has been extended into the

twentieth century from the nineteenth as a method of forming church policy. It is now regarded as "a very slow and laborious method of receiving information or effecting any desired change."⁷ The 1967 Annual Conference recommended a sharpening of queries by research and a study by local districts. If a satisfactory answer cannot be found, then the query shall be sent to the Annual Conference.

The delegate body of the conference is composed of representatives from the districts and the congregations. The district delegates comprise the Standing Committee of the Annual Conference. This body of delegates nominates, studies queries, recommends responses to queries and acts in cases of discipline and controversy. Since 1968, each district has been permitted one Standing Committee member for each 7,000 members or fraction thereof. Members of the Standing Committee are chosen to serve for a two-year period. They may not be reelected to this position until four years have elapsed.⁸

The Southern District has regularly selected ministers and elders to represent it at the Annual Conference Standing Committee sessions. Out of the ninety-three representatives who have served from 1940 until 1971, eighty-seven of these have been ministers. The Standing Committee rules were not changed to permit lay representation until 1954. The Southern District Board took action to permit lay representation at a meeting held on September 6, 1958. Since that decision was made, only six lay persons have represented the district as members of the Standing Committee. This distinction belongs to Naomi West (1961), Cyrus G. Bucher (1961), Dr. John R. Herr (1964), Goldie (Baugher) Sterner (1965), Ronald H. Rowland (1968, 1969) and Stanley Baugher (1969).

Members of the Standing Committee have regularly received words of instruction from the conference moderators. In 1962, the district delegates received this assignment from moderator Nevin H. Zuck:

"The function of the Standing Committee of our Annual Conference has been and is a very important one, but I warn you at the beginning it does involve work—and hard work! There are rewards, however, and you will find them as well. The particular assignment I would like to make immediately is this one: At the opening session of the conference, we share with the delegate body our report on 'The State of the Church'. You will have to help us here by telling us what is and what is not happening in your district and in the churches of your area."⁹

For many years the time and place of the meeting of the conference was under study. Originally, Annual Meetings were subject to the call of congregations. Later, state districts and regions were accorded the honor of entertaining these sessions. In 1940, the brotherhood was divided into zones. Since there were five zones, a conference came to a zone once every five years. In more recent times, the number of brotherhood zones has been reduced to three.

No Annual Meeting has been held in the Southern District since 1912. In fact, the last conference held in the Commonwealth was at Huntingdon in 1944 in the midst of World War II. In the history of recorded conferences, seventeen have been conducted in the Southern District (1779-1912). Seven of these were in York County; four were held in Franklin County; three were in Cumberland County; two were in Juniata County; and one was held in Adams County.¹⁰

When the Annual Conference last met in the Southern District, it convened at York (1912). At this meeting, the question was raised concerning meetings held in fair grounds or in theaters. A request came to locate the Annual Meetings on grounds dedicated to religious assemblies or in cities where auditoriums with good acoustical properties were available.

"The shifting of the meeting places of the Annual Conference from barns to city and auditorium has been indicative of the shift of our population toward the small town and the city."¹¹

The 1968 report on the **Nature and Organization of the Annual Conference** suggested four major purposes for the Conference: 1).—To implement the life, work and mission of the church in the world; 2).—To legislate on important issues to further this purpose; 3).—To inform the delegates and participants on issues before the church; and 4).—To provide opportunity for inspiration and fellowship.¹²

Over the past three decades the Annual Conferences have wrestled with four major areas of the church's life. These may be summarized under the word "Reorganization", "Identity", "Involvement" and "Change." The fact that most of these concerns arose from queries would seem to suggest that these have also been problems for local congregations as well.

REORGANIZATION

The question of the reorganization of the church bodies at all levels actually arose from problems related to Home Missions. The financial distresses of many churches during the depression years and the need for uniform practices in support of these churches brought forth a query from Virginia. The Harrisonburg Church requested a study to coordinate the denomination's Home Missions efforts. A committee of three was appointed to undertake the work. This committee was convinced that the total program of the church needed to be studied. In 1943, the Harrisonburg Church submitted a second query for 'the simplification and integration of the overall organization of our church'.¹³ A Committee of fifteen spent several years in surveying the total church organization of the Church of the Brethren.

The Committee of Fifteen presented its report with a plan to reorganize the church's life from the brotherhood level to the congregational level. A new General Brotherhood Board, composed of commissions, was legally instituted on March 1, 1947. The brotherhood was divided into regions and districts were entrusted to District Boards. An Elders' Body functioned in an advisory capacity to the District Board and the conference. This plan of organization, finally adopted in 1948, recommended congregational reorganization. Such reorganization did not come as a mandate but purely as a suggestion. Many district churches responded by altering the pattern of their church organization to conform to that of the brotherhood.

As a result of the report by the Committee of Fifteen, the field program of the Church of the Brethren was inaugurated by the employment of Regional Secretaries. In 1960, the Annual Conference adopted a proposal for the gradual reorganization of the brotherhood into eighteen administrative districts by the year 1970. The number of districts was actually reduced to thirty in 1967 and to twenty-four in 1971. Some people think the church spent too much time in organization. This attitude was reflected in the moderator's address of DeWitt L. Miller (1964) when he told the delegates the basic needs of the Brethren are "more theological than moral, more spiritual than organizational."

IDENTITY

In the past three decades, the Brethren have been perplexed by the problem of their own identity. Repeatedly members of the church have discussed the "Brethren image". The term "identity crisis" was coined in 1962 to describe the personal problems youth were having in their youth

culture with self-understanding.¹⁴ This term has also been ascribed to institutions as they search for meaningful mission to a changing world.

The name "Church of the Brethren" was officially adopted by the denomination at its Des Moines Conference in 1908. At that time the church decided to eliminate the term "German Baptist" from its name inasmuch as the denomination was no longer distinguished by its language. When the brotherhood returned fifty years later to Des Moines to observe its 250th anniversary, "being Brethren" had taken on new meanings. The church became aware that it was only a segment of the Church of Christ and that it must begin to find its mission in the universal church.

Finding a name and a mission became a matter of basic honesty. No longer could the denomination be properly known as "the plain church" or "the Dunker sect". Nor was it proper to identify some Brethren as "the little church". A strong Brethren Service program during and following World War II established the Brethren as a service denomination. A reporter for an Orlando (Florida) newspaper in 1947 described the denomination as a people who have "been engaged since 1940 in an all-out relief and rehabilitation effort 'round the world." When the delegates met in the Colorado Springs Conference, they deliberated on how a church with distinctive practices and beliefs and a strong loyalty to the past could speak to the present age.

A query before the 1956 conference asked for a study of the theological implications of the church's program.¹⁵ A study committee recommended a special conference on **The Nature and Function of the Church**. (1957). When delegates heard the recommendation, some feared lest any such theological study might break the Brethren precedent of "no creed in religion". Others responded that there are theological implications in what the church does and that program determines theology more than theology determines program.

The 1957 report suggested that formal statements and pronouncements on public issues should be given a theological base. The Brethren Service Committee responded with a classic statement containing Biblical and theological perspectives (1959). A paper on anointing placed this traditional service in a theological setting (1963). Boards and committees at the brotherhood and district levels were encouraged to place their goals and programs in terms of theological meanings.¹⁶ The Southern District joined with the Eastern and the North Atlantic Districts in theological discussion groups in Harrisburg, Elizabethtown and Huntingdon. All of these measures were meant to assist the church in discovering its own theology.

There is a mistaken assumption among Brethren that the current stress on theology is new. In the history of the Church of the Brethren much stress has been given to theology. **The Gospel Visitor** of Henry Kurtz is chequered with doctrinal discussions. Brethren largely adopted the core of beliefs used by Evangelical Protestants of the nineteenth century. In the present period of questioning and the rise of rival philosophies, there has been a revival of theological concern throughout the Protestant world. Indeed, one competent theologian estimated that this period of creativity in theology can only find its match by returning to the sixteenth century.¹⁷ The Church of the Brethren has been seeking to renew the church by returning to a clarification of its own faith and to a fresh appreciation of the nature and mission of the church in the world.

It became apparent from the numerous discussions and meetings that "there was no unanimity of opinion as to where we stand in the various Christian traditions".¹⁸ The differences which often arise between Brethren center in the question of the mission of the church. The differ-

ences pivot on such questions as the nature of the message which the church has to deliver, and what attitude it should adopt and what action it should take in a world that is facing change at disconcerting speed.

The denomination is presently engaged in bouts between those who wish to stress the oneness of Christians around the world and those who wish to preserve the Christianity which has been traditionally identified as "Brethrenism". In his moderator's address, "Let Us Break Bread Together" (1960), Edward K. Ziegler expressed the view of those who wish to be part of the universal church. What supremely matters, in this view, is that Christianity shall be expressed in the Kingdom of God and not through independent church groups.

"If this means that we lose our personal, even our denominational life that it may be part of the larger life of Christ's Church—so be it." This was the first time such a view was openly expressed at an Annual Conference.

There are others who believe the future of the church lies in merging with other groups. One of the resolutions of the 1951 conference proclaimed:

"The Dunker sect has become a denomination, its separation having been transfigured into an ecumenical concern for the oneness of all believers in Christ."¹⁹

Those who held to this view met opposition when the Annual Conference voted down the recommendation to join with the Consultation on Church Union (COCU).

Another point of view distrusts the institutional church. Followers of this position seek to promote the Church as an agent of change in society. The belief exists that people have glorified the institutional church, enforced conformity, and have lost redemptive salt and light. The emphasis for these Brethren is on less formal and less organized Christian forms. Dale W. Brown, the 1972 Annual Conference moderator, observed on one occasion that the church's unity must be found in mission and *koinonia* and not in bureaucratic structures.²⁰

Other members have been designated Neo-Brethren. They believe the denomination dare not lose its distinctive values—values not found in other denominations. A booklet entitled, *Why Brethren?* by Wayne Zunkel, calls for a return to an emphasis on the simple life, tolerance, peace witness and the absolute love ethic. These Brethren believe such honored practices and ideals of the past can be transposed into valid use for today's situations.

Norman J. Baugher addressed some churchmen of the eastern part of the United States on the nature of the Church of the Brethren. He observed:

"My impression is that we are a minority group, developing many of the characteristics of other churches, but trying to hold doggedly to a few particular convictions and to a style of life and churchliness which we identify among ourselves as 'Brethren'".²¹

Some Brethren find hope for renewal in the traditions of "the Believers' Church". A conference of church leaders at Louisville, Kentucky in the late summer of 1967 brought twelve denominations together to discuss their common heritage as members of the Believers' Church. The American heritage is basically one in which the Believers' Churches filled the vacuum which resulted when Europe's state churches failed to become established in the New World. This Scripturally-based heritage is relevant for contemporary life, according to many leaders of the Church of the Brethren. The conservative magazine, *Christianity Today*, noted that the concept of the Believers' Church is a welcome antidote to the unbiblical individualism that has infected American evangelism.

Perhaps Dr. Calvert N. Ellis is correct: the denomination is only part way along the road from a sect to a church (1963). The Church of the Brethren continues to manifest some sectarian qualities. On the other hand, it has also shown some characteristics of a church. It recognizes values in the culture around it. It has increasingly delegated responsibility to professional leadership. It has stressed education and has developed rituals in worship. These are clear marks of a church. In order to further its own goals it has learned to cooperate with other institutions in society including the United States Government.

The Church of the Brethren has fostered diversity of life and thought. The "State of the Church" address of Dr. M. Guy West, a district pastor, made this point clear. In 1968, Dr. West made an earnest appeal to the Annual Conference delegates to meet dissension within their ranks with dialogue and not diatribe. He noted that without "differing points of view we tend to become complacent." Dr. West saw the majority of the members of the church confident about the church's future and its renewal.²²

INVOLVEMENT

Slowly the Christian Church is being discovered as universal. Leaders have turned aside from the Scriptures which emphasize division and have accepted the Scriptures which stress unity. The denomination has turned toward the ecumenical movement since this is the strongest movement of the day on behalf of the universal church.

Leaders of the Reformation four centuries ago were also involved in an attempt to understand the nature of the church.²³ They were trying to recover the church from an authoritarian hierarchy which held the true church in a "Babylonian captivity". Many people see the present ecumenical resurgence as a recovery of the Protestant spirit. Some have even dared to predict that the trend toward church unity and interchurch cooperation may be one of the most significant events of the entire twentieth century. Although Protestantism has frequently been criticized for its denominational diversity, one must never forget that the ecumenical movement is really the product of Protestantism.

For many years the average layman had very little appreciation for the movement toward church unity. It was regarded as a special topic for clergymen. A laymen invented the term "ecumaniac" to describe the obsession of some clergymen. No matter what the attitude of laymen has been, ecumenism is a fact which Christians must confront in the twentieth century. A peculiar force of the time, the trend toward interchurch fellowship and cooperation has affected Protestants, the Eastern Orthodox Church, the Old Catholic Church, the Coptic Church and the Roman Catholic Church. When John Oliver Nelson spoke to the Brethren in 1954, he reminded them: "God confronts us in this century with the coming together of Christians."

In 1950, the most prolonged discussion of the conference centered about a Standing Committee recommendation to send delegates to the constituting convention of the National Council of Churches of Christ in America. Although most of the opposition arose from the Eastern zone of the brotherhood, the recommendation passed by a vote of 544 to 130. Efforts have been made to force the Annual Conference to reconsider its relationship to the Council of Churches, but so far these efforts have been fruitless. The denomination has committed itself to a policy of cooperation with other church bodies.

Concerning the developing mood within the church, a report by Standing Committee delegates to the District Conference observed:

"As one tries to feel the pulse of the Church of the Brethren at a great Annual Conference, one feels . . . we are moving out of an era of withdrawal into a period of great challenges. We see these are too big to face alone and are joining with consecrated Christians of other communions to help bring to bear on the problems the combined Christian witness of all of us. . . ."24

There has been a steady minority resistance to the denomination's cooperation with other denominations at local, national and international levels. The Southern District of Pennsylvania, in conference at Antietam in 1965, sent a query asking the Annual Conference "to consider again whether or not the Church of the Brethren should remain in the National Council of Churches".25 In 1966, the Annual Conference of the denomination asked for a study of the church's relationship to the National Council of Churches.

As a result of the national study, the denomination reaffirmed the church's "resolute and profound commitment to cooperation with our brethren in Christ through local, state, national and world councils of churches."26 The 1968 study committee recommended continued affiliation and budgeted support for the National Council of Churches. The committee report also recommended that the church should explore the possibility of ecumenical affiliation with other groups of the Anabaptist tradition.27 In keeping with this recommendation, on several occasions Harold S. Martin, Harold Z. Bomberger and William L. Gould have represented the denomination at conferences of the National Association of Evangelicals.

The crucial test of the ecumenical spirit is whether it can be given a community expression. Churches cannot practice the spirit of openness toward others if they continually refuse fellowship to the various Christian peoples within their own communities. In 1958, the Church of the Brethren expressed its openness toward others: "we will seek to develop congregations which are inclusive of all people in our communities".28 Seven years before the denomination extended the privilege of participation in the traditional Brethren Lovefeast and Communion to members of other evangelical faiths. In 1958, the denomination went on record as approving the acceptance of members of other evangelical faiths by letter without rebaptism.29 In adopting such a reciprocal membership policy, the denomination took another step in the direction of becoming a church. A church is by its very nature inclusive and emphasizes the universal features of the Christian Gospel. In contrast, a sect is exclusive and appeals basically to the individualistic and ethical elements of the Christian faith.30

The Annual Conference has also reflected another aspect of a maturing church. The denomination decided to turn to the world with its witness. The "world" has customarily been a thorny issue for many members of the denomination. The Brotherhood Board spent three years in planning a special emphasis which appeared in 1965 as "Mission One". By adopting a program in which the church turned to the world, the denomination reversed an attitude which it held for many years of withdrawing from the world.

The Manchester Study Conference of 1960 said:

"We must accept living in the world, but we must not accept the world as it is. We are called to be God's instrument for transforming it, changing, improving, and redeeming it through the power revealed in Jesus Christ."31

The conviction grew upon the church that its missions cannot be performed solely within the walls of the church. The Lordship of Christ must extend over all of life and it must seek to make "the kingdoms of this world

become the kingdoms of our Lord and of his Christ" (Revelation 11:15). Reports to the conferences began to insist that the church must bring its gospel to bear upon such areas as the liquor industry, the military interests, slums, obsolete housing, advertisement and mass media.

The conference of 1967 followed the theme, "God Loves The World So . . ." Throughout this conference an attempt was made to help the church to look to the world which God loves. The appeal for openness and awareness were frequently heard in speeches from the rostrum and the floor. In his Bible Hour addresses, Dr. Dale W. Brown touched upon the central theme:

"God loves the world so the curtain of the temple which separates the Holy of Holies from the rest of life has been torn in two. It was the death of Jesus Christ which shattered the barriers between the temple and the profane—that which stands outside. The curtain has been ripped between the sacred and the secular, the supernatural and the natural. God made the world."

The movement toward unity with others is not confined to the Church of the Brethren alone. A number of forces have been at work in our world to bring the churches together. A central feature of the Social Gospel movement in the early twentieth century was the church's witness to the world. The church has rediscovered its responsibility for the redemption of society as well as the redemption of individuals in the society.

Many sensitive Christians have felt the sharp clash between the brokenness of the Christian churches and the consistent appeal of the Scriptures for unity (Gal. 3:28; Eph. 4:4-6). How can a divided, broken church be of any real use in a divided world? Churches began to repent of their brokenness.

CHANGE

Although every age has witnessed some degree of change, the past few decades have been conspicuous for the speed with which change has come. The Church of the Brethren has been sensitive not only to the changes occurring in the world, but also to the changing patterns of its own total life. The discussions on organization, identity and involvement have come about because of the pressures of a rapidly changing world. When the church questions the nature of its own mission, it is confronting the pressures of change. In the process of discussing its own mission, the church has gradually lifted itself above sectarian discussions to the question of the nature of God.

Repeatedly within the past thirty years leaders of the church have pointed to the changes which the denomination was facing. Rufus D. Bowman warned in 1944: "Our Brethren Heritage Is Threatened",³² He deplored the passing of such practices as the reading of Matthew 18 prior to baptism and the tendency of Brethren to go to war. He deplored the presence of inactive members on church rolls and the neglect of the doctrine of non-conformity.

The Gospel Messenger editor in 1959 made this comment about change in the church:

"Though the nature of the business of the church has changed through the years, much of it has focused on the visible evidences of the church rather than upon the mission of the church. In earlier years we spent time discussing the 'outward evidences' of the church such as dress of the church members, musical instruments in the church, and related items. More recently we have spent time discussing the organization of the church: committees, commissions, boards,

their relationships, methods of electing deacons, responsibilities of elders, etc."³³

The emphasis of the church in earlier years was upon what individuals should believe. In more recent years, the emphasis has fallen upon the machinery of the church.

Similar changes have occurred in other areas of church life. Women are now permitted to be ordained to the full ministry. The church recognized the vital role which women have played in the life of many congregations and has taken steps to treat women with a greater degree of equality.³⁴ The position of the elder has also declined as the professional ministry has grown. The Annual Conference of 1967 took action to phase out the office of elder.

The transition of America from a rural nation to an urban one has had its effects upon the church. Traditionally, the Church of the Brethren has been rural in background. By 1953, however, there were deep concerns about the survival of the rural church. Although seventy-four percent of the congregations remained rural in 1954, there was a growing interest in the strategy the denomination should use in confronting the urban challenges. A decade of growth created alarm because there were so many small churches within the denomination.

In foreign lands, the church was compelled to surrender its paternalistic policies. The policies of foreign missions were altered in the face of rising nationalism in many parts of the world. In 1955, the conference established the policy of encouraging churches in Nigeria, India and Ecuador to become self-supporting. The church turned from a paternalistic role to a partnership role.

The significance of change was illustrated by an experience recorded by **The Gospel Messenger**.³⁵ An Old Order brother once said to Ira Frantz, "If the Church of the Brethren were what it was when I was a boy I would be a member of it today". Bro. Frantz replied that if he church were the same as when he was a boy, he would not be a member of it.

THE REGIONAL PROGRAM

Vernon F. Schwalm, a moderator of the Church of the Brethren, once noted that the denomination was at work in three major areas prior to World War II. These areas included missions, relief and welfare work and Christian Education. Much of the organization of the brotherhood and the districts centered about these concerns. In the Southern District, a series of boards handled the work. There was little coordination of activities and each group established its own objectives.³⁶

Since 1936, however, there was a gradual growth of regional planning. The regional program was a by-product of a number of influences. The need for coordination and planning at the brotherhood level led to the reorganization of the denomination into a General Brotherhood Board. This in turn led to a more institutionalized approach to the various religious ministries of the church. As the church confronted one emergency after another in the nation and in the world, it expanded its budget with new ministries.

At the same time, many congregations were resorting to the salaried pastoral system. Where once Ministry Commissions were content to seek for pastors from members within their own districts, they now began to reach beyond their districts for church leadership. As the pastoral system grew, the need for trained local leadership also expanded. All of these factors required someone beyond the local congregation to foster the developing programs.

The churches were very deliberate in accepting the leadership of Regional Executives. In spite of the existence of a General Ministerial Board for the Eastern Region, local ministerial boards in the districts and the congregations continued to exercise independence in searching for pastors. Dr. Tobias F. Henry, pastor of the Huntingdon Church of the Brethren, was elected to the General Ministerial Board of the Eastern Region. This board actually had little authority and served primarily as a consultative body. Once Dr. Henry suggested a course of action for a congregation. "Two brethren traveled more than fifty miles to ask me what authority I had to interfere in their affairs".³⁷

As a member of the General Ministerial Board, Dr. Henry met with the ministerial boards of the districts. At this time, the Southern District Ministerial Board was composed of persons who were serving in the nonsalaried ministry. "It was difficult for me to help them in considering the problems of the free ministry", said Dr. Henry. The years were to bring change as the number of salaried pastors increased and new organizations replaced the loose confederation under the District's Council of Boards.

Dr. Henry was an experienced pastor and teacher who began to serve the pastoral needs of the churches of the region. He served in pastorates in Indiana, Maryland and Pennsylvania and taught at Juniata College (1947-1966). His doctoral thesis was written on **The Development of Religious Education in the Church of the Brethren in the United States** (1938) for the University of Pittsburgh. His experience in district work had given him insights into district and regional problems.

In the transition period from 1940 to 1950, Dr. Henry found the church slowly developing a new style of organization. These were difficult years as he tried to counsel churches which wished to retain their congregational independence. It took time for them to accept the maturing regional organization. Even as late as the 1970s, there have been complaints about the centralizing, presbyterian tendencies in denominational polity.



Galen C. Kilhefner

In 1942, Galen C. Kilhefner and Donald M. Snider were employed as Eastern Regional field men. Don Snider served basically in the territory assigned to Juniata College (1942-1944) and Galen Kilhefner served from offices at Elizabethtown College (1942-1947). These Regional Executives were employed to give stress to the total program of the Church of the Brethren. At this time, the major emphasis was given to the developing Brethren Service program and to problems centering in the drafting of young men for military service. The Executives visited congregations, addressed conferences and interpreted to the District Meetings the changing phases of the church's program.³⁸

Bro. Snider had been a member of the Waynesboro congregation where he was licensed to the ministry. Galen Kilhefner was a member of the Ephrata congregation and, at the time of his regional responsibilities, a member of the Elizabethtown Church. During the war years, both Executives were involved in counseling young men as they faced the military service. On

a number of occasions, Bro. Kilhefner issued a memo to the district churches, reminding them to take a stand against the flourishing militarism. "Let us not hold our tongues!" he said as he appealed to church members to train their children for the Kingdom of God.³⁹

These brethren served as the first Regional Secretaries in Pennsylvania for the Church of the Brethren. Bro. Kilhefner, who was responsible for Southern Pennsylvania, was employed cooperatively by Elizabethtown College, Camp Swatara, the Brotherhood offices and several districts. He carried the responsibility for teaching a class at Elizabethtown College and assisted the college in the recruitment of new students. In addition, he interpreted to the districts the program of Brethren Service and the Civilian Public Service camps.

Regional Conferences were instituted as a means of bringing various boards and committees and other district workers into consultative, working sessions. These conferences were begun on a regular basis in 1942 at the Martinsburg Church of the Brethren. The second conference, conducted during the war years, met in the First Church of the Brethren of York in 1943. These conferences continued until 1964. In many instances, they were held either at Elizabethtown College or at Juniata College. The decision to rotate these gatherings was not made until the 1958 conference.

The Regional Executives and the Council of Board representatives had responsibility for designing the Regional Conferences. The conference at York, for example, was held at a time when gasoline- and tire-rationing created travel restrictions. Raymond R. Peters, H. L. Hartsough and M. R. Zigler came from the brotherhood level to given interpretations of the theme, "A Constructive and Aggressive Program for the Region". H. L. Hartsough discussed "Recruiting in War-Time", as he outlined the need for pastoral leadership in the brotherhood.

A Regional Conference, convening in the Green Tree Church of the North Atlantic District in 1944, centered on the theme, "Forward Steps in the District". S. C. Godfrey, the moderator of the Southern District, joined with moderators of the other four districts in outlining goals and programs. Dr. Ross D. Murphy presided as the moderator of the Regional Conference.



Donald M. Snider

When Donald M. Snider became the youth director for the brotherhood (1944), Levi K. Ziegler was invited to become the Executive Secretary out of the Juniata College offices. He had wide experience as a pastor and as a director of Civilian Public Service work. From 1944 until 1947, he counseled congregations and individuals in the area served by Juniata College.

Levi K. Ziegler and Galen C. Kilhefner cooperated in promoting the brotherhood program in the five districts of the Eastern Region. They also joined in promoting the inspiration, training experiences of the Regional Conferences. They conducted Bible Institutes for the Region and joined creative talents in submitting brief articles for **The Gospel Messenger**.

On September 1, 1947, Levi K. Ziegler began his responsibilities as Executive Secretary for the entire Eastern Region. In order to be more

centrally located, a residence and office was purchased at 518 Bosler Avenue in Lemoyne, Pennsylvania. This parsonage was maintained until a new one was purchased in 1954 in the city of Harrisburg.

The emerging regional program was an outgrowth of the report of the Committee of Fifteen to the Orlando Conference (1947). Five regions had developed informally across the nation since 1931. The Annual Conference recognized these divisions as desirable and as permanent liaison organizations between the districts and the Annual Conference.

An Eastern Regional Board was formed with two representatives from each of the five districts. Members of the General Brotherhood Board living within the region became members of this new board. These representatives met in two regular sessions each year. They were assigned such responsibilities as: 1).—Interpreting, coordinating and promoting the total program of the church; 2).—Assuming responsibility for the enlistment, placement and supervision of pastors in the region; 3).—Planning and promoting the Regional Conference; 4).—Representing the region on the Locating Committee for the Annual Conference when the conference is in the region; 5).—Choosing the Regional Secretary; and 6).—Helping to plan the regional program for the churches.⁴⁰

The Regional Board employed the Regional Secretary to coordinate and promote the total church program. The Secretary met with and counseled congregations, ministers, District Board, church boards and other church groups concerned about the brotherhood program. He cooperated with the General Church Board and the various district boards in promoting church extension and pastoral placement. In addition, he cultivated desirable public relations for the college by interpreting the college program to the districts.⁴¹

The Regional Secretary spent much time in 1947 and 1948 in promoting the Advance with Christ program. This program called the church to unusual and courageous action in a distraught world.

"Members of the Church of the Brethren have seen at least dimly the necessity of transforming our faith into more aggressive action. Certain aspects of our program have already moved forward in an amazing way. The time seems now here for the church to swing into aggressive action on all fronts."⁴²



Levi K. Ziegler

The church became aware that it could no longer be content with mediocre attainments. A revitalized church became the general goal of the program. Inactive members were to be revived, 15,000 new members were to be added to the church rolls, twenty new congregations were to be established, a vigorous peace program implemented, the alcohol problem confronted and a new stewardship program adopted.⁴³ Levi K. Ziegler spent many days with many congregations in developing objectives and programs.

The Regional Secretary was responsible for 196 churches with a combined membership approaching 50,000 persons. The work load was burdensome and assistance was needed in the Regional Office. David K. Hanawalt was employed with the title of Associate Executive Secretary.

This change was made at a time when the General Brotherhood Board began to stress the need for a field program. Many board members felt

each district should have part- or full-time personnel set aside for district leadership.⁴⁴

Bro. Hanawalt assumed his work on January 1, 1949. He was exceptionally qualified for the work, having served the Pennsylvania Council of Churches as Director of Overseas Relief (1947-1948). He had been active in the non-salaried ministry for the Church of the Brethren (1928-1940) and ministered as the pastor of the Green Tree Church in the North Atlantic District (1940-1947). He had also served as a public school teacher prior to his new work as Associate Executive.

He carried diverse responsibilities as the new Associate Executive. He worked with young adults, youth and junior high students in order to develop programs within the five districts. He promoted Brethren Service and Relief ministries. He encouraged the support of the Heifer Project and helped to care for displaced persons and refugees. Since David K. Hanawalt also maintained a keen interest in camping, he helped to foster the regional camping programs. He aided in developing the youth Appalachian Trail Hikes. In the course of his years of service for the region, he visited nearly all of the congregations in the area and sat in on many regional, district and local church board meetings.

In 1951, David K. Hanawalt submitted his resignation as the Associate Regional Secretary. He accepted responsibilities as the new Executive Secretary of the Middle District of Maryland, effective September 16, 1951. He located his new offices at New Windsor, Maryland and continued in this position until 1961.

With the resignation of Bro. Hanawalt, the Regional Board searched for someone to assume the Christian Education responsibilities for the region. They found such a person in Virginia S. Fisher, whose husband was professor of music at Elizabethtown College. A native of the state of Virginia, Mrs. Fisher is a seventh generation descendant of Jacob Showalter who emigrated from Switzerland to America in 1750 on the good ship "Brotherhood". As the new Associate Executive, Mrs. Fisher established her offices at Elizabethtown.

Virginia Fisher's work centered in the development of a Christian Education program which would be of use to local congregations. Much stress was given to the development of workshops, training sessions and schools to help develop congregational leadership. National and regional training conferences were supported by representatives from each of the five districts. Demonstration schools were held for teachers of children. At the beginning, much of this was by the Associate Executive Secretary who had been employed on a part-time basis at the regional level.

Levi K. Ziegler continued to serve the region as a counselor to pastors and congregations. He met with district and local ministerial boards. He assisted in licensing men to the ministry and in ordaining others to the eldership. He arranged for the itineraries of missionaries and other church workers who appeared in the region. He was responsible for the tour of P. G. Bhagat, a convert and minister of India, and arranged a speaking schedule for Bassey Minso, a native Christian from Africa. He served on the locating committee for the Annual Conference when the conference convened at Ocean Grove, New Jersey (1949). His diary records that he had more than 1100 preaching and speaking engagements, including numerous radio broadcasts, in his total ministry. He retired from the regional office at the age of sixty-five years in 1953.

On January 16, 1911, Levi K. Ziegler wrote into his diary these significant words:

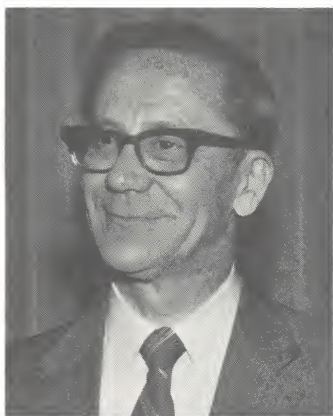
"This day is a turning-point in my life. I have resolved to give God my life and let Him use it where He wills."

The total number of years he served in the Christian ministry nearly reached fifty. His **Memoirs**, after his retirement, reads:

"This is not so much the story of what one imperfect human being has done, as it is a view of what God attempts to do through a life which has been dedicated to Him."⁴⁵

Levi K. Ziegler's basic philosophy was expressed in words which he once wrote to **The Gospel Messenger**:

"The prime factors in the ongoing program of the church are people. People are to be taught, guided, evangelized, encouraged and redeemed."⁴⁶



Stewart B. Kauffman

The Eastern Regional Board employed Stewart B. Kauffman as the successor to Levi K. Ziegler. He began his work on September 1, 1953. It was during this period that various districts began to accept the Regional Offices as useful and necessary. The District Boards invited the Executive Secretary to attend board meetings and submitted copies of the **Minutes** to his office. Stewart B. Kauffman found he could work rather comfortably with boards relative to pastoral placement and the ministerial vocation. This was a time in which the pastoral program was gaining a wider acceptance.

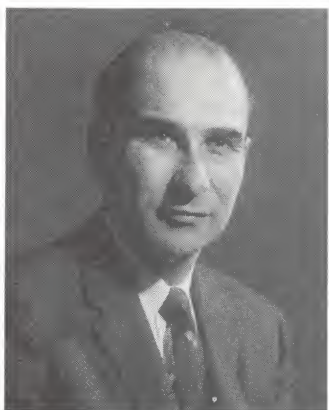
The new Regional Secretary spent much of his time as a counselor to pastors (1953-1955), and as an advisor to the regional, district and local church boards.

His own experience as a pastor in the Shade Creek congregation (1945-1948) and at the Everett congregation (1948-1953) prepared him for his larger ministry to the five districts. Concerted efforts were made to upgrade the ministry of the denomination. His success in dealing with professional ministers opened the way for a call to serve the brotherhood as Director of Ministry and Evangelism (1955-1960). At the regional and the brotherhood levels, Stewart B. Kauffman served as an able administrator and a strong churchman.

In 1954, the Eastern Region parsonage and offices were relocated at 1820 Market Street in Harrisburg. Bro. Kauffman was the first Executive to use the new parsonage. The Christian Education offices continued for a time at Elizabethtown College. During a period when the Executive Secretary's Office was vacant, Mrs. Virginia S. Fisher cared for the programs of the districts.

When Bro. Kauffman moved to Elgin, Illinois, his new position permitted a continuing, meaningful ministry to the salaried and non-salaried pastors of the district. He was now in regular contact with district personnel, giving them guidance with reference to the Licensed Ministers' Reading program, the Summer Pastoral program and polity and practice in relation to church-pastor concerns. He once wrote to the District Ministerial Board:

"Counseling and guiding these new ministers through their years of preparation is a very sacred task and your leadership is greatly appreciated."⁴⁷



Harold Z. Bomberger

In 1955, the Eastern Regional Board called Harold Z. Bomberger to the position of Executive Secretary. He assumed his responsibilities on February 1, 1956. Bro. Bomberger entered the work with wide pastoral experience in summer pastoral work and in full-time pastorates in Maryland and Pennsylvania.

During his years as the Regional Executive Secretary, Bro. Bomberger was responsible for five areas of work (1955-1960). He served as the regional representative of the brotherhood program and coordinated this work within the cooperating districts. In turn, it was his responsibility to report each year to the Standing Committee his observations and evaluations of the strengths and weaknesses of the region he served.

Again, he was involved in the pastoral placement and counseling services, assisting churches as they looked for pastoral leadership or pastoral change. He developed a fellowship among ministers of the region by providing an annual camp for ministers and their wives. At the 1960 camp for clergymen, Bro. Bomberger spoke on "The Use of the Anointing Service in The Church of the Brethren". He assisted young ministers in making use of the newly-prescribed Three-Year Reading Course.

The Regional Conference was used to promote the regional and the brotherhood program. In 1959, at the Regional Conference in Chambersburg, the Call Program of the brotherhood was stressed. Evangelism was appraised by many representatives in terms of the new patterns and perspectives of the age.

Since 1951, the regional program was underwritten by district apportionments and by brotherhood subsidies. The total support of the program grew hesitatingly. Many people were content with the kinds of program they knew in earlier decades and were slow to adapt to change. Others found difficulty in accepting the differences in thinking which the trained pastoral ministry would bring to the district. Harold Z. Bomberger once observed about his work:

"One of our biggest problems was to find and use the strengths and virtues which existed in the midst of our diversities."⁴⁸

The Regional Executive was regularly confronted with the need to spur the congregations to their fullest efforts. Such areas as leadership recruitment and training, long-range planning for church extension, meaningful Christian Education for the home, school, church and college and the need to aid youth in making wise career choices were concerns of the time. There were frequent references in this period to the fact that the Region and the districts were "sleeping giants ready to be awakened".

By 1959, the districts were prepared to launch into their own field programs. The region was too extensive and too demanding for two Executives. Western Pennsylvania began to withdraw from the Regional program by employing its own Executive in 1958. On September 1, 1959, Virginia S. Fisher resigned as the Associate Executive Secretary, the resignation to be effective August 31, 1960. She had served in regional work in Pennsylvania and in the state of Virginia for a period of twenty years at the time of her resignation. She assumed a teaching responsibility at the Evangelical Reformed Seminary in Lancaster during a sabbatical leave of the professor of Christian Education.⁴⁹

Harold Z. Bomberger resigned on September 14, 1959, to accept the pastorate of the McPherson Church of the Brethren in Kansas. His resignation became effective on July 31, 1960. In September, 1960, the Middle District of Pennsylvania entered its own field program. The regional program in Pennsylvania was coming to a close.

CHAPTER THREE

THE EVOLUTION OF THE FIELD PROGRAM

An earlier chapter relates the rise of new administrative programs in the Church of the Brethren. Beginning with large geographical units, the field program became too massive and unwieldy for several Executive Secretaries to handle. The comprehensive field program was gradually modified to serve smaller geographical areas.

THE TRI-DISTRICT PROGRAM

Three queries before the 1958 Annual Conference suggested the possibility of realigning the districts throughout the brotherhood. The study committee appointed by the conference gave two years of intensive study to the problem. The report which was presented to the Urbana-Champaign Conference (1960) proposed the reduction of the forty-eight districts within a decade to eighteen.¹ At the time the proposal was adopted, thirty-two of the forty-eight districts had less than five thousand members.

The conference report suggested that districts adjacent to one another might find ways to encourage and aid one another with cooperative programs. Actual functional cooperation was to be effected by joint District Board and commission meetings; joint conferences, workshops and laboratory schools; joint camping and social welfare programs; and by "joint field programs . . . using the services of dedicated and competent fieldmen and other specialized workers".² The report also recommended that Eastern, North Atlantic and the Southern Districts in Pennsylvania might be realigned into one district.

On July 30, 1960, the District Boards of the Eastern, North Atlantic and Southern Districts met in joint session at Elizabethtown College at the call of M. Guy West, the chairman of the Regional Board. To facilitate the business of the boards, a special committee prepared a preliminary report for discussion.³ The study committee suggested possible courses of action in the light of the Annual Conference recommendations. One of these courses was to effect a merger of the Eastern and North Atlantic Districts. In effect, this would result in a return to the boundary lines of the Eastern District prior to the 1910 division. In the course of events, this suggestion was ultimately adopted by the districts.

The Southern District was asked to appoint three members to serve on a committee to study the feasibility of a functional merger of the three districts. Other cooperating districts appointed their representatives, and the first Tri-District Committee was composed of the following personnel: A. C. Baugher, Hiram J. Frysinger, and A. G. Breidenstine from the Eastern District; Donald H. Shank, Donald W. Rummel and John R. E. Hoover from the North Atlantic District; and Ronald H. Rowland, Glenn E. Kinsel and M. Guy West from the Southern District. Dr. A. C. Baugher served as the first chairman.

The joint District Boards at their Elizabethtown College meeting adopted five recommendations:

1.—It is the judgment of the boards that the districts are not ready for an immediate organic merger;

2.—A more effective total church program would result if the three districts worked cooperatively in the areas of Children's Aid Work, Church Extension, Homes for the Aged, Camping and various Age-Group activities;

3.—The Eastern District and the North Atlantic District should petition their respective District Meetings to look with favor upon the two districts uniting, hopefully within three years;

4.—The three districts could well employ staff personnel to serve in the areas of Christian Education, Ministerial Recruitment and Financial Affairs; and

5.—Suitable office space should be provided for this joint venture on the campus of Elizabethtown College.

Even before these decisions were adopted by the joint boards, the Regional Board announced the employment of Roy S. Forney as the new Regional Secretary. Bro. Forney was a native of Pennsylvania and a successful pastor for many years. He brought to his work a maturity of judgment and practical wisdom which were helpful in the transitional years of the districts. He served in pastorates (1942-1956) in Pennsylvania and accumulated wide experience in the field of Christian Education, ministerial recruitment and brotherhood problems. He served as a district moderator four times and as a Standing Committee member on six different occasions.

When Bro. Forney assumed his work on September 1, 1960, he was fully cognizant that the position of Regional Secretary would be terminated in a few years. He wrote:

"I was faced with two problems. First was to keep the five districts of the region united and informed concerning the program of the brotherhood and any anticipated changes. Secondly, it was important to keep close to the regional program and to get the districts off on separate goals and programs."⁴

The new Regional Executive conducted nine meetings with representatives from the five districts to consider their destinies. The Western and Middle Districts agreed to develop their own programs with their own District Secretaries. The Southern, Eastern and North Atlantic Districts agreed to foster a Tri-District program for a limited time. The Regional Secretary coordinated these changes by means of correspondence, conferences and an **Eastern Region Letter**.

Glenn Bowlby of the Western District and Bernard King of the Middle District cooperated with Bro. Forney as he promoted the work of the brotherhood. On March 27, 1961, the Tri-District Committee acted to employ Virginia S. Fisher as the first Director of Christian Education for the Tri-District program. Mrs. Fisher began her responsibilities on October 1, 1961 with offices located on the campus of Elizabethtown College. She was employed to coordinate the various phases of Christian Education within the districts and to sponsor training programs for local church and district personnel. Part of her work also involved the teaching of a college course at the college in the field of Christian Education.

The Tri-District program was experimental and exploratory. The three districts encouraged Virginia Fisher to develop "pilot projects" in the field of Christian Education. "This is to be done in an attempt to implement new trends in Christian Education", said a report of 1962. The arduous work of creating new educational programs was done in consultation with pastors and local church groups. Twice in 1962 Mrs. Fisher met with Southern District churches relative to their educational needs in building programs.⁵ The Tri-District Executive also taught a college level course in Christian Education at the Black Rock Church of the Brethren (1962) as several neighboring congregations joined in the

studies. The Christian Education program began to turn the church's interests toward the teaching ministry of the people of God.

Mrs. Fisher was fond of repeating a Jewish proverb: "Life and religion move forward on the feet of children." She frequently remarked to district leaders:

"We must find better ways of teaching and better trained teachers and better facilities. We must meet the challenge to do this as well as it is being done in our public schools."⁶

Trained in the field of Christian Education and history, Virginia S. Fisher was totally devoted to the cause of religious education. In the 250th anniversary year of the Church of the Brethren, she published a book for young people under the title, **The Story of the Brethren** (1958). For her unusual services in the field of Christian Education, she was honored in 1962 by the Department of the United Church Women of the Greater Philadelphia Council of Churches at its annual luncheon.

Under her guidance, adult work, age-group activities, leadership workshops, recreational laboratories, Christian Education Days and National Training Conferences began to flourish. The Tri-District Committee asked her to develop "individual Christian commitment in the local churches" and to train for home and family life. Mrs. Fisher continued to promote Christian Higher Education by offering a second college level course at the Waynesboro congregation (1963). The Mission Twelve program was also utilized in order to foster local church and district leadership.

On May 1, 1962, Roy S. Forney moved into new offices located at the United Church Center of Pennsylvania. These offices had recently been built on a seven-acre plot of ground in East Harrisburg. They served as the headquarters for the Pennsylvania Council, an organization comprised of 10,000 churches and 3,000,000 members of the Commonwealth. By moving the offices, the Regional Secretary acquired more space and the use of conference rooms and service facilities at the Center.

Bro. Forney continued to provide leadership in placing pastors in local congregations. Some concern was expressed that "there are so many pastoral replacements each year".⁷ Many congregational ministerial committees jealously guarded their right to find pastors without guidance from the region. A letter from Bro. Forney to a church indicates the nature of the problem:

"I had some feeling that possibly the folk resented my presence. There may have been a few who felt that the church should have gone out on its own to seek a pastor. Such methods have proven unsatisfactory where churches have done so . . . I hope I made it clear . . . that when you elect a pastor for a two-, three-, or five-year period, at each time the congregation divides itself against and for the pastor, which is unfortunate for both church and pastor. You realize that in an indefinite contract, pastorates are terminated without leaving the congregation divided in voting."⁸

In October, 1963, the Southern District Conference approved a recommendation calling for the closing of the Regional Office by September 1, 1964. The recommendation also called for the employment of a Tri-District Executive Secretary and for the continuance of the contract of the Tri-District Christian Education Executive. The costs of the new program were to be shared proportionately by the Eastern, North Atlantic and Southern Districts. The new Tri-District Executive Secretary was to give chief concern to the areas of Ministry and Evangelism, Missions and Church Extension, Social Education and Action and Stewardship.⁹

Roy S. Forney accomplished his work of phasing out the regional work and carefully led the districts into new field programs. This was the second region in the brotherhood to phase out its work. Bro. Forney

announced to the Southern District Board (March, 1964) that he would begin pastoral responsibilities on September 1, 1964 at the Jennersville Church of the Brethren. For his outstanding service to the Region and to the brotherhood, Bro. Forney was honored by the Elizabethtown College Citizen and Alumnus Citation for conspicuous work as a pastor and as the Regional Executive.

The new Tri-District Executive Secretary was Joseph M. Long, originally a member of the Palmyra Church of the Brethren and a former pastor of the Chambersburg Church of the Brethren. He was known to the Southern District leadership since he had served as chairman of the District Board (1958, 1959). A committee composed of Galen Kilhefner, John R. E. Hoover and M. Guy West submitted his name in nomination to the Tri-District Committee. The committee followed the wishes of the Tri-District board in finding a person who was seminary-trained, able to speak with ministers and who could follow a demanding schedule. In his personality, he demonstrated enthusiasm and skill in dealing with people. In his spiritual life, he demonstrated consistency and depth of conviction. The committee found these qualities in the energetic and personable youth leader of the brotherhood, Joseph M. Long.

The work of the Tri-District Executive was to be comprehensive, ranging from brotherhood and inter-denominational concerns to local church concerns. The recommending committee said:

"the District Executive and the Director of Christian Education will not be able to do everything outlined in the job description in any one year. They will need to establish priorities and decide what most needs to be done at a given time."

The two Tri-District Executives worked as a team, correlating their efforts and dividing their responsibilities for a successful program.

The Southern District had not been fully prepared for the recommendation to decrease the number of brotherhood districts. A committee on realignment was appointed to study the possible courses of action open to the district. In 1962-1963, this committee consisted of Glenn E. Kinsel, M. Guy West, Earl K. Ziegler, Ronald H. Rowland, Bruce Anderson, Norman F. Reber and Mrs. Pauline Maxwell. After a series of study sessions, and joint meetings with neighboring districts, the committee recommended a continuing cooperation in the Tri-District program and the maintenance of an office in the United Church Center at Harrisburg.¹⁰

The 1963 Annual Conference recommended an evaluation of the cooperative field programs after a period of two years.¹¹ Such an evaluation reported that the Southern District was bearing about thirty-three percent of the total costs of the program. It also acknowledged that Bro. Long spent his first year in developing close working relationships with the District Boards and the various commissions. Although he confronted a difficult task in meeting the needs of 101 churches in three districts, his prior experience as a pastor and as District Board chairman gave him an entree which might have been denied to others. His role as an administrator was well-established by his positions as National Youth Director and as a member of the Executive Committee on Youth Work for the National Council of Churches.¹²

The Tri-District Executives were conscientious and diligent servants of the churches. A report at the close of the first year said: "Bro. Long has given us splendid service in his first full year as our Tri-District Executive." A Tri-District Committee evaluation agreed:

"We are very pleased with the progress that has been made in implementing new programs in the Tri-District, begun with the employment of an Executive Secretary and with the continuing program of Christian Education".¹³



Virginia S. Fisher

Both Joseph M. Long and Virginia S. Fisher provided patient, far-sighted leadership to the District Board and its various commissions as long-range plans were developed in the areas of Christian Education, Christian Stewardship, Social Education and Welfare and the Pastoral Ministry.

On September 18, 1965, the Tri-District Committee appointed an evaluation committee for the program. This committee was composed of Galen Kilhefner, Luke Brandt and Earl Ziegler. When the committee submitted its report on December 11, 1965, it outlined some alternatives for the cooperative field program. Three of the suggestions were:

- 1.—Discontinue the Tri-District program and permit each district to determine its own program;
- 2.—Discontinue the Tri-District program and develop another cooperative relationship with fewer districts; and
- 3.—Continue the Tri-District program and begin to move in the direction of merging the three cooperating districts.

The Tri-District Committee carefully studied the proposals and recommended the merger of the three districts by the year 1968.

On three occasions, groups within the Southern District evaluated the Tri-District field program. The Southern District Board (April, 1966) commended Joseph Long and Virginia Fisher for their services.¹⁴ A Southern Pennsylvania Ministers' Fellowship evaluated the program (February 21, 1967) and promoted the idea of a joint meeting of the three District Boards. Such a meeting occurred in the Ridgeway Church of the Brethren on September 1, 1967. At this meeting, the Southern District proposed the continuation of the Tri-District program and a delay in any merger plans until 1970.

The consolidation of the Tri-District offices was a major administrative move in 1967. The office of the Director of Christian Education was moved from Elizabethtown College to a newly-completed wing of the United Church at Harrisburg. This change resulted in greater unity of effort and planning for the Tri-District program.

The Southern District continued to wrestle with the question of its relationship to the Tri-District program. M. Guy West, Ronald H. Rowland and Robert L. Cocklin were appointed to study possible courses of action for the district and to bring recommendations. This committee surveyed costs, location and alternatives to the current field program. The committee weighed the advantages and the disadvantages of an independent field program.

To promote discussion and to arrive at a consensus on the issue, a district-wide open meeting was conducted at the Gettysburg Church to consider the issue of merger. A special District Conference convened a week later (April 30, 1968) at the same location to consider a District Board recommendation: That the Southern District be included in the merger discussions with Eastern Pennsylvania and the North Atlantic Districts.¹⁵ The recommendation failed to receive a two-thirds vote of the delegate body and failed to be adopted. The regular District Conference, meeting in Carlisle in the fall of 1968, agreed to continue in the cooperative field program. Following the Carlisle decision, eastern Penn-

sylvania and North Atlantic Districts rejected the plan of a joint field program with the Southern District.

THE SOUTHERN DISTRICT FIELD PROGRAM

The Southern District Board recommended to the Annual District Conference at Chambersburg (1969) the establishment of "a field program with a full-time Executive for Southern Pennsylvania at the conclusion of the Tri-District program".¹⁶ The conference willingly adopted the recommendation. The conference also approved a decision to seek supplemental support for the new program from the General Brotherhood Board. The Tri-District program was to be terminated in 1970.

Both Joseph M. Long and Virginia S. Fisher were helpful in preparing the Southern District for its own field program. In the kind of ministries they performed for the district,

"they have widened the scope of services and ministries rendered at all levels within our districts and churches. For their faithful and able services our district must always be grateful. They have established standards of performance which will be difficult to match."

To show its appreciation for their services, district leaders met with representatives from the North Atlantic and the Eastern Districts at a tribute dinner at the York First Church (September 19, 1970). The Tri-District program officially came to a close on October 1, 1970.

In 1969, the District Board prepared guidelines for the formation of a separate program. These guidelines were prepared by a committee composed of Philip Kulp, chairman, Samuel H. Flora Jr., Elmer Q. Gleim, Forrest B. Gordon and Robert H. Klucher. Joseph M. Long served as an advisor to the committee. The committee was subdivided to develop a job analysis, a realistic budget and to select a possible site for offices.

Philip Kulp presented the report of the committee to the District Board at its July meeting (1969). It was this board meeting which recommended to the District Conference the establishment of "a field program with a full-time District Executive". The District Conference heartily approved the recommendation and empowered the District Board to proceed with the employment of a District Executive.

On November 19, 1969, the Executive Committee of the District Board met in the Mechanicsburg Church of the Brethren with Hubert R. Newcomer, the Director of the Brotherhood Field Program, in attendance. The committee discussed the qualifications of an Executive and decided upon the following high credentials:

"The District Executive must be an individual who is sensitive to persons and to our unique problems in Southern Pennsylvania;

"He must be someone with wide experience in the church and familiar with the pastoral and free-ministry concepts;

"He must be someone with the ability to cultivate the cooperation and participation of all groups with their diverse points of view;

"He must be an individual with the ability to implement the new plan of organization approved by the District Conference;

"He must be an individual who can work carefully with the district institutions as they confront heavy financial responsibilities in the coming years;

"He must be an individual who can counsel with ministers and laymen alike;

"He must be an individual who can develop a comprehensive district program;

"And he must be an individual who can work at the task of developing liaison with the district's congregations as they seek to minister to their communities."

With these guidelines before it, the Executive Committee nominated eight persons as possible candidates. A committee composed of Elmer Q. Gleim, Earl K. Ziegler and Harvey S. Kline was appointed to negotiate with the nominees in proper order. The committee acted and selected J. Stanley Earhart, pastor of the Mechanicsburg Church of the Brethren, as the nominee for District Board approval. In its January, 1970 meeting, the District Board confirmed the action of the Executive Committee and J. Stanley Earhart was called to be the first Southern District Executive Secretary.

A native of Eastern Pennsylvania, the new Executive Secretary had wide experience in business and business education, the free ministry (1942-1945) and the pastoral ministry (1945-1970). He was chosen on the grounds of his thorough acquaintance with the needs of the district, his prior pastoral experience in Pennsylvania and Maryland, and his proven executive leadership at district level. He served as a moderator for six congregations, was active as a district moderator (1957, 1963) and was active on District Boards. He was also much in demand as a minister for preaching missions, having conducted forty-four between 1945 and 1970.

The District Board assisted Bro. Earhart in acquiring a part-time office secretary. Mrs. Ronald Stoner was employed by the board because of her previous experience and background in church work. She served as an office worker at the Mennonite Central Committee Headquarters at Akron, Pa. (1959-1960) and belonged to the Mennonite denomination. Mrs. Stoner has served efficiently as the office secretary and has met regularly in quarterly sessions of the District Board to record the **Minutes**.



J. Stanley Earhart

J. Stanley Earhart released a letter to the Mechanicsburg congregation announcing his "unanimous call from the District Board . . . to become full-time District Executive Secretary". He also noted that his decision to resign from the pastorate was made because "the new calling offers an even greater challenge and opportunity for service".¹⁷

The first year in the new District office was extremely strenuous and busy. The District Board made the decision to locate the offices in the older portion of the Brethren Home at Cross Keys. This was a happy decision because it is located close to the center of the district's church population and because it provides opportunities for many people to meet and to confer with the District Executive.

J. Stanley Earhart continues in his office "a style of ministry and witness to which he has been committed" throughout much of his life. He has defined his work as one of communication between the brotherhood, the district and the congregations; as a service to individuals, committees and boards of the district; and as the developing of relationships.

"The matter of relationships is probably the most important of all. It is necessary that we be united in our efforts as a district to be faithful to Jesus Christ. There are different life styles and methods of organization and worship in our district, but it is imperative that we recognize that all of us can be involved in a meaningful, authentic and relevant ministry and that we do have a common commitment to Christ."¹⁸

In many ways the District Executive has become an advisor to pastors, an administrator, a counselor to the ill and bereaved, a leader to boards and commissions as they plan. Bro. Earhart has coordinated the Mission Twelve programs, prepared the **District Directory**, processed the annual report blanks from the congregations, conducted conversations with pastors and moderators and attended the staff meetings in the Elgin Offices. The Executive has been involved in activities beyond the district. He attended an evangelism retreat in the Shenandoah District of Virginia, a Seminar at Princeton University and shared in a Family Life Conference at Elizabethtown College.

The district field program has become an essential and significant part of the church's life. The range and number of interests in the churches have required this change in the brotherhood life-style. The services once performed by district pastors and laymen have become so numerous and time-consuming that they can no longer be handled on a part-time basis. The life-style of the congregations have also undergone change over the patterns of former decades. New leadership, creative pastoral guidance, a continuing upgrading of lay training all demand alert and sensitive leadership at the district level. The District Executive provides the link between the churches, the district and the brotherhood.

In 1972, the brotherhood was overseeing twenty-two field programs in the United States. The average number of churches served by District Executives was forty-six. The Southern District Executive was serving forty congregations. The average number of persons within these various field programs was 8,681. The Southern District of Pennsylvania in 1972 had 9,519 members.

CHAPTER FOUR

DISTRICT ORGANIZATION AND PROGRAM

The Church of the Brethren has developed a unique form of church government. It has been able to combine local church control with representative district, regional and national policy-making units. This arrangement permits Christian initiative at all levels, involves many people in the decision-making process, and makes possible an impressive degree of unity in action. Each congregation has the right to be heard at the highest level. This democratic, congregational polity preserves the self-respect of the church member and the autonomy of the local congregation. At the same time, it involves the individuals and the churches in the larger life of the denomination.

The denomination has created three policy-making units: the local church, the District Meeting and the Annual Conference. Both the District Meeting and the Annual Conference are representative assemblies. Local congregations, unlike earlier American congregationalism, are not independent of one another but are under the supervision of both district and brotherhood.

In recent years, the major changes in church polity have moved the Church of the Brethren toward a more centralized organization. Concerns were expressed at the 1959 Annual Conference that there was a steady trend toward a presbyterian form of church government. Under current church practices, ministers are ordained by the districts and not by the local congregations. Final authority in all church matters is invested in the Annual Conference and the conference is expected to speak for the brotherhood. The trend in recent church polity is synodical.¹ However, Annual Conference and district moderators are expected to use their powers sparingly. Dan West lifted high a towel at the Annual Conference as the symbol of the kind of leadership he would exercise in place of the gavel.²

The organized district is little more than a century old. By 1856, the volume of business coming to the Annual Conference was so great that it could not be dealt with in the allotted time. Virginia Brethren proposed to the Annual Meeting that five, six or even more districts should be formed by adjoining churches. The purpose was to lessen the business of the Annual Meeting by having these churches meet once per year to handle their problems. Problems which could not be settled at these area meetings were to be referred to the Annual Meeting.

In its beginnings, the district gathering performed clearing-house functions. Gradually it emerged into a fellowship occasion with an emphasis on program. These District Meetings resulted in the formation of districts. The first district formed in Pennsylvania was known as "Middle District" (1861). As we have already noted, a part of this district became the Southern District (1892). The Eastern District was formed in 1866.

The Annual Conference of 1866 recommended that each state should form itself into convenient District Meetings. The recommendation stated in part:

"These meetings shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the District Meeting, either by representative or by letter . . . A record of the District Meeting may be kept, but not pub-

lished. They should endeavour to answer all questions of a local character. But those of a general character, or those that concern the brotherhood in general, should be taken to Annual Meeting.³

The decision to keep the **Minutes** unpublished was altered in 1876 to permit distribution among members with the respective districts.

District Meetings enabled Brethren to maintain fellowship by face-to-face contacts in geographic regions. The Annual Conference of 1912 authorized a principle of representation at these meetings:

"Each church of two hundred members or less should be represented at District Meeting by two delegates. Churches of over two hundred members may have an extra delegate for each additional two hundred members or fraction thereof. The delegates thus chosen shall constitute the voting power of the District Meeting."⁴

In 1925, the principle was accepted that no district may be formed with less than 750 members.⁵

As the churches realized the importance of the decisions which were made at the district level, encouragement was given to secure the finest delegates from the churches as was reasonably possible. In addition, delegates should be chosen to represent all age levels and the various interests of the congregation.⁶ The basis of representation was altered to allow for increased representation. Each congregation was now permitted two delegates for each hundred members.

"Realizing the importance of the role of the district in the life of the church, it is imperative that the delegates from the churches be carefully chosen, properly commissioned, and well-informed as to their responsibility."⁷

In 1911, the Falling Spring congregation petitioned the Annual District Conference to rotate meetings from congregation to congregation in alphabetical order. In order to support the costs of these meetings, local congregations lifted special offerings. In recent years, the time of meeting has been established early in the fall of each year, usually the last weekend of September. Over the past decades, however, the District Conferences have been held at various times in the spring, summer and fall.

The 1958 Annual Conference received queries concerning a realignment of districts. The report received at the 1959 Annual Conference recommended the reduction of districts from forty-eight to eighteen. How well this goal has been achieved may be seen in this chart:

Number of		Number of	
Year	U. S. Districts	Year	U. S. Districts
1941	48	1960	48
1945	49	1965	39
1950	49	1970	26
1955	49	1971	24

The Annual District Conference of Southern Pennsylvania assigned to a committee the task of evaluating the District Conference (1959). This committee reported the following basic purposes of the conference:

"The primary purpose of the District Conference is to transact the business of the district. This business should accomplish primarily the setting of basic policy and philosophy and establish goals together with the implementation of program to accomplish the goals. The second important function is that of general inspiration for the church and the district."⁸

The **Gospel Messenger** went beyond the purposes outlined by the district committee. It defined the functions of the district in these terms:

"The district is an important unit in our brotherhood organization. It should initiate and support a district-wide program of church extension. It should provide training opportunities for church leaders. It should maintain, through district-wide gatherings, the face-to-face

contacts that enable us to function as a fellowship. At the same time it should be the means whereby the local church and the brotherhood program are kept in touch with each other."⁹

The district organization is one of the methods by which the church seeks to promote its mission in the world. The 1965 Annual Conference approved the church polity which indicated that "the district enables the member congregations to do together what they cannot do separately and helps them to carry out in better fashion their major function."¹⁰ Each district develops a set of by-laws to promote efficiency and to accomplish its purposes.

The Southern District has adopted these objectives for its conference: 1.—To review achievements; 2.—To analyze procedures and results; 3.—To survey continuing opportunities and needs; 4.—To outline objectives, determine priorities and set goals; 5.—To approve strategy and adopt policy; 6.—To organize for action and to delegate responsibilities; 7.—To dedicate resources; and 8.—To go forth in service.

In the past thirty years the honor of serving as district moderator has been accorded only to ministers and elders of the Church of the Brethren. The decision to permit laymen to serve in this office was made by the Annual Conference as early as 1959. From 1941 until 1972, twenty different district personalities have presided as moderators. Of the thirty-two moderators, fifteen have served under the salaried pastoral system. Only to three men has fallen the distinction of three or more terms in the office: George L. Detweiler (4), Noah S. Sellers (3) and M. Guy West (3). In 1972, the Annual District Conference at Greencastle chose Cyrus G. Bucher as moderator-elect. When he assumes office at the close of the 1973 Annual District Conference, he will be the first layman selected for the position.

At one time the chief function of the moderator was simply to preside at the District Meeting. Gradually his duties have increased. He now serves as an ex-officio member of the District Board, chairman of the Conference Program and Arrangements Committee and a member of the Nominating and Personnel Committee. The latest set of district by-laws further defines the duties of the district moderator:

"The moderator shall study the needs of the district and give his interpretation and counsel regarding them to the Board and District Conference, and to any other appropriate district agency."¹¹

By recommendation of the Elders', Pastors' and Moderators' Council, the office of alternate moderator was changed to moderator-elect, beginning with the 1967-1968 church year. The moderator-elect assists the district moderator and prepares himself for his duties in the succeeding year. He also serves as an ex-officio member of the District Board and acts as the chairman of the Nominating and Personnel Committee. He assists in planning for the District Conference.

THE DISTRICT BOARD

The district organization of 1940 clustered around a series of small boards. The plan which the district followed was proposed by the 1928 La Verne Conference. This conference suggested that

"the general activities of the brotherhood shall be administered by the following boards and committees: The General Mission Board; the Board of Religious Education; the General Education Board; the General Ministerial Board; and the Annual Conference Program Committee."

In addition to these specified groups there were cabinets to implement the causes of youth, children and adults. The Southern District adopted this

plan of conducting its business through separate boards. The members were generally elected for three-year terms.

In 1941 the Church of the Brethren had sixteen districts under the supervision of boards of administration. Most districts continued to operate with smaller boards. Twenty-six districts had mission boards, six had joint mission and ministerial boards and thirty-three had boards of Christian Education. The need for a coordinated program at the district level led to the formation of the Council of Boards. This Council was composed of the mission board, the ministerial board and the board of Christian Education. The first such Council of Boards meeting was held in the Gettysburg Church on December 7, 1945 with C. E. Grapes presiding. The need for such joint endeavors was expressed in a report to the district as early as 1941.

The work of the District Mission and Ministerial Boards were discovered to be closely related. Both groups were responsible for surveys to establish new congregations in new territories. In some instances, both the mission and the ministerial groups were responsible for the placement of pastors in churches. Both groups also handled difficulties which arose within the churches. These common interests led gradually to cooperative efforts.

Although the Annual Conference recommended a district reorganization in 1947, the Southern District did not appoint its reorganization committee until 1955. A plan of reorganization was adopted by the 1956 District Conference. The plan was similar to the brotherhood organization: commissions cared for the work of the ministry, missions, Christian Education, social action and stewardship. The annual assessment rate to support this new program was \$1.50 per capita.

The district also had an Elders' Body which met prior to the District Conferences to prepare an agenda and to formulate recommendations for queries. This body at one time was second only in authority to the District Conference itself. All district elders were members of this organization. The Elders' Body also cared for the nominating procedures for the District Conference officers.

The Annual Conference of 1890 ruled that no minister could be ordained to the eldership unless his nomination was approved by the majority of the elders in the Elders' Body. In 1956, the Southern District Elders' Body approved the plan of reorganization which led to the retirement of the Elders' Meeting. In 1969, under a new plan of organization, the functions of the Elders' Body were assumed by the District Board.

The creation of the Southern District Board in 1957 enlarged the representation and expanded the range of interests of the district at the executive level. In 1940, for example, fifteen persons were responsible for the major interests and activities of the district. By 1957, the number of representatives increased to twenty-five.

The Church of the Brethren gradually changed from a congregational, autonomous type of church government to one which was more dependent upon district organization and brotherhood decisions. Calvert N. Ellis, president of Juniata College, once observed that the government of the Church of the Brethren is neither episcopal nor congregational in nature. It is representative and the Annual Conference legislates for the congregations. Congregations, however, endorse the conference regulations before they are regarded as binding.¹²

The first regular meeting of the new District Board assembled in the board room of the National Bank of Gettysburg on November 23, 1957. George L. Detweiler, district moderator for 1957, convened the board and helped to organize it. At this meeting, Joseph M. Long was chosen

as chairman, M. Guy West as vice-chairman, and Ross D. Murphy as secretary. Other members of the board included Howard A. Whitacre, Glen E. Norris, W. Hartman Rice, Joseph M. Baugher, Noah S. Sellers, Robert L. Cocklin, Samuel A. Meyers, Chester H. Royer, Clarence B. Sollenberger, Milton M. Baugher, Jesse O. Jenkins, Earl S. Kipp, Jacob L. Miller, Ronald H. Rowland, Henry E. Miller, Walter A. Keeney, J. Vernon Grim, Cyrus G. Bucher, Robert Turner, Murray P. Lehman and David H. Markey.

The new board immediately took action to incorporate. The District Mission Board and the Board of Christian Education remitted their funds to Walter A. Keeney, the district treasurer, to be held until a decision was made concerning the disposal of the funds.

By April 19, 1958, a report stated that the incorporation of the board had been completed. The legal name was: "Southern District of Pennsylvania, Church of the Brethren", with offices registered at 113 South Church Street, Waynesboro, Pennsylvania. The incorporators were Joseph M. Long, George L. Detweiler, W. Hartman Rice, Ross D. Murphy and Robert L. Cocklin. The Stewardship and Finance Commission was authorized to secure appropriate stationery for the board members. A seal was created for the district in 1961 at which time it was entrusted to the care of the secretary of the board.

The board serves as the executive agency of the District Conference. It manages and administers the work of the district as authorized by the Conference.

"The board is the legal agent of the district and shall be empowered to act on behalf of the District Conference *ad interim* except for those actions which specifically are reserved for the District Conference."¹³

The board makes surveys, prepares reports and employs district personnel. It cares for district properties, district funds, prepares the district budget, handles queries, appoints mediation committees and helps to establish district goals and programs.

Much of the work of the board is performed through its commissions. From 1957 to 1969, the Southern District Board was composed of five commissions: Christian Education, Ministry and Evangelism, Missions and Church Extension, Social Education and Action and Stewardship and Finance. Each member of the board owes his loyalty to the total board and through the board to the district. The board approves the separate actions of each of the commissions.

Following the initiative of the Annual Conference (1968), the district proceeded to reorganize. From 1970 to the present, the District Board has been formed of four commissions: Ministry, Nurture, Stewardship and Witness. The representation of the board has been reduced from twenty-five persons to twenty-one persons. Each representative, with the exception of the board chairman, is a member of a commission.

Since its inception, the Southern District Board has been presided over by the following chairmen: Joseph M. Long (1958, 1959), Robert L. Cocklin (1960-1962), Glenn E. Kinsel (1963-1967) and Elmer Q. Gleim (1968-1972). In 1972, Samuel H. Flora Jr. became the new board chairman (1973-).

When the district board was created, it was composed chiefly of ministers. Twenty-three of the original members were ministers and two were laymen. Eight of the original board members were businessmen and four were teachers. This pattern of strong ministerial representation has continued to the present time. The free ministry congregations have usually been well-represented at the board level. Beginning with

sixteen percent of the membership in 1958, the percentage has increased to thirty-two by 1970.

One of the concerns centering in the board was the breadth of representation. In 1964, the Pleasant View congregation requested the District Conference for "a plan for better distribution of district officers."¹⁴ A study committee appointed by the board surveyed the representation and discovered that some areas of the district were not adequately represented on the District Board or on the District Nominating Committee. As a result of this study, the board recommended to the District Conference the creation of three zones: Eastern (York County), Western (Adams, Franklin, Fulton Counties) and Northern (Perry, Cumberland, Juniata, Union and Clinton Counties). Ten members of the District Board were to be represented at-large from the district, seven members were to come from the Eastern zone, five from the Western zone and three from the Northern zone. This plan of representation was approved by the District Conference in 1966.

The board has adopted many methods to keep the district informed concerning its proceedings. In 1963, it voted to rotate its meeting from place to place throughout the district in the hope that non-board members would be able to attend these quarterly meetings. The practice of "The Order of the Day" was begun to hear in-depth reports from commissions and institutions, and to share with one another the concerns and problems of the district. Resumes of the board actions have been mailed through the Tri-District and the District Offices to pastors and moderators and other church leaders to maintain a spirit of openness.

Since its beginnings, the District Board has confronted many problems. Acting on behalf of the district and the District Conference, the board spent many hours discussing possible solutions to the increasing church-related problems. In 1967, Norman Baugher delivered an address to the North Atlantic District in which he outlined some areas of concern within the Church of the Brethren. Many of the concerns he listed were also concerns of congregations and individuals of the Southern District of Pennsylvania.

The concerns he discussed were: 1.—Anxiety over the nature and the method of evangelism; 2.—Anxiety about the conciliar movement and the whole question of the possible merger of churches; 3.—Concern over the recovery of the peculiar values of the Church of the Brethren; 4.—Disquiet about new approaches to Christian Education and curriculum development; and 5.—Differences about the church's relationship to public and social affairs.

In the following sections, many of these concerns will be discussed in their relationship to the district. In this chapter, we list some of the concerns of the board over the past decades: The Anniversary Call Program; Church Extension and Membership; the National Council of Churches Issue; Finances and the Institutions of the District; and the Field Program.

THE ANNIVERSARY CALL PROGRAM

The leadership of the denomination was aware of a distressingly needy world in the post-war period. The General Brotherhood Board proposed to the Orlando Conference in 1947 that the church should commit itself to a program of **Advance With Christ**. "The time seems now here for the church to swing into aggressive action on all fronts." The Annual Conference suggested that each congregation should call a special council to consider some possible goals for its own church. Among suggested

goals were the following: winning new members, reactivating inactive members, encouraging promising young people to enter the Christian ministry, enlistment of every member in some responsible place in the church's life and encouraging financial support from every member.¹⁵

The program gave promise of individual and congregational growth. In the Southern District many members joined the Fellowship of Tithers in their local churches. Many of these continue faithfully as tithers to the present time. Other congregations met to consider congregational goals for church advance. The church began to sense that it could no longer be content with mediocre attainments but must become aggressive and vigorous with its unique ministry to the world.

Congregations of the York area united in a Christian Education School in the York First Church in 1948. The Codorus, Upper Codorus, Bermudian, New Fairview, Madison Avenue, Second Church and First Church united in this school for self-improvement and biblical growth.¹⁶

The happy experience of the brotherhood with the Advance program provided a prelude to the Call to Discipleship emphasis. One member of the denomination described the decision of the Grand Rapids Conference (1957) to enter the Call to Discipleship as a pentecostal experience:

"At this meeting there was a restlessness that seemed to increase until the delegate body suggested that every member of the church be challenged to a greater commitment of his life and of all his resources."¹⁷

The plan of the conference was to launch the new emphasis near the close of the 250th anniversary year of the denomination. The Call to Discipleship would begin as an Anniversary Call on October 1, 1958.



Ron H. Rowland

Ronald H. Rowland, a lay leader of the Hanover congregation, and a member of the Southern District Board, was selected as the Anniversary Call chairman. The entire brotherhood was organized with lay leaders at regional, district and congregational levels to encourage the churches to a program of church extension, advancement in the cause of peace and commitment of life and leadership to the mission of the church. It was estimated that never before had the Church of the Brethren launched such an aggressive and united program under the leadership of consecrated laymen. An estimated 12,000 laymen were involved in an examination of the mission and the stewardship of the church.¹⁸

Under the Call program, training meetings were conducted for local Church missionaries. Prayer-vigils were conducted and visitations were made to local church members; calls were also made upon the unchurched. On May 14, 1958, district pastors and congregational Call chairmen met with Ronald H. Rowland in an interpretative session and dinner at the Carlisle Church. A second training session was also conducted at the same location on June 29, 1958.

The decision was made by the District Board to use the Anniversary Call approach to churches to present the total program of the church through the district budget. The unified budget system was heartily endorsed for each local congregation. **Minutes** of the Commission on

Ministry and Evangelism reveal how the members of the commission explored ways to make the church more sensitive to evangelism.

The Call to Discipleship program was proposed as a way to fulfill the Great Commission to "go, baptize, and teach". Resources and leadership scarcities were hindering the church in its attempt to fulfill its mission. The program did result in an increased commitment of self and resources to the denomination and to the local church. As part of the emphasis, the Brotherhood Board encouraged each congregation to engage in an evangelistic emphasis from Lent to Pentecost in 1959. Many congregations of the Southern District cooperated in this program.

The District Commission on Ministry and Evangelism continued the emphasis into 1959-1960. A retreat was called for the Gettysburg Church on December 12, 1959. At this time, Frank S. Carper, M. Guy West, Harold Z. Bomberger, Donald E. Miller and C. Reynolds Simmons Jr. helped laymen and ministers to think seriously of the Call to Discipleship and to explore the possibilities of the program for the local congregation.

CHURCH EXTENSION

The war years presented serious financial and organizational problems for many churches. Members of churches were uprooted from their communities by the demands of industry and the conscription acts. Churches often were unable to secure the leadership of laymen because they were involved in the demands of factories and war industries. A report appeared before the Annual Conference in 1945 indicating that one-third of the churches of the brotherhood were in need of, or were already receiving, financial aid.

The District Mission Board of Southern Pennsylvania met in the Three Springs congregation on July 5, 1943. The pastors of the mission churches were present to give reports of their work and to discuss the problems they were facing. This was the first meeting of its kind to be held in the district. Families of the pastors and families of the Mission Board members were present for the fellowship meeting. The problems these people discussed centered on organization, Church School work, the evangelistic program, church property improvements, possible community surveys and the nature of church administration. The pastors who met with the Mission Board were Earl S. Kipp (Mt. Olivet), Cletus S. Myers (Three Springs) and Robert L. Ditmer (Van Dyke).¹⁹

The nation witnessed a new church growth in the 1950s. A. Stauffer Curry urged the denomination to establish no less than eighteen congregations each year simply to keep pace with the growing population. However, the budgets allocated for Home Mission work were distressingly small. Congregations were spending large sums of money on their local needs but were not giving proportionately to outreach programs. In 1952-1953, Jacob L. Miller was appointed to act as a fieldman to make surveys of possible new areas to conduct mission work in the district. A report to the Annual Conference in Colorado Springs (1953) placed primary emphasis for church extension with the District Boards of Administration or with the District Mission Boards.

Occasional complaints indicated that the churches of the district and the brotherhood were not confronting their challenges:

"Many churches are inadequate to meet the needs of the day, both in leadership and in physical equipment; there is disinterest in the brotherhood and the district promotional program; large territories are not being worked by the Brethren, especially in some of the Southern states; Brethren literature is not widely used as it should be; and the evangelism program is weak."²⁰

The issue of church extension returned to the 1957 Annual Conference. A report described the Church of the Brethren as "a small church" with 266 congregations having fewer than seventy-five persons and with an average of 186 members in all congregations. In this same year the Southern District had seven congregations out of thirty-seven with less than a hundred members. The average membership in all the district congregations was 256.

The Annual Conference analyzed the denomination's past in these terms:

"We have been a rural church . . . We have been a stable church. As Separatists, we prided ourselves on being a peculiar people . . . Evangelism was primarily a matter of the conservation of the family rather than an effort to reach a wider community, lest we become 'unequally yoked with unbelievers!'"²¹

When the Southern District Board was first organized, it began to grapple with the thorny problem of church extension. The problem was created in part by the actions of the 1957 and the 1958 Annual Conference decisions on Church Extension. The conference decisively voted in favor of reciprocal membership in which persons from evangelical denominations could be received into full fellowship without rebaptism. The statement said:

"When their lives testify to us of the fruits of the Spirit, we shall regard them as fellow Christians, and may receive them as full members in full fellowship with us in Christ."

Even before the action of the 1958 Annual Conference, the Southern District Board acted favorably upon a Missions and Church Extension Commission recommendation:

" . . . after the Harrisburg Church has made its decision about its new location (and it now appears that the West Shore is the responsibility of the Southern District), we look with favor upon the possibility of the district establishing a church in that area."²²

The District Board voted to "give hearty approval to the proposed project of establishing a church in the Harrisburg West Shore area, and encourage the Commission to work with the General Brotherhood Board, the Regional Secretary and the Pennsylvania Council of Churches in its development."²³

Harry K. Balsbaugh, of the Harrisburg Church of the Brethren, was employed to make a preliminary survey of the West Harrisburg area. After he had driven 145 miles in a survey and had studied possible church sites, he recommended a location along route 15 bordering the Slate Hill Road.

The new District Board in 1958 established a set of guidelines for mission churches. These policies were stated and have been used ever since in the development of church extension projects:

- 1.—That each mission point shall have a worker who is totally responsible for implementing the church program under the supervision of the Missions and Church Extension Commission;

- 2.—That a mission point shall be given support for no longer than ten years. The mission point is to pay ten percent of the pastor's support the first year, twenty percent the second year, and so on until full support is paid. The deed shall be given to the congregation when it is full-supporting;

- 3.—Congregations cannot be recognized until they are at least fifty percent self-supporting and then only on the recommendation of the Commission; and

- 4.—That thorough surveys be made before beginning any church extension work in the district. This is to be done in cooperation with the Pennsylvania Council of Churches comity agreement.

The 1958 Annual Conference Conference agreed on a Church Extension policy: "We will seek to develop congregations which are inclusive of all people in the communities". The implication of this decision was widely debated in private and public before the Southern District called a special conference on April 20, 1959. This conference rejected a proposal to purchase five acres of land in "The Town and Country Development" area of the Harrisburg West Shore. This investment would have required expenditures of \$25,000 for the lot with an additional \$10,000 for improvements.²⁴

Some congregations of the Southern District objected to the new policies of the brotherhood regarding church membership. They clearly objected to permissive communion practices and to the policy of reciprocal membership. These objections had been raised as early as 1950 by an action of the District Ministerial Commission and had been conveyed in query form to the 1951 Annual Conference. The query said in part:

"We petition Annual Conference at San Jose, California, through District Meeting, to continue to recognize and observe trine immersion as the only New Testament form of Christian baptism. Therefore, all people applying for church membership shall be received into our Christian fellowship by this ritual, which is basic."

Although the query was returned to the district, the opposition to open membership continued.

The Annual Conference of 1950 made it clear that the practice of receiving members into the local congregation was a congregational decision and that "each case shall be handled by the local congregation as the Holy Spirit would direct, always being concerned for harmony in the congregation".²⁵

The question of open membership had been created by comity agreements in which the Church of the Brethren assumed the responsibility for the religious care of all evangelical Christians within a given community.

The District Board appointed a special committee to study the 1958 conference decision with respect to church extension. This committee was composed of Cyrus G. Bucher, convener, Joseph M. Baugher, Murray P. Lehman, Ronald H. Rowland, Paul K. Newcomer and Warren S. Kissinger. The committee surveyed other denominations to determine the prevailing practices with reference to rebaptism and church membership. To the committee was also delegated the responsibility for resolving the differences which centered around the church extension policies. Discussions within the committee centered about the practice of nearly half the congregations of the brotherhood who were already accepting members from other evangelical groups without requiring rebaptism.

In 1960, the special committee reported to the District Board its findings. The report said in part:

1.—Individual churches or groups of churches who are like-minded could engage in church extension;

2.—Areas in need of church extension are the eastern part of York, the community of Hanover and the West Shore area of Harrisburg; and

3.—At present we need to examine the possibility of establishing new churches in new communities according to traditional methods.

There were complaints offered at the District Conferences that the district was not as active in Home Missions work as it was in some other phases of church life. Meanwhile, the Commission on Missions and Church Extension recommended that funds allocated for Church Extension in the district budget be invested in brotherhood church extension notes. These invested funds were to be used for "the development of a new church when such a project is approved by the district".²⁶

When the First Church of the Brethren decided to relocate in East York, the decision stirred new church extension interests. A study committee appointed by the District Board recommended the inauguration of a church extension project in West Manchester Township, York County. The report of the committee, adopted by the District Board in 1966, also recommended that the work at Belvidere and King Streets be discontinued. The District Board prepared a recommendation for church extension to the district in the fall of 1966.

When some of the First Church members decided to continue to worship at Belvidere and King Streets, a special conference met in the Carlisle Church on February 28, 1967. This conference adopted the following recommendations:

"That the Greater West York Fellowship be granted the right to seek to purchase the property at Belvidere and King Streets;

"That the District Board be granted some time to study the Five Mile House Church Extension project and that the Board report to the 1967 district conference."

The board made its study through a special committee and reported to the District Conference. The study committee "agreed unanimously after intensive research of the Greater West York area that a Church of the Brethren needs to be established in the general area of the Five Mile House located on route 30 in West Manchester Township." The District Conference approved the recommendation and granted \$20,000 from the Church Extension Fund for the project. It also authorized the District Board to seek supplemental support from the General Brotherhood Board for church extension.

Church extension has been a crucial issue with the Brethren since the 1940s. Some congregational and brotherhood leaders were insisting that the Brethren must do their fair share of evangelizing the new growth of the population in cities and suburbs. There were occasional murmurs that the Church of the Brethren had continued to be rural-oriented in its church extension practices and had ignored such developing areas as Carlisle, the Harrisburg West Shore and the Greater York area. An attempt on the part of the Commission on Missions and Church Extension to establish a more liberal church extension policy within the district failed.

As early as 1956, the Standing Committee of the Annual Conference introduced a special query requesting a statement on church extension. The request grew out of a rising need to clarify church polity. The 1958 Annual Conference adopted a paper which recognized other forms of baptism as valid. The 1968 Annual District Conference of Southern Pennsylvania eliminated from the Annual Conference paper those portions which called for the admission of members of evangelical congregations by a confession of faith or by a transfer of letter. The District Conference also rejected the position which welcomed all Christians to the Lord's Table and which permitted the use of bread and cup Communion apart from the Lovefeast service. Many congregations within the district practice these church extension policies even though the district has failed to endorse them.

The Southern District Board, through its Commission on Missions and Church Extension, undertook a cooperative park ministry with the Pennsylvania Council of Churches. The Council, in cooperation with the Pennsylvania Department of Forests and Waters, inaugurated religious services in the Commonwealth's state parks in 1959. Cooperating denominations were approached to provide chaplains and financial support for the program which ministers to vacationers and campers. By 1965, 25,000 persons attended worship services in ten of the seventy-one state

parks in Pennsylvania during the summer months. By 1970, the number of chaplaincy programs had increased to seventeen in the state.

The Southern District Board was requested to provide services at the Pinchot State Park in northern York County. This park contains 23,000 acres of land with a lake three and a half miles in length. It contains nearly 400 acres for campers with adequate water supplies and improved roadways. It also contains an open air chapel large enough to accommodate 300 persons. In the four years of the program under Brethren auspices, the largest attendance was 420 persons at a Labor Day Sunday service in 1971. The average attendance at these Sunday Services has been about 200 persons.

In 1969, when the program was inaugurated at Pinchot Park, Robert L. Earhart, a Bethany Seminary student, served as the chaplain. In 1970, the summer chaplain was James Tice, also of Bethany Theological Seminary. When the Commission on Missions and Church Extension was unable to secure a seminary student in 1971, Elmer Q. Gleim provided the ministry to the campers. Each minister has brought to the service his own style of ministry. Some have emphasized work with youth; others have accented the worship services. Some have provided Sunday School experiences for the young. All have spent time in visiting and counseling with the people who vacation in the park during the summer.

In 1972, Herman Kauffman, of Goshen, Indiana, served under the District Commission on Missions and Church Extension. He was a first year Bethany Theological Seminary student. He and the other chaplains have lived at the Park in a mobile-home provided by the district for the chaplaincy program.

THE MEMBERSHIP QUESTION

The troublesome question of church membership became an issue in the post-war years. At the time the Southern District query appeared before the 1951 Annual Conference concerning the receiving of members by trine immersion only, three other queries also appeared. The churches and the districts which raised the issue wished for a reaffirmation of the principle of trine immersion. The conference of 1951 took no action on the question.

So long as the Church of the Brethren continued to hold to a sectarian view of itself, it has insisted upon trine immersion as the only acceptable form of baptism. In 1915, when the issue of receiving members from other denominations was raised, the principle was restated:

"persons who are satisfied with their baptism, having been performed in the scriptural manner, viz., trine immersion unto remission of sins and desire to unite with the church . . . they may be received."²⁷

Attempts to change this basic principle of receiving members have consistently met with resistance at the Annual District and Brotherhood Conferences.

In actual practice, however, the Church of the Brethren has exercised wide freedom in receiving members. The problem has been intensified in part by the comity agreements under which the Church of the Brethren has agreed to serve all peoples in an assigned geographical area. The problem has also been created by the growth of a more inclusive concept of the church. Members began to think of the church no longer possessively as "our church" but inclusively as the Church of Christ.

Further, the awareness grew that the church is far more than a Sunday congregation. The growing lay emphasis helped people to discover that the church is the people of God scattered abroad to influence every department of daily life. This changed view aided the Annual Conference in adopting the recommendation that congregations may

extend to members of other evangelical denominations the privileges of participating in the Lovefeast, "thus recognizing them as members of the family of Christ".²⁸

By such small strides the Church of the Brethren began to separate itself from its sectarian views in order to accept a more universal view of the church. The membership began to discern that the church transcends the old national and ethnic loyalties associated with earlier years. Part of this developing ecumenical consciousness arose because of the increasing mobility of the Brethren. Church members, moving into a new community, find their church home with little concern for past denominational affiliation.

With these changes have come others. The church began to assume the dimensions of a denomination. When the Southern District was incorporated in 1948, one of the requirements of the incorporation was that each congregation shall maintain accurate membership listings.²⁹ The question of statistical lists raised the problem of reporting membership. Shall complete membership lists be reported, or only active membership lists? One of the concerns before the Commission on Ministry and Evangelism was the practice of churches in trimming their church rolls to reduce their district assessments. A study for the period 1946 to 1965 indicated that the churches of the district were experiencing baptismal growth:

1946-1950—1,346 baptisms
1951-1955—1,522 baptisms
1956-1960—1,648 baptisms
1961-1965—1,495 baptisms

In spite of these additions, many congregations were reporting regular losses or only small growth.

One of the great tragedies of the Christian Church, and of the Church of the Brethren, is its failure to conserve the results of its evangelism. Indifference, inattendance, misunderstandings, irrelevance, mobility have all contributed to church membership losses. A personal letter of 1943 from one member of the district to another said:

"It is surprising how many families there are in the community who have Brethren backgrounds and should be in the church but because of its misunderstandings they belong to other denominations."³⁰

The brotherhood and the district established church polity with respect to the transfer of membership from one denomination to another. The 1951 Annual Conference of San Jose, California, enunciated these principles with respect to church letters:

1.—Church letters represent the method by which a denomination maintains the location and tabulation of its membership within the organization. However, the system does not guarantee Christian discipleship;

2.—A letter of transfer is the property of the congregation. Its chief purpose is to register, promote and safeguard the transfer of membership from one congregation to another within the denomination;

3.—A letter of transfer, or an explanatory letter from the congregation, may be given to individuals who transfer from one denomination to another. A special form shall be used for elders, ministers and deacons.³¹

The brotherhood and the district have also dealt with the problem of defining membership. As early as 1932, the Annual Conference defined "an active member as one who avails himself of the public means of grace by attending some regular church service, or a communion service, or contributes to the support of the Gospel".³² The Anderson, Indiana,

Conference established the principle that only active members shall be counted in creating the budget for the District and the Annual Conference. This conference classified members as active, inactive and absent.

The Southern District dealt with the question of membership classification on several occasions. In 1962, it accepted the decision of the 1957 Annual Conference with respect to the reporting of church members. At this time, the following guidelines were adopted:

- 1.—An accurate reporting of the total active membership;
- 2.—A redemptive ministry toward the inactive membership;
- 3.—The recording of inactive members on an inactive list after two years of inactivity; and
- 4.—The regular annual revision of the statistical lists by some body of the congregation for accurate reporting.

When there were differences over the definition of "active" and "inactive" members, the District Conference restudied the question of membership classification. In 1965, three principles were adopted by the conference:

- 1.—Members may be classified as active, non-resident, inactive and absentee;
- 2.—The statistical list shall constitute the active resident and the active non-resident membership; and
- 3.—The statistical list of the congregation shall be the basis for determining the delegate strength and the per member assessment of each congregation, beginning in the year 1966-1967.

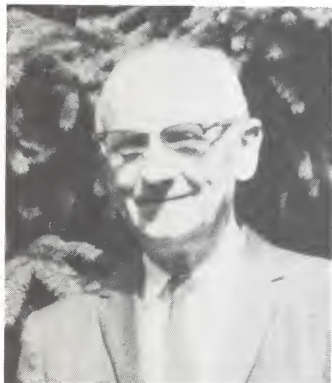
These actions were made in the interests of establishing accuracy in reporting and of equity in assessing the various congregations for the support of the district budget and the Annual Conference expenses.

STEWARDSHIP AND INSTITUTIONAL SUPPORT

The emphasis on stewardship in the Church of the Brethren is of comparatively recent origins. In the 1940s, contributions to the church were made largely on the basis of need and special appeals. Some congregations continue to use this stewardship approach. During World War II, the total giving of the congregations climbed to unprecedented heights in the face of the world's dire needs. However, giving to the district and brotherhood work was done by special offerings and had not become either systematic or regular.

Giving to the brotherhood program was encouraged and promoted by district field men in charge of the budget. In the period from 1940 till 1970, Clarence B. Sollenberger (1940-1946) and Jacob L. Miller (1947-1970) informed congregations concerning their giving to brotherhood causes. The brotherhood fund included such areas as foreign missions, Brethren Service, Christian Education, Home Missions, evangelism, Bethany Biblical Seminary, supplemental support for retired ministers and missionaries and leadership training programs.

In the past three decades, the Southern District has been served by three treasurers. J. E. Myers (1939-1947), elder of the Hanover congregation, served until his death in 1947. He was succeeded by Walter A. Keeney (1947-1963) of the Gettysburg Marsh Creek Church. Bro. Keeney was a prominent figure in the district finances until his resignation in 1963. The word of commendation to him from the District Board stated:



Walter A. Keeney

"He has been a very faithful and efficient servant of the district for many years and his wise counsel in financial matters will be greatly missed . . ."

On January 1, 1964, L. Alson Bohn, a lay member of the Waynesboro Church, was elected to serve as district treasurer. He has served quietly and efficiently until tenure requirements compelled his retirement in 1972. He has had the distinction of having served as the first salaried treasurer of the district. The District Board honored him with a special citation in the summer of 1972.



L. Alson Bohn

Over the years, the person-to-person approach in stewardship has proved most effective. Congregations have been afforded the opportunity to support individual missionaries and overseas workers. Many churches of the Southern District responded to this challenge and continue to support such personnel. In this manner, the congregation feels a sense of involvement with the work. The General Brotherhood Board has frequently sponsored tours by furloughed missionaries and Brethren Service personnel. Very often congregations have used such visits by workers as occasions for lifting special offerings for missions or service work.

At the beginning of the twentieth century, the foundation was laid for a changed attitude toward stewardship. The introduction of the Every-Member Canvass and the printing of dated church envelopes helped to revolutionize church incomes. The use of the weekly offering envelopes not only increased church giving, but made possible the projection of annual church programs.³³ This in turn led to the growth of the institutional church.

Stewardship in its present form was unknown in the early history of the Church of the Brethren. Church taxation was a bothersome question as early as 1865 and the Annual Meeting responded to a series of queries on the subject. The conferences during the Civil War period felt that "it was not expedient to raise money" by such taxation within the church. Soon congregations discussed excommunication for members who would not submit to taxation to erect buildings or to make improvements. The free-will offering was accepted as the standard of the New Testament. Contributions in cash or in labor were frequently used to erect church buildings.

The idea of a church budget was practically unknown till near the close of the nineteenth century. Even until this day, some congregations continue to use the interest from funds and properties to meet their operating expenses or to bolster their benevolent giving. In another section of this book, the women of the church will be accorded the honor they deserve in supporting the various financial interests of the church (Women's Work).

As early as 1944, leaders of the denomination were discussing the values of the unified budget system.³⁴ In this same year, the brotherhood agreed that it could accept the tithe as a suggested minimum standard for stewardship practices. Some congregations felt that the success of the United Brethren Churches in the use of the unified budget should encourage the Church of the Brethren to adopt the system. Under this

plan, the total program of the church is met with a single offering (preferably through marked church envelopes) raised on each Sunday of the church year.

The adoption of the budget system in the district came haltingly. Even until the present, some congregations prefer to operate without pre-established budgets. When the District Board was formed in 1957, steps were taken toward forming a total district budget. By 1960, however, only fifty-four percent of the congregations of the district were using church budgets and fifty-nine percent were using weekly envelopes to encourage systematic and regular giving. The district moved into the unified budget plan in 1962. "Out district unified budget now makes it possible to give to the entire district program through one assessment", the Stewardship Commission reported to the conference.

In the first year of its existence, the District Board confronted the question of assessing churches in order to support the institutions of the district. The vote was not decisive. The financial plight of the district was stated in one of the District Conference resolutions:

"We find ourselves in the largest capital improvement expenditure of any decade in the history of the district. The trustees of the Home are erecting a convalescent wing to the present structure at a cost of around \$200,000. Camp Eder is contemplating a central building to cost upwards of \$40,000. The Children's Aid Society is also considering a Shelter Home in the Carlisle area. The Knobsville mission needs another \$12,000 . . . We are therefore confronted with an increase in our district budget far beyond any previous increase."³⁵

From the beginning of the assessment program, many congregations have had difficulty in fulfilling their obligations. Suspicion toward social action projects, demanding church mortgages and loyalty to older entrenched programs have hindered congregations in giving full support to the district budgets.

As early as March 7, 1959, the District Stewardship and Finance Commission was authorized to study the problem of delinquent payments to the district budget. In 1961, the Commission made its report and the District Board reacted as follows:

"the board accepted the recommendation of the commission that a positive approach be taken toward the matter of arrearages on the district budget assessment and that time be requested at the 1962 District Conference for recognition to be given to those churches which have met the district budget in full."³⁶

In adopting the procedure suggested above, the Church of the Brethren returned to a very ancient Christian Church practice of reading to the congregation the lists of those who had contributed to the church. In 1963, the District Conference rejected a proposal that church delegates could not be seated at the conference unless the congregation had paid a minimum of \$3.00 per capita against the district assessment.

The principle of Self-Allocation was adopted by the brotherhood in 1960. Cooperation with this stewardship program was hesitant and partial in the district. In 1962, eleven congregations were cooperating by pledging the amounts they would give to support brotherhood causes. The number of cooperating congregations had increased to twenty-nine by 1969. The Annual Conference adopted the practice of formally recognizing the districts as they cooperated in the Self-Allocation program.

Self-allocation is a strategy in stewardship by which the congregations voluntarily decide what they will contribute to the outreach program of the brotherhood. To assist congregations with their decisions, guidelines have been suggested. The program advised that, in the face of the world's distresses, each church should seek a "minimum level" of \$1.00 for each

\$2.00 it spends on its local needs. A "challenge level" of \$1.00 for outreach for each \$1.00 it spends locally was offered for churches which attained the minimum level. The entire program was planned to encourage congregations to achieve their fullest stewardship potential.

In the spring of 1967, twenty-seven laymen of the district visited thirty-two congregations with a message of interpretation for the Self-Allocation program. Special folders were printed by the Tri-District offices and were distributed to suggest the range of ministries the outreach gifts were supporting. Local congregations continued to interpret both the brotherhood and the district program to their memberships by various methods. Many continue to use visiting speakers from the district and the brotherhood to interpret the work. One pastor printed a special flier to inform his congregation concerning the outreach ministry of the benevolent dollar.³⁷

In the face of mounting financial pressures, the District Board appointed a committee to study the relationships of the various institutions to the district program. This committee was composed of Merlin G. Shull, chairman, Stanley Baugher, J. Stanley Earhart, Roger Forry, Nathan Lehman, John D. Miller and Curtis W. Dubble. From the researches and the interviews of this committee, a number of guidelines and suggestions were created. Among the suggested guidelines were the following:

- 1.—The establishment of a reporting day for each institution before the District Board each year;

- 2.—Approval for all fund-raising activities among the churches to be given by the District Board;

- 3.—The various institutions have been encouraged to update their constitutions; and

- 4.—Consultation between college nominating committee members and the District Nominating Committee to guarantee cooperation in the selection of college trustees.

The promotional programs of the brotherhood and of the local congregations have resulted in increased giving in the churches for district and brotherhood work. As family incomes have grown, the giving to local and outreach causes in the churches has also grown. Contributions to the brotherhood fund within the district continued to rise:

1942-1943—\$35,823.36.

1952-1953—\$61,589.76.

1966-1967—\$120,954.95.

The district budget has also continued to expand. In the year, 1958-1959, the district budget was \$25,925. The district budget for 1971-1972 was approved at \$84,500.

Self-allocation assumed a new name in 1971. It was now known as Partners in Mission and the stewardship emphasis in the congregations was projected on a biennial basis. Each year the Tri-District offices and the Southern District office have conducted area meetings to encourage the congregations to arrive at their proposed giving. In early 1972, A Stewardship and Witness workshop series was conducted in various areas of the district. Donald Stern and Ronald Petry of the Brotherhood Stewardship team were on hand to suggest promotional strategies and to focus on the theological motivation for Christian stewardship. They suggested to the representatives of the thirty-two congregations who cooperated that they must "inform, involve and enlist" people if stewardship is to grow in the congregation.

CHAPTER FIVE

MISSION ENTHUSIASM

In 1951, the Greencastle Church of the Brethren petitioned the District Conference for a memorial to Wilbur B. Stover. The Annual District Conference, meeting in the Bunkertown Church, responded by selecting a committee to choose a site and to erect a suitable memorial. The committee was composed of William Kinsey, chairman, Ross D. Murphy, Samuel A. Meyers, Walter A. Keeney and J. Walter Thomas. By 1953, the committee secured a site at the birthplace of Wilbur B. Stover one mile east of Greencastle on the Leiterburg Road.¹

On the twenty-fifth anniversary of the death of Wilbur B. Stover, October 31, 1955, the memorial was dedicated by the Southern District. George Detweiler, Samuel Stover, and a niece of Wilbur Stover, unveiled the memorial to the public. J. Henry Long, the Associate Secretary of the Foreign Missions Commission of the General Brotherhood Board, was on hand to speak. The new marker read:



In Memory of
WILBUR BRENNER STOVER
1866-1930
PIONEER MISSIONARY
India 1894-1920
ERECTED AT HIS BIRTHPLACE
in 1956 by
CHURCH OF THE BRETHREN.

This marker stands as a continuing reminder of the interest of the district in the mission movement.

Missions had been a feature of the Anabaptist movement in Europe. Many early Brethren were involved in evangelistic endeavors in the Rhine River Valley before they came to the New World. Word of a "New Awakening" in America encouraged Alexander Mack to come to Pennsylvania early in the eighteenth century. However, Brethren were slow in expanding this missionary labor to peoples beyond their own communities until late in the nineteenth century. J. E. Miller once observed: the

Brethren discovered trine immersion in the "Great Commission" before they discovered missions in it.²

Some districts censured Northern Illinois because it took the initiative in sending Christian Hope to Denmark. The districts of the brotherhood were slow in responding to an appeal for \$800 per year for the support of the missionary to Denmark. The Waynesboro congregation was to the forefront in Christian missions by offering \$800 in pledge to the work in 1894. This pledge encouraged the Meyersdale Conference (1894) to appoint Wilbur B. Stover, Mary Emmert Stover and Bertha Ryan to the India mission field. After these initial efforts, the interest in missions expanded rapidly.

One of the interesting facets of the mission movement is its popular support. Instead of relying on the resources of a few wealthy benefactors, or the help of governments, missions was organized on the broad base of popular support. In 1953, Levi K. Ziegler reported to the Annual Conference Standing Committee that many congregations in the Eastern Region were supporting missionaries. Sunday Schools, Church groups, district organizations — all pledged their support for a missionary or a missionary's child.

The Brotherhood Mission Board customarily assigned support roles to any congregation or group which requested it. In 1971, Southern Pennsylvania had twenty-one support accounts for missionaries. This was one of the ways in which a congregation gave support to the Brotherhood Fund. The contributed money was used for the salary, housing, transportation, medical and other benefits related to the budget of a missionary. Congregations usually selected two types of support: partnership support, amounting to \$1750 annually, or fellowship support, amounting to \$600 annually. The total support for a missionary amounted to \$7050 annually.³

This type of congregational support attracted many missionaries to the district on speaking tours and for Schools of Missions. When one scans the report of boards or reads the "Church News" in *The Gospel Messenger*, he becomes aware that nearly all of the congregations of the Southern District have had many missionary guests over the past decades. One congregation of the district was rendering financial support to eight missionaries or missionaries' children in 1972.⁴

The list of mission workers who visited the district could grow to great lengths. It would include Minor M. Myers speaking to the Waynesboro congregation on the theme, "On Being An Internee" (1944). It might include H. L. Alley in the Second Church (1941) or J. M. Blough visiting the district after forty years on the mission field (1949). H. Stover Kulp made frequent appearances when he was on furlough from Nigeria. Frank H. Crumpacker, Mary Sheaffer, Ida C. Shumaker, Bessie Crim and many others appeared in district congregations in the 1940s and the 1950s.

On a number of occasions, exchange missionaries from the mission fields appeared before district congregations. Kenneth I. Morse once wrote an editorial in which he appealed to churches to remember that Christian missions is a two-way street. The church at home must not be content simply to send missionaries but it must be willing to receive and to learn from the mission field. To aid in this two-way street exchange, Wang Tung of China (1943), Premchand G. Bhagat, "the architect of the Church of the Brethren in India" (1950) and Elder Satvedi of India (1953) visited the district.

Pastor Mai Sule Biu, the noted "African Prince" who had been healed of leprosy by the ministry of doctors at the leprosarium, visited the United States in 1972 and spoke in several churches of the Southern District. He visited with the Southern District Board in July and brought greetings in

his native tongue. With him was an interpreter, Gana Dibal, a Nigerian student attending college at Bridgewater.

In order to foster interest in the mission program, a number of congregations in the 1940s and 1950s inaugurated Schools of Missions. Usually these schools were conducted annually and very often in January. Some schools used study booklets prepared by the brotherhood for such classes. Others turned to resident or furloughed missionaries for leadership and interpretation. The Charles Biebers shared their African artifacts and their first-hand knowledge of Nigerian life. The Dr. Paul Hoovers shared their pictures, dressed in native costumes or demonstrated a point with seeds as they related their stories of India's life. The Crumpackers shared their China experiences. Very often, the district, regional and brotherhood offices shared with congregations the schedules of missionaries or other workers.



Sara Swartz

Missionary meetings on a district-wide basis have often been conducted. On May 5, 1968, a mass missionary meeting convened at the New Fairview congregation. Dr. Chalmer Faw, a Bethany Theological Seminary professor and a missionary to Nigeria, spoke to a large gathering concerning the mission challenges in the modern world. At this meeting, a prayer of consecration and the laying on of hands was conducted for Sara Swartz, who had been assigned to a year of volunteer service in Nigeria. Sara served as the secretary to Roger Ingold at Jos, Nigeria. On earlier occasions, missionary meetings were combined with peace meetings. The Lower Conewago congregation was host to such a meeting on May 30, 1947 at the Bermudian house.

Olive Widdowson spent more than forty years in India for the General Mission Board (1912-1954). When she returned to the states in retirement, she lived briefly in York and in Waynesboro. She then retired to Penn Run in Western Pennsylvania. Miss Widdowson reported that India was responding to Christianity because "our Saviour and Master was born in Asia".⁵

The 1949 Ocean Grove Conference consecrated the Dr. Paul Hoovers for mission service in India. Dr. Paul S. Hoover and Mary Elizabeth (Wentzler) Hoover set sail for India from New York City on October 13, 1951 and arrived in Bombay on November 22, 1951. They came to Bulsar, Surat District, where Dr. Hoover served as a medical missionary.

Dr. Hoover brought brilliant academic achievement as part of his preparation for his work. He was News Editor of the Juniata College paper, and president of the Student Volunteers on campus. When he graduated from Juniata College in 1937, he graduated *cum laude*. Although he served for five years as a high school teacher, he continued to search for his life's work. In 1939, while serving as a counselor at Camp Harmony, he met Dr. Daryl Parker. The influence of this meeting and the conversations which were conducted between them were important. Paul Hoover had made the decision to enter medical missions.

Mary Elizabeth Wentzler was also a teacher with a thorough academic training. Her interests turned to the mission field when she met and later married Paul S. Hoover. When the Hoovers completed their term of ser-



Dr. Paul and Mary Elizabeth, Linda Lee and Carol Ann Hoover

vice, they returned from India in 1956 and took up residence in the York area. In the midst of a heavy medical practice, both of these people have given many services to the district and to the First Church where they hold their membership. Dr. Hoover has represented the district twice on Standing Committee. He has served several terms on the Southern District Board and twice served as moderator of the First Church of the Brethren in York. In addition, both Dr. and Mrs. Hoover have been in demand as speakers and as directors for Schools of Missions.

The Hoovers have two daughters, Linda Lee and Carol Ann, both of whom were born in India while the Hoovers were serving on the mission field.



Lois Jean Patel

In 1966, Lois Jean Gibble became a missionary to the India field. A member of the Mount Olivet Church, she resided at New Bloomfield. She served a term in Brethren Volunteer Service (1960-1962) and heard of the need in missions. She said of her choice to become a missionary: "I felt like doing something more than serving as a staff nurse." Miss Gibble served as a nurse in India (1966-1968), going to the Dahame Road Hospital at Anklesvar, Gujarat State. When she returned to the United States, she was married to Emmanuel C. Patel.

The first missionary to come from the York First Church of the Brethren was Dr. Roy E. Pfaltzgraff. He was a native of York and an active worker in the church. Although his father died when Roy was but a boy of ten years, his mother, Mary

M. Pfaltzgraff, managed the family and helped her children to achieve their ambitions. Roy completed his education at the York High School and at Elizabethtown College. While a college student, he met Violet Hackman and together these young people developed an intense interest in medical missions. Violet and Roy were married in the college chapel and, following the marriage vows, dedicated themselves to God in a special service of consecration conducted by Edward K. Ziegler (1942).

Roy and Violet Pfaltzgraff were presented to the 1943 Annual Conference as candidates for the mission field pending his graduation from Temple University Medical School. Roy and Violet were consecrated as missionaries at the Huntingdon Conference (1944). The emotional impact of an audience of worshipers and friends standing and waving white handkerchiefs in the traditional Chautauqua farewell salute can never be forgotten. The salute was accompanied by the missionary hymn, "Speed away, speed away, on your mission of light".



Dr. Roy Sr. and George Pfaltzgraff

Roy Pfaltzgraff and Violet Hackman Pfaltzgraff have served four complete terms on the Nigerian mission field. He was ordained to the ministry in the First Church of the Brethren on January 28, 1945 and the young couple sailed for Nigeria on January 31, 1945. The District Ministerial Commission dispensed with the licentiate term and advanced Dr. Pfaltzgraff to the ministry by reason of his maturity and competence. In Africa, Dr. Pfaltzgraff has served as a minister and as a medical missionary. These young people entered a land where the hospital had mud walls

and pounded clay floors. They found infant and child mortality rates excessively high. It was a land of sickness without doctors. Dr. Pfaltzgraff soon learned to treat leprosy with the drug dapsone and the results were remarkable.

In the years since his arrival at the leprosarium, Dr. Pfaltzgraff has become an expert in the treatment of leprosy. He has traveled the world in search of methods for treating this crippling and killing disease. He has taken postgraduate work in clinical leprosy and medical administration at the All African Leprosy and Rehabilitation Training Center in Addis Ababa, Ethiopia (1971). He was advanced to the position of Director of the Garkida Adamawa Provincial Leprosarium in Nigeria. In 1966, his Alma Mater, Elizabethtown College, honored him with its "Service For Humanity" award in *absentia*. Dr. Pfaltzgraff has been working in the center of the largest leprosy control program in the world.

So successful has been the treatment for leprosy that Roy Pfaltzgraff feared for a time that the Leprosarium would eventually close. However, a whole new field of treatment has opened by helping individuals who are crippled and maimed to adjust to life. In 1965, when he was on furlough, Dr. Pfaltzgraff served on the staff of the United States Public Health Services at Carville, Louisiana, as chief of rehabilitation. His work there involved him closely with the department of plastic surgery, physiotherapy, orthopedics and occupational therapy.⁶

The first indigenous African Church of the Brethren was the congregation built in the Leper Colony at Garkida. The work among the lepers has proved to be a successful field for evangelism. Persons who are healed of their disease very enthusiastically relate their experiences. In gratitude for the kindnesses which have been shown to them, the lepers of the colony established an **African Church for Africans**. Others have returned to their villages and to their tribes with the good news of their healing and their salvation.

Charles M. Bieber made his pact to become a missionary at a Methodist Church camp. He had grown up in the Williamsport area and attended the Methodist Church. At Juniata College he was deeply impressed with the missionary activities of the college organizations on the campus. At Philadelphia he was baptized into membership of the First Church of the Brethren by Dr. Ross D. Murphy (1943). Charles began to prepare himself for overseas work. He took his seminary work, gained experience in summer pastoral assignments and spent five years of experience in psychiatric nursing and nursing education.

In 1944, Charles M. Bieber married Mary Elizabeth High, a cousin of H. Stover Kulp and a resident of Spring City, Pennsylvania. Mary Elizabeth graduated from Juniata College in 1943 and spent some years as a public school teacher.

Charles and Mary Beth Bieber left for Lagos, Nigeria from New York City. The **S. S. African Glade** set sail on November 10, 1950 and arrived in Lagos on December 13, 1950. In Northern Nigeria, the Biebers served as teachers, pastor and medical missionaries. They had come into a land as large as Texas and Oklahoma combined, with a population of 40,000,000 people. In 1970, the population had increased to 60,000,000, making the land of Nigeria the largest black country in the world. Nigeria continues to be a poor land with a per capita income of \$50 per year. The Brethren have worked with the Hausa people, a Negroid group which speaks a Hamitic language. When the Brethren first entered the land, these people had little art, literature or crafts. In time, Charles Bieber's assignments took him to eight preaching points on each Sunday to speak to a congre-

gation of several hundred people. The Biebers gave three terms of service on the mission field (1950-1963).

In 1968, Bro. Bieber returned to Nigeria to serve a three-month assignment as a nurse on a medical team. He served with the Lutheran Church—Missouri Synod in the midst of the raging Civil War. One thousand persons were being slain each day in the fierce fighting in this African land. This was a daily toll in excess of that of the Vietnam War. One Nigerian leader said: "We have had more deaths in this year than our graves can contain".

Bro. Bieber also served as the pastor of the Pottstown Church (1954-1955) during a furlough from the mission field and as full-time pastor of the Big Swatara congregation (1963-1970). In 1970, he assumed the pastorate of the Black Rock Church of the Brethren in the Southern District, Charles has served as chairman of the World Ministries Commission of the General Brotherhood Board.

Mary Beth Bieber taught in the schools of Nigeria and spent some time as the director of Women's Work in Africa. Charles Bieber has written widely concerning the work of missions and the style of Nigerian life. This is a land where the thatched roof hut with cornstalk or grassmat fences dot the landscape. The people follow a pastoral form of life and walk roads as dusty as those described in the pages of the Bible. Farmers try to eke out an existence from rough terrain as they till their fields by hand. Women carry wood and water atop their heads and pound the corn in hand-hewn mortars. In many ways, the pages of the Bible appeal to the people of Nigeria because their style of life is similar.

In 1968, Mrs. Philip (Mary Ann) Kulp published a volume entitled, **No Longer Strangers**. It is the account of H. Stover Kulp, one of the founders of the Nigerian Mission for the Church of the Brethren. In 1922, he and A. D. Helser went to Northern Nigeria and chose a mission field in the midst of the Bura-speaking peoples.

"When H. Stover Kulp went to Nigeria as a pioneer missionary, he found the subject people of a colonial era moving on foot through a culture like that before Abraham, Isaac and Jacob . . ."⁷



Mary Ann Kulp

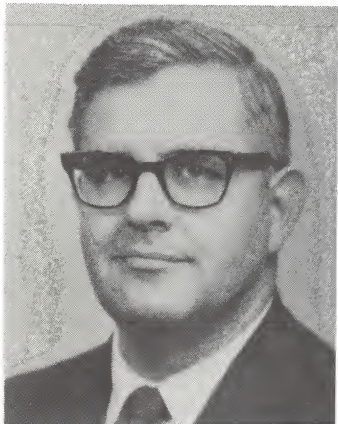
Under a comity agreement, this geographical area became the sole missionary responsibility of the Church of the Brethren. Since that eventful decision, the Church of the Brethren in Nigeria has grown to 20,000 members. These thousands of people, Mary Ann Kulp suggests in her book, are "no longer strangers . . . but members of the household of God."

When H. Stover Kulp died in America in 1964, news of his death was relayed to Nigeria. One of the African leaders called the people together and said to them:

"God gave Solomon a choice between wealth, fame and wisdom. Solomon chose wisdom, but God added the others as well. Mr. Kulp did not come here to teach us to read and to write, but now many of us can. He did not come to build and to begin schools,

but now we have more than forty of them. He did not come to build hospitals, but now we have two of the best in the north. He came for one cause only: to bring the Word of God. But when the Gospel came and was accepted, all these other blessings came to us as well."

Philip and Naomi Kulp were born to H. Stover Kulp and Christina Kulp. Philip M. Kulp was one of the very early pupils in the Hillcrest School at Jos, Nigeria. Philip and Naomi made numerous trips across the Atlantic Ocean with their parents as they traveled to and from the mission field. They received their training on two continents, America and Africa. There were times, during the distressing war years, when they were separated for extended periods of time from their parents.



Philip M. Kulp

Philip M. Kulp developed a strong interest in educational missions. The "Go-Teach" injunction of the Great Commission has always been important in Brethren mission work. Philip took his schooling at Juniata College, Bethany Biblical Seminary, Gettysburg Theological Seminary and Shippensburg State Teachers' College. At the time of this writing (1972), he is a Ph.D. candidate at the American University. On August 31, 1953, Philip M. Kulp married Mary Ann Moyer, a Juniata College graduate and a resident of Waynesboro, Pennsylvania.

In 1961, the Brotherhood approved the appointment of Philip and Mary Ann Kulp as career missionaries to Nigeria. The Kuls served in Africa from 1958 until 1965 as teachers. Philip served as vice-principal (1958-1959, 1962-1963) and as principal (1959-1960, 1964-1965) of the Secondary School at Waka. The Waka School is a Teacher Training School which stresses useful skills designed to aid people to develop economic independence. The school was begun to assist people to become future home makers, farmers, teachers and Christian leaders in their communities. One of the interesting aspects of the entire mission movement has been the emphasis on non-evangelistic, humanitarian activities such as developing schools, building hospitals and training people in technical skills.

The Kuls have been frequent contributors to **The Gospel Messenger** as they have related the life of the missionary among the African people. When Philip was on furlough from the mission field, he served as pastor of the Ridge congregation (1961-1962) and was advanced to the eldership by the District Ministry Commission. When the Kuls retired from the mission field in 1965, the General Brotherhood Board presented them with a citation for their terms of service. Since his return to the states, Philip M. Kulp has been serving as Assistant Professor of the Department of Political Science at the Shippensburg State College.

A number of other persons from the Southern District have served in the African mission work. Benjamin Sollenberger, son of Clarence and Marian Sollenberger, chose Alternative Service instead of the military system. His interest in missions caused him to prepare himself with medical training in Washington, D. C. On January 20, 1957, he left for Europe and then went on to Africa. He spent several years as a teacher at Marama Station in the Senior Primary School (Grade 5-7). Here, on several occasions, he became acquainted with the deep bark of the baboon in the African wilds. He also had the misfortune of being hit in the eye by a spitting cobra. He completely recovered the sight of his eye after the incident.



Benjamin and Nelda Sollenberger

While he was on furlough, Benjamin Sollenberger was married to the daughter of E. Paul Weaver, a retired Nigerian missionary. The young couple returned to the Waka School for a second term of service (1963-1966). A third term was also spent at Waka where Benjamin served as the assistant principal (1967-1970) and as head of the department of mathematics at the Teacher Training School. In 1967, he had a paper printed in the **West African Journal of Education** on programmed learning in mathematics.

Margaret Ann Hostetter, daughter of Mr. and Mrs. Oscar L. Hostetter, also spent time in Nigeria as a teacher. In 1960, she was married to Robert Knappenberger of Reading, Pennsylvania. Both are graduates of Elizabethtown College. Robert completed his work for a Bachelor of Divinity degree from Yale University in 1962. Both Robert and Margaret were placed under contract to teach at the Waka School in Nigeria. Here Robert served as an elder and taught Bible and English from 1962-1965. Margaret taught chemistry in the school during the same period.

Connie Stambaugh, daughter of Mr. and Mrs. Sterling Stambaugh, of the Pleasant Hill congregation, served a term in Nigeria as a nurse (1966-1968). Connie has since become Mrs. Wendell H. Sweitzer and is serving with her husband in the ministry at the Shrewsbury congregation. She has also worked as a nurse at the York Hospital.

Rolsalita Leonard, daughter of Mr. and Mrs. Blain Leonard, of McAlisterville, and a member of the Lost Creek congregation, joined the staff of the secondary school in Nigeria in 1966. She gave a term of service to the Nigerian work after her graduation from Juniata College.

Ray Tritt, formerly of the Carlisle congregation, served for two years in the United States Navy off the coast of Naples, Italy. Here he saw the oppressive poverty of the people and became acquainted with some of the problems of the underprivileged. When he returned to the states, he enlisted in Brethren Volunteer Service. He first worked at Kassel, Germany. Later, he went to Nigeria where he served for three years, using his skills to build schoolhouses and homes for missionaries.⁸

Several former members of the First Church of the Brethren of York tore up their community roots and devoted themselves to lay work in

Ecuador. John and Theresa Herr arrived in Ecuador on September 20, 1964 to begin their work with the Church of the Brethren near Quito. Their specific assignment was in the sphere of community betterment and social uplift.

John Henry Herr and Theresa Mohler grew up in Lancaster County, Pennsylvania. John came from Mennonite extraction and Theresa was a member of the Mountville Church of the Brethren. When John worked as an employee of the John Deere Company, he became a member of the First Church of the Brethren in York. He was also employed by a travel agency for the planning of tours. When a promotion compelled the family to move to Baltimore, Maryland, the Herrs united with the First Church of the Brethren in Baltimore. The desire to be of deeper service to mankind troubled the Herrs. Theresa learned to work with underprivileged children when she directed playground activities for children at the Frey's Avenue area in York (1958). The Herrs decided to leave all chances for further promotion, turned their backs on their community ties, and offered themselves for mission work.

In Ecuador, John and Theresa Herr worked with other Brethren as they tried to upgrade living conditions, raise health standards and improve agricultural methods among the Indians. The soil of the Calderon Valley in Ecuador is shallow and heavily eroded. The Brethren have been working to rebuild its productivity, operating demonstration plots and assisting in securing new breeds of animals and fowl for the region. The equivalent of 4-H Clubs have been formed. A church program and an educational program are part of the project which began in 1943 as a Boys' Club. Theresa Herr has been listed in the 1968 edition of **Who's Who in American Women** as an educator. John Herr has also worked with George Krepes in experimenting with turkeys to determine whether they can be grown for marketing.

The Church of the Brethren has sponsored regular summer tours to encourage interest in mission work. In 1965, Earl K. Ziegler, pastor of the Black Rock congregation, directed a tour of the Brethren to this land where the Protestant Reformation did not come. In July, 1970, Joseph M. Long was granted a leave-of-absence from his Tri-District assignment to lead a tour to Ecuador. "One of the outstanding experiences of my life", he said as he described his encounters with the people of this South American land. These Brethren tours have taken many Brethren from Southern Pennsylvania into a land of volcanic peaks and oppressive poverty.

The Church of the Brethren has expanded its work in South America into neighboring countries. James L. Fitz, a member of the New Fairview congregation, spent two years of Brethren Volunttter Service in Bolivia, assisting in the agricultural improvement program sponsored by the denomination.

In recent decades, much serious thought and discussion has centered in the mission program of the church. New attempts have been made to discover a theology for mission. There has been no attempt to undercut the mission program, for this work continues to be at the heart of the church's reason for existence. The missionary way is the church's way. However, there has been a developing sense of urgency about the kind and the quality of the ministry which is being offered by the Christian Church. The traditional forms of missions have been passing and some new forms must be found.

Major Mission Boards have moved away from the dedicated general missionary and have begun to look for specialists in such skills as medicine and agriculture. The work of the missionary in the past has upgraded

the educational level of the former mission lands. More and more skilled and well-trained people are required to do the work of missions.

Leland Brubaker, who served as Secretary of the Foreign Mission Commission, once noted:

"For some people it is difficult to realize that the function of the church in foreign fields is not just to represent one department of the church but that it is to extend the whole church to the whole world. In our mission areas this includes evangelism, Christian Education, secular education, selection and preparation of church leaders, medical health programs, hospital care, pastoral support, material aid, economic betterment, and emphasis on home and family life . . . This is not just one section of the church's program, but represents the whole church with all of its activities moving into the areas of India, China, Africa and Ecuador."⁹

The original mission program of the Church of the Brethren, like the denomination itself, was rural-oriented. However, as urban life continues to expand around the world, attracting more people to urban centers, the church now needs to look at the influence which industry is exercising over the lives of millions. This kind of ministry demands a special leadership and it cannot be conditioned by the slower pace of peasant life. As the tides of migration run from the country to the city, the church is compelled to readjust its program.

The 1955 Annual Conference established a new policy with respect to missions. The 977 delegates meeting in Grand Rapids, Michigan, called for a review of foreign missions in the denomination. A report indicated that circumstances required a change in the work of India, Nigeria and Ecuador. The mission churches must become indigenous and the church at home must aid these churches to develop a style of life more closely identified with the cultures of their own lands. The report also suggested that, where it is possible, these churches should become self-supporting.

This decision of the Annual Conference and the Brotherhood Board was prompted by the rise of nationalism in many parts of the world. Nations had thrown off yokes of domination by colonial powers and the "little people" in the 1950s achieved nationhood. In many instances, the mission church itself has trained (directly and indirectly) the new leaders of these new nations. The attitude of many overseas people is reflected in a statement made by the Karens of Southeast Asia: "If we eat our own rice, we can do things in our own way". The Church of the Brethren began to move from a paternalistic role to a partnership role on the mission field. In 1965, Norman J. Baugher and Calvert N. Ellis consulted with mission stations in Nigeria and India on this new role.

The church also began to discover on the mission field that what is economical is also ecumenical. Cooperative programs and joint ventures have become necessary in many mission lands. Denominations discovered that they could do more together than they could independently. Although a division of territories was made on early mission fields, such geographical denominationalism was both weak and expensive. The achievement of Christian unity on the mission field came by stages: by consultation, by actual cooperation and, in some instances, by eventual confederation. These changes on the foreign fields have forced the supporting denominations to take a look at their own domestic programs.

The International Missionary Council has been providing leadership in cooperative missions since 1921. Christian missionaries began to report that non-Christians were appalled by the denominational divisions within Christianity. The sectarian brands attached to Christianity were not very meaningful to new Christian converts. As early as 1910, the Edinburgh Missionary Conference met in order to provide a more united approach to

Christian missions. This approach has been expanding through the decades and seems essential if Christianity is to succeed on the mission field.

A dialogue between the differing religions is only now beginning to occur. Till the present, the various religions of the world have regarded themselves as competitors. Each has felt the other to be a threat! However, the current revival of Hinduism, Buddhism and the Moslem faiths has required a new approach. The religions of the world are now ready to enter the consultation and dialogue stage of growth. Whether the cooperation or the confederation stages will follow is mere conjecture at this juncture in time.

Out of these experiences in missions has emerged the concept of "the church in mission". The church is discovering that its chief business is not only to conduct missions as one of her many activities. On the contrary, all of her activities must constitute her mission to the world. No longer dare the church draw a distinction between "Home Missions" and "Foreign Missions". The church is finding that she must promote communities of stewardship, of study, of outreach and of mission as one program. In keeping with this thinking, the Church of the Brethren adopted a program called "Mission One" (1965-1970).

CHAPTER SIX

THE CHANGING MINISTRY

No doubt the classic nineteenth century image of the Brethren minister is gone. In that era, the minister was the most respected person in the community, the person whose counsel was sought on a wide range of concerns. His position in the community was prestigious. But the ministry was not a position to be coveted. The older **Minutes** of the Annual Conferences contain warnings against those who would seek the ministry:

"There is a right way and a wrong way to enter the ministry — the wrong way being when one is taking this honor unto himself; and the right way when one is called of God by the church".¹

Even till this day in some congregations of the district, an individual is considered out of order if he seeks the ministry.

The minister of an earlier decade was usually not formally educated. What he knew he learned from his own study and from his experiences in the university of life. The roles he accepted were widely varied, but included preaching, counseling, visitation and administration. In many instances, he served under the multiple ministry system with a number of other ministers. The style of life in the congregation centered about a worship-preaching program. The services of the church were most likely confined to members of one's own denomination.

The current ministry of the Church of the Brethren shows clear changes over the foregoing descriptions. The contemporary minister has tended to become more professional. Where once men were called by the church to serve in the ministry, many now tend to choose the ministry as a career. David C. Wilson described his experience with the ministry as a career:

"In the middle of my college work and still uncertain as to what my vocation would be, I entered Brethren Volunteer Service for a year. For the first time, during my assignment in Puerto Rico, I was confronted with the needs of humanity and I saw how they were being met. I felt a call to help people through the ministry."²

Education has now become a requirement for ordination and the District Ministry Committee has been reluctant to ordain anyone who has not completed his college and seminary work. Education has become essential because the role the minister accepts has become more specialized. He now functions more as the director of an institution than as the confidant and friend of the community. In this new role, the minister is involved in the maintenance of an institution.

The convulsive changes of the twentieth century have left their impress upon the church and its ministry. The rapid shift of the American population from rural to urban life; the change of employment from farming to industry; the gradual upgrading of the educational level of the congregation; the rethinking of the mission of the church; and the emergence of the laity as a force in the church — all of these have contributed to a changed conception of the ministry. The forms of thought, the language and the methods of the ministry have been altered. Life-situation preaching has largely usurped the place once occupied by the expository sermon and the textual message. In keeping with the swift tempo of modern life, the modern sermon is usually brief.

As the church has grown more institutional in nature, the role of the Christian minister has also changed. This change is reflected in part in the use of the word "plant" to describe the church house and the word "program" to describe the mission of the church. The work of the ministry has assumed an executive form. The minister spends much of his time in meeting with boards and committees. To use H. Richard Niebuhr's description, he has become a "pastoral director", organizing a wide range of activities centering about the manifold interests of the church.

The role of the minister has not always been clearly defined. In many congregations, the counseling-preaching-worship role is generally accepted, but not always completely practiced. The tendency of some ministers to specialize in education, or evangelism or visitation has led to the neglect of other traditional roles. One study of the mental and physical health of ministers suggests that many modern congregations have expected their ministers to play too many roles. The minister's sense of failure in the face of the impossible demands placed on him is what creates emotional breakdown.³

One survey of the roles of the minister has defined seven broad areas in which he is expected to serve his congregation. These areas include: community and denominational activities; pastoral visitation; teaching, counseling and personal guidance; preaching, administration; and promotional activities.⁴

The movement toward a professional ministry in the Church of the Brethren began during World War I. In 1917, the Annual Conference of Wichita, Kansas, took steps to recognize the pastoral system:

"Ministers who are financially able should be encouraged to preach the Gospel without money and without price, as it has been the practice of the Brethren from the beginning. Churches that feel the need of pastors, giving all of their time, are at liberty to secure them giving them a reasonable support, when it can be done with the approval of the majority of the members."⁵

Since 1945, the Church of the Brethren has promoted the professional ministry. The growth of the professional ministry congregations in the brotherhood may be judged from the following chart:

Year	Full-Time Pastorates	Part-Time Pastorate	Self- Supporting
1945	303	472	113
1947	389	383	129
1949	405	366	119

1950	433	379	105
1955	493	386	73
1960	546	419	—
1965	533	368	94
1970	525	201	127

In 1971, the District Ministry Commission issued a paper on **Strategy For Ministerial Recruitment**. The paper recognized the need for a variety of ministries in the Christian Church. The church needs the self-supported ministry, the salaried ministry, the specialized ministry, the missions ministry and the ecumenical ministry. All of these forms of ministry have been designated as a "set-apart ministry". The paper also linked the early church with the modern church, asking for conditions in which there are no distinctions between clergy and laity. Such distinctions were unknown to the original church.

The issue of the forms of ministry appeared before the 1959 Annual Conference. Discussions contrasted the merits of the nonprofessional, self-supporting ministry with the merits of the professional, salaried ministry. It is clear that the denomination has a diversity of thought with respect to its ministry. In 1972, twenty-seven of the thirty-nine congregations of the Southern District were supporting a professional ministry. Some continue to insist that the self-supporting ministry is returning. Harold S. Martin wrote:

"It is interesting that one of the keys to the rapid growth of present-day cults and newer churches is that many of their ministers are self-employed."⁶

Those who prefer the unsalaried, self-supporting ministry base their arguments on the practice of the early church and on the traditions of the Anabaptist movement. The Christian movement began with fishermen, farmers, shepherds, peasants and tent-makers, not with professional classes.

When the Anabaptist movement developed in the sixteenth and seventeenth centuries, great stress was laid on the equality of all men within the Christian community. Lay responsibility has always been of utmost importance to the followers of this tradition. For the Anabaptists, the only possible church is a voluntary and disciplined community of believers patterned after the New Testament fellowship. The temptation to develop a hierarchy of officials has been studiously avoided.

With the return in recent decades to the view that all of the people of God are involved in His work, the tendency has been to regard the whole church as the servant of God. The church is the living community of believers at work in the world. The ministry is the work of laity and clergymen alike. "A healthy denomination will continue to make room for differing 'models' of the set-apart ministry".⁷

The question of education for the ministry is of comparatively recent origin. For nearly two hundred years the leadership of the Church of the Brethren has been drawn from the congregations. The training of such leaders once was nearly equal to the people they served. Their preaching was in the nature of exposition and exhortation. They read passages of Scripture and commented on their meanings. The Protestant principle of the priesthood of all believers encouraged the appearance of ministers and laymen without professional training.

The Church of the Brethren in past decades frequently called men to the ministry after they had established themselves in a community residentially and financially. These ministers not only supported themselves but were often unusually liberal in their stewardship to the church. Their families, businesses and other investments supported them while they gave their services to the church. A multiple ministry developed in

many congregations, often with four or five ministers appointed to share the responsibilities. Harold S. Martin observed that "the long preachers' benches in many of our older congregations are a lingering testimony to the plurality of ministers".⁸

A lingering suspicion against formal, higher education has persisted to the present time. In 1924, for example, four queries came to the Annual Conference from Pennsylvania urging the denomination to refuse to assume ownership of Bethany Biblical Seminary in Chicago, Illinois. The Board of Directors of the seminary had been advocating church ownership for some years prior to this date. Opposition to ownership arose in part from educators who feared competition from the seminary and in part from people who objected to the professional ministry. The seminary was formally adopted in 1925 by the denomination in spite of the opposition.

World War II gave impetus to the drive for a trained ministry. Any young man entering the Christian ministry was required to present to his draft board letters from his local church and the General Ministerial Board confirming his ministerial status. Any person attending a seminary maintained his ministerial status only by active involvement in the ministry. Such young people spent their summers in pastoral work in order to maintain their draft exemptions. The rise of ministerial scholarships and loan programs encouraged young people to continue their education.

The demand for an educated ministry also arose from the needs of an increasingly educated church membership. Within the Southern District there had been serious losses of members to other denominations chiefly because these denominations had professional leadership. One member of the church remarked to the editor of this volume: "We had the first salaried minister in the Southern District chiefly because the neighboring denominations had salaried pastors." One may still meet persons in the community who point with pride to their Brethren heritage even though they have united with other denominations.

In 1951, the Waynesboro congregation of Virginia requested the Annual Conference for "minimum educational qualifications for licensing to the ministry". The conference requested the Ministry and Home Missions Commission to prepare a recommended reading list for use by licensed ministers before their ordination. The Three-Year Reading Course was ready for the districts in 1959. In the Southern District, the Elders' Body, meeting in the Shrewsbury congregation, adopted the course as a guide for persons unable to attend college or seminary (1960).

There were objections to the Reading Course. Some men objected to the compulsory aspects of the course. Others objected to the choice of books prescribed for the three years. Charges of "too liberal" were hurled against some of the books. By 1969, the Commission on Ministry and Evangelism permitted some deviation from the original requirements of the course, with "each individual case to be dealt with on its own merits".

In the early 1960's, the District Commission cooperated with Elizabethtown College in developing the Reading Course program. During the later 1960s, the commission appointed individuals to instruct in the course. Earl K. Ziegler, Samuel H. Flora Jr. and J. Stanley Earhart and others have counseled with licensed ministers and have directed the reading program for the district. Harold S. Martin conducted a successful Leadership Training series for self-supporting ministry churches in 1971.

Efforts at upgrading the Christian ministry in the 1960s were simply a continuation of efforts begun in the 1940s. In 1941, for example, Dr. Ralph W. Schlosser conducted a course for ministers on **Doctrines**. Lead-

ers of the Southern District found the response so gratifying that a second course was offered at the close of World War II.

With the rise of the pastoral system, problems of pastoral recruitment became insistent. Some people felt the Church of the Brethren should return to the practice of calling capable young men instead of waiting for them to volunteer.

"The number one problem of the brotherhood . . . is that of recruiting sufficient pastors. Some of the aspects of this problem are the number of pastors now retiring, the enhanced need for pastoral leadership, the demand upon ministers for other types of church work, young pastors compelled financially to leave the employ of the church, and the meagre recruitment of young men for the ministry."⁹

The Brotherhood Board employed Eugene G. Carper to make a survey of the brotherhood concerning the recruitment and the conservation of ministers in the Church of the Brethren. This survey of the denomination received responses from 1653 persons in the brotherhood. Most of these people who were either active on a part-time basis or were no longer active in the pastoral ministry. The study disclosed the following interesting points:

- 1.—The call of the church is still the vital factor in the decision of men and women to enter the ministry;

- 2.—The greatest obstacles to entering the ministry have been the appeal of other professions and the lack of a vital recruitment program in the church; and

- 3.—Ministers have most frequently withdrawn from the ministry because of the appeal of other professions, the inadequate salaries of the churches and the pettiness within the churches.¹⁰

In the past three decades the district has employed many programs to recruit for the ministry and to upgrade the educational level of the ministry. The following list merely suggests some of these major efforts:

- 1.—Programs similar to the Three Year Reading Course and Ministerial Meetings have had educational values. Many district ministers have improved themselves by travel, by attendance at Massanetta Springs Bible Conferences in Virginia, by camp meeting Bible Conferences, Bethany Extension Courses and by postgraduate studies at colleges and universities. However, an attempt in 1964 to inaugurate a program of pastoral studies in the Holy Lands failed to receive district support.

- 2.—Summer pastoral programs, inaugurated by Bethany Biblical Seminary and the General Mission Board, were supported by the district. The Lower Conewago, Buffalo, Chambersburg, Newville, Rouzerville, Three Springs, Waynesboro and York Second congregations have cooperated with the program since its beginnings in the late 1930s. This program has afforded pastoral experience and financial support to young ministers who are completing their schooling.

- 3.—Student loans, authorized as early as 1940, established financial assistance for those who wished to forward their ministerial education. These loans were increased as tuition rates rose. The District Ministry Commission developed the practice of discounting ten percent of the loan for each year of service rendered by the worker to the denomination.

- 4.—A Ministerial and Missionary Pension Plan was begun by the Church of the Brethren in 1943. The plan is open to any minister and church worker in the denomination. In order to encourage pastors to continue in the pastoral ministry, the first minimum Pastors' Salary Schedule was adopted in 1960 by the lay delegates of the Annual Conference.

- 5.—In response to the charges that youth did not know or consider church vocations because they did not know what vocations were available, a series of Church Vocations Conferences were conducted at various locations in the district. Such conferences had been con-

ducted in 1963 in the Presbyterian Churches to acquaint youth with the pastoral ministry, Christian Education, music vocations, mission work, campus ministries, institutional work, church recreation programs and children's work. The Southern District of Pennsylvania conducted a similar series beginning at the Gettysburg Church on April 30, 1965. At this conference, there were eighty-six youth present from nineteen congregations. Similar conferences have been conducted at Mechanicsburg (1966), Codorus (1967) and York First Church (1968).

6.—In 1964 the Elders' Body proposed a system of sponsors for licensed ministers in the district. Ordained and experienced ministers were selected to advise and encourage younger men to grow into the ordained ministry.

7.—The District Commission on Ministry and Evangelism requested a single expiration date for the licenses of ministers, the date to fall at the District Conference of each year. "At District Conference, all licensed ministers are to be present for an appropriate service for relicensing conducted by the District Ministry and Evangelism Commission."

8.—By 1952, the Annual Conference granted women equal rights with men in the ministry. In the United States, the number of women in the ministry had more than doubled in the decade from 1940-1950, reaching an all-time high of 6,777 women in the ministry.¹¹ The Southern District has had five women to serve in the ministry since 1940. These are: Zola Detweiler, Lois Norris, Stella (Buffymer) Markley, Florence Murphy and Jeanne L. Jacoby.

9.—In order to encourage openness and understanding between laymen and pastors, a series of Church-Pastor Workshops was conducted in 1970. These workshops were held at the York First Church, the Mechanicsburg Church and the Greencastle Church. Similar workshops had been conducted in 1966 at three locations.

ELDERSHIP

The rise of the pastoral ministry and the gradual restoration of laymen to positions of leadership within the congregations gave rise to concerns about the functions of the elder. At the district level, the Elders' Body was superseded by the District Board. The Annual Conference Standing Committee admitted lay delegates as early as 1954. The Annual District Conference permitted lay moderators as early as 1959. By 1960, lay members of the denomination were granted the right to be chosen moderators of the Annual Conference. All of these changes in the congregations and the brotherhood led to the conviction that there were few differences in the functions of an elder and an ordained minister.

The eldership is not peculiar to the Church of the Brethren. Other denominations have used the office and have witnessed similar changes. The seventeenth century Congregational Churches of New England once had "ruling elders", but in time their duties were found to be similar to those of pastors. The Methodists have had "presiding elders" since the late 1700s. Even here, however, the eldership office has faced a loss of function. The Church of the Brethren has had elders since the colonial period. The denomination never tried to define the function of an elder until 1877. In practice, the elder was simply an overseer of a congregation.

The 1967 Annual Conference voted to phase out the eldership because "the former functions of an elder are almost encompassed now in the duties of qualified lay members and ordained ministers".¹² The conference agreed that the twentieth century has moved the church beyond the patriarchal concept of church government to a more democratic one and voted to discontinue the degree of ministry known as "elder". The ques-

tion had been bothersome as early as 1928. As the conference of this year a report said:

"... in changing to the single pastor plan in the ministry of our congregation, we have more or less lost the help of district elders, which tends to make our congregations separate and independent".¹³

The 1967 decision was clear-cut. After the delegates defeated a proposed amendment to permit districts to maintain the office of elder if they desired, they voted to discontinue the office of "elder". The self-supporting ministry congregations considered the action harmful to their style of ministry. Eight Southern District congregations presented queries appealing for the right to elect their own elders and to continue the office in their congregations. These queries were respectfully returned because the conference had earlier passed a paper permitting any local congregation the right to continue the office of elder as a local church office.¹⁴ In 1968, eight congregations were granted the right to continue the office of elder and to elect their own elders as they were needed. These congregations were Antitam, Belvidere, Back Creek, Falling Spring, Lower Cumberland, New Fairview, Pleasant Hill, Upper Conewago and Upper Marsh Creek.

DEACON'S OFFICE

A survey of the Annual Conference actions with respect to the office of deacon shows similar changes. By 1919, the church said the deacon should "look after the needs and temporal interests of the poor and unfortunate in the church". They were also assigned to the preparation of the Lovefeast and Communion services; they assisted in baptismal services; and, on occasions aided the elder or pastor in the anointing services. A statement of 1942 extended the service of the deacon to include assistance in the program of evangelism, pulpit supply and the conducting of the annual visit of the church membership.

The prevailing custom throughout the brotherhood for several centuries has been to elect a deacon for a life term after a period of probation. By 1956, however, congregations were granted the privileges of electing deacons to office for a term. The length of the term was to be determined by the congregation. The office of deacon is now widely considered a local church position. A deacon moving from one congregation to another must be reelected to the office in the new congregation (1956).

EVANGELISM

The slow growth of the denomination has been a cause of concern among district and brotherhood leaders. This slow pace has been attributed to the fact that the denomination has held to a conformist stance, has not been too evangelistic and has been hindered by the absence of a full-time clergy. A note in *The Gospel Messenger* in 1942 said: "During the past decade evangelistic emphasis within some churches has declined".¹⁵ Charges have been made that the denomination has been nonevangelistic in the past.¹⁶

Evangelism has become more essential than ever in our changed society. There is no guarantee that children will follow in their parent's footsteps and adopt their religious loyalties in our mobile and dynamic society. The call for revival has not only been heard by those who sympathize with the Brethren Revival Fellowship but from others as well. William L. Gould was selected to act as an evangelism counselor to the churches of the region. An Evangelism Meeting in the Mechanicsburg Church on February 7, 1970 revealed excellent interest on the part

of district laymen in the need for evangelism. At this meeting, Dr. Charles Kerr, pastor of the First Methodist Church of Lancaster, shared with more than a hundred laymen and ministers the plan of lay involvement in evangelism used by his congregation. The Black Rock congregation of the district (1971), the Madison Avenue congregation (1972) and the Hanover congregation (1972) have been involved in similar lay programs.

There was widespread discussion of a revival in Christianity in the 1970s. More than 130 religious groups consented to participate in a project known as "Key '73". The Church of the Brethren agreed to cooperate in this "Christian blitz" on the North American continent.

The plan was fostered in 1968 by forty representatives of conservative Protestant Churches in a gathering close to the Francis Scott Key Bridge at Washington, D. C. This emphasis in evangelism was designed to be the most comprehensive evangelistic thrust ever known in the nation. In 1973, churches of all denominations joined in witnessing, in hymn sings, in house-to-house canvasses, prayer group meetings and preaching missions. "Key '73" was meant to restore evangelism to a place of respect and prominence in the life of the Christian Church.

Each major evangelistic effort in earlier ages had a primary thrust and some continuing cultural effect. Dwight L. Moody (1870s-1880s) considered it his chief duty to reach the unchurched masses in the new urban centers and to combat the complacency and agnosticism the post-Darwinian age. Billy Graham (1950s-1960s) fought secularism, moral relativism and liberalism by seeking a return to the old-fashioned religion. Whether these movements of revival in recent years will be effective will depend on whether they also bring lasting results in education, social reform and the struggle to achieve a warless world.

WORSHIP AND ARCHITECTURE

Anyone who builds a church must become a theologian. At the beginning he must ask what worship is and who it is for whom the church house is to be built. If all other functions of the church were usurped by other institutions of society, the church would continue to maintain its major function as a worship-center. William Temple once stated that the church's hope to redeem the world resides in a return to the kind of worship experience which quickens the conscience by the presence of God, feeds the mind on the truth of God, purges the imagination with the light of God and opens the heart to the will of God.

People reared in the Pietist tradition associate worship with life. The experiences of worship become a grateful commitment of life to God and a joyful celebration of life's experiences. The worshiper does much more than attend services. He learns to view life in the perspective of God's purposes and prepares himself for service in God's world. The Pietism with which the Church of the Brethren has been associated is the promoter of service beyond the sanctuary.

The denomination has traditionally maintained the centrality of the pulpit. The spoken word and the spoken Scripture have been essential features of public worship. The original meetinghouses had their preaching and their reading desks. Early twentieth century church houses placed the pulpit in the center of an elevated platform. When the divided chancel was introduced in the past several decades to the denomination, the preaching desk and the reading desk were preserved. The communion table was elevated to a central position in the church to symbolize fellowship and sacrifice.

Perhaps the essence of the Protestant faith has been expressed by the eighteenth century French Protestants (Huguenots). They frequently worshiped out-of-doors around a portable pulpit. Many early Protestant churches were based on a square or octagonal floor plan, with a central pulpit. Only in comparatively recent years have churches adopted the longitudinal church with the pulpit, altar and choir loft at one end away from the congregation. Early meetinghouses of Southern Pennsylvania have preserved raised platforms for the congregation so that the pulpit could remain central.

The Church of the Brethren continues to stress the importance of preaching. Lenten preaching services, preaching missions, evangelistic endeavors, morning and evening preaching each Sunday have been established features of the denomination's life. Noted guest speakers have been used for Homecoming events, anniversaries, Rally Days and Dedication Days. In 1947, the Pastors' Association of the brotherhood produced a volume of sermons entitled, **Brethren Preaching Today**. Bernard N. King and S. S. Blough, former pastors of the Southern District, were contributors to this volume.

The congregations of the Southern District have been witnessing a changing life-style. Where once all congregations were devoted to worship-preaching styles of ministry, some congregations have begun to experiment with new ways to promote community within their memberships. Social activities, from church suppers to church fairs, have become a part of the church's program. Even as early as 1855 in America, churches were pictured as "more like busy Martha than like pensive Mary". Critics of social activities in the churches have been numerous. However, it remains that churches continue to use such methods in order to promote community within their own memberships and their own neighborhoods.

The church has become increasingly institutional in nature. It has looked for renewal, growth and prosperity by encouraging a wide variety of social events. In the 1920s and 1930s, in order to restore the flagging zeal of its membership, many urban churches resorted to institutional programs designed to satisfy the social more than the spiritual needs of the membership. This was the period of the parish house, the recreation hall and club activities.

With the rise of social programs in the church came a decline in the prayer meeting. Prayer services were once supported in large numbers. They provided the occasion for Bible study and discussion. The prayer service also functioned as a confessional for the church. It may be that the present tendency of the minister to spend so much time in counseling is related to the absence of the church-wide prayer meeting.

The changing life-style of the church is also reflected in new architectural forms. Many Southern District congregations, involved in building programs in the 1950s and the 1960s, broke with "the-little-white-church-in-the-country" concept of architecture. Church architects had greater freedom in planning with new kinds of materials. The result was a revolution in church designs. Churches are no longer constructed from a single pattern as the one-story, red-brick meetinghouse was. A wider variety of architecture is evident within the district.

Genuine worship does not depend on the design or the size of the building. Brethren continue to worship in old-style buildings and in new-style ones, in meetinghouses and chapels, in red-brick structures and in stone sanctuaries. Vital experiences of religion are not limited to one kind of structure but may occur in the most inauspicious places. Moses wor-

shipped in a burning bush and Christ met on an eventful evening with his disciples in an upper room.

In terms of architectural change, the district has witnessed three stages of growth:

1).—Early meetings were often conducted in houses. When people visited with each other, or whenever they remained overnight, these gatherings frequently were accompanied by the singing of hymns, the reading of scriptures and by prayers. When such groups became too large, services were conducted in schoolhouses or barns.

2).—Meetinghouses were constructed in the nineteenth century. These buildings were severely plain and without conveniences. The simplicity of design and lack of symbols was itself a symbol of a noncreedal church which shunned luxury. Most churches did not have bells. In 1865, bells were still controversial and the conference decided not to permit their use. The preaching desks and the platforms were kept on a level with the congregation.

3).—Next came the church sanctuaries with Sunday School rooms and fellowship space attached. These buildings were frequently constructed with longitudinal sanctuaries, the pulpit at one end and the pews at the other. The pulpit was often elevated with several steps and the entire arrangement suggested a hierarchical distinction between the clergy and the laity.

In the newer church buildings the area for worship still dominates. However, it is complemented with adjoining areas for cribs and playpens, kitchens, social halls, youth parlors, libraries, Sunday School class rooms and offices for administrative and counseling functions.

Many congregations have returned to a liberal use of symbolism. The church once avoided art and rich architectural styles. The design and the ritual of early church life was ascetic. The new buildings within the Southern District have tried to preserve simplicity in detail and good proportion in the use of materials. The Gettysburg Marsh Creek Church and the Codorus Church have initiated a pattern of returning to symbols associated with the Brethren past. The towel and the basin, the cup and the loaf, and the seal of Alexander Mack have been used frequently in worship services and in permanent art designs within the buildings.

Most congregations continue to use the Communion table as a permanent symbol within the sanctuary. With the arrival of the divided chancel, concern was expressed about the meaning of the new architecture. For some congregations the Communion table has been converted into a substitute altar. Although this transformation has not proven acceptable to many members of the denomination, it represents the diverse views which are often held concerning the meaning of the Communion. The Church of the Brethren has consistently refused to legislate concerning belief and symbolism in the local church.

The Church of the Brethren has often been characterized as nonliturgical. It is true that the church of the eighteenth and nineteenth centuries avoided any semblance of formalism. The modern Church of the Brethren, however, has its forms and symbols. "Nonliturgical" today suggests that each congregation is free to develop its own style of worship. Where churches exercise this privilege, orders of service and rituals become nearly as inflexible as those of liturgical churches. The traditional nonliturgical service has resolved itself into an order which centers chiefly about the clergyman and the choir.

One of the most dramatic ordinances of the Church of the Brethren is the Lovefeast and Communion drama. The entire congregation engages in a three-fold service consisting of a foot-washing rite, a Lovefeast

service and the Communion of bread and cup. In a meeting twice yearly, the congregation reenacts and recalls the events associated with Jesus' last night with his disciples. The meal, prepared by the deacons of the congregation, consists of lamb or beef, broth and bread. In most congregations, the meal is eaten in reverent silence and as a symbol of the love which exists between the members of the congregation.

The Lovefeast and Communion service is observed in varying forms in each congregation. In most, the threefold rite is observed in the main sanctuary of the church. In other congregations, worshipers may proceed from a fellowship hall to the sanctuary for the climaxing portion of the service. Some congregations follow printed **Orders of Service**, and others prefer to proceed without benefit of such aids. A few congregations continue to lift the traditional "Deacon's Offering" to support the poor and the needy of the church.

The Lovefeast, with its dramatic acts, is both liturgical and symbolic. The towel and the basin became the symbol of a servant people who are ready to assume the redemptive roles of the Christian in society. The Lovefeast tables symbolize the table fellowship of a people who deeply care for one another. The observance of this service proceeds logically and Scripturally from an act of cleansing and service to fellowship and climaxes in the covenant of the bread and the cup.

For many years, the Communion of the Church of the Brethren was closed to members of other faiths. Those who wrote **Studies in Doctrine and Devotion** stated the reason for "closed communions": "persons who believe and practice in a certain way cannot consistently commune with those who do not." This attitude has changed in many congregations so that today open communion is practiced and the Lord's tables are open to all Christians. There are strong feelings abroad in the Christian Church that the total church should restore the Lovefeast (Agape) as a means of dramatizing the Christian message.

MUSIC

The twentieth century has also witnessed change in the music practices of the congregations. The Church of the Brethren has produced three basic hymnals since 1900. "The old black book" was produced in 1901. This volume contained works by George B. Holsinger, J. Henry Showalter and William Beery. It was published under the title, **The Brethren Hymnal**. In the 1925 hymnal, entitled **Hymnal, Church of the Brethren**, hymns were classified according to topics, revealing the emphases of the denomination. Such topics as World Peace and Brotherhood, Christian Patriotism, Christian Education, Missions, Children and Youth were included.

An all-purpose hymnal was produced for the church in 1951. This hymnal, **The Brethren Hymnal**, in preparation since 1943, brought congregational music toward a balanced program of worship in the denomination. The hymnal included thirty-four hymns composed by Brethren writers. When congregations began to purchase this new hymnal, they called upon Nevin Fisher and George L. Detweiler and Perry L. Huffaker to introduce them to the newer hymns. Hymn Sings became popular in the early 1950s, just as they had been popular in the 1940s.

For many years the contributions of Americans to church music had been slight. Many of the hymns used in hymnals depended on British sources. In the 1940s and 1950s, musicians from many denominations made concerted efforts to recover music from the church's past in order to adapt it to current needs. As a result, many of the hymns used in our

hymnals bear eighteenth and nineteenth century dates. Henry G. Gottshall, of the Southern District, composed music and published a book entitled, **Joy of Salvation**. One of his hymns has been printed in **The Brethren Hymnal**. Modern hymns have tended to be more ecumenical in nature than the hymns used by the Brethren in the 1700s and 1800s.

The Church of the Brethren has taken justifiable pride in its congregational singing. Many printed services of the district contain simply the words: "Congregational Singing!" Congregations have produced quartets, trios, choruses and other singing groups. Perhaps the most conspicuous change in the church worship experience has been the introduction of the church choir as a regular feature of the public worship experience. Special music often was used in congregations in past decades, but the regular church choir is of rather recent origin.

The Church of the Brethren did not use choirs until the colleges began to use them. A few city congregations began to model their choral music after the large *a capella* choirs of colleges. College music professors, Charles Rowland and Nevin Fisher, directed choruses and gave music festivals in various sections of the state. As congregations formed their own choirs, the services began to be more liturgical with responses and "Amens", responsive readings and anthems. Seasonal musical presentations at Easter and at Christmas also became familiar patterns.

Those who have been reared in the tradition of congregational singing occasionally complain that the choir monopolizes the congregation's role in worship. Perry L. Huffaker, in a booklet on **Choir Ministries**, warned that the choir need not destroy congregational singing. The choir should be an integral part of the congregation during the singing of the hymns. It is the choir's responsibility to inspire the congregation to sing. The essence of common worship is that all people should participate.

STRESS ON NEW MINISTRIES

During the 1960s, values associated with the past were questioned. New forms of Christian ministry were tried. In worship, "celebration" became the keynote, the expression of joy and intense inner feeling was encouraged in worship. The Standing Committee members of the 1972 Annual Conference warned that the tendency to the free expression of feelings may develop into conflict over the issue of tongues and other gifts of the Spirit. Young people began to search for new and dramatic forms by which to express their ideals and feelings. The church was seeking to express its faith in a vernacular form. The feeling developed that a new age must invent new signs, symbols and liturgies for worship as wonderful as those the church inherited. The church was seeking to discover God in new forms as he had been discovered in the traditional forms.

Coffeehouse ministries grew popular among the young. In 1965, over eighty college campuses and churches and foundations had coffeehouses. These gatherings were aimed at the young and, for the most part, they remained religiously neutral. A few churches within the Southern District experimented with the coffeehouse ministry.

Many churches of the district began to seek for renewal in small group life. Brethren of earlier ages tended to identify with the small group. Under the influence of Mission Twelve, congregations formed small groups for study, prayer and social action. In a sense, the church was returning to the Pietistic stress on "little churches within the church". Both the seventeenth and twentieth century groups represented attempts to involve the laity in the mission of the church.

In 1926, the British Council of Churches began to cooperate with the Federal Council of Churches in promoting a Preachers' Exchange between British and American ministers. Harold Z. Bomberger was involved in such an exchange in the summer of 1967. In 1970, William L. Gould and Elmer Q. Gleim became part of a team of preachers who left America to spend several months in Great Britain. William L. Gould spent the month of July in England, fulfilling preaching assignments at five churches. He ministered to the St. Mary and All Saints Anglican Church, Whalley; St. Stephen's Anglican Church, Clitheroe; Chadsmoor Methodist Church, Cannock; Clarendon Road Congregational Church, Watford; and the Beechem Grove Baptist Church, Watford.

The assignment given to William L. Gould was for the months of July and August. However, because he was changing pastorates, he requested Elmer Q. Gleim to accept his August preaching assignments. The Gleim family arrived in London, England in the closing days of July. While in the British Isles, Elmer Q. Gleim spoke in the Holy Trinity Church in London; the Brighton Free Church on the English Channel; St. Cuthbert's and St. Mary's Churches in Edinburgh, Scotland; the First Methodist Church in Belfast, Northern Ireland; and the West Kirby Presbyterian Church near Liverpool.

In some instances, the visiting minister supplied the English pulpit in the absence of the regular pastor. In other cases, the visiting minister became involved in the community life, visiting with parishioners, attending service club meetings, and participating in the weekly activities of the congregation. The experience of exchange is designed to be informative and inspirational and provides an experience in religious understanding and tolerance.

In recent years there has been a tendency to use the traditional anointing service as a public worship experience. The Church of the Brethren uses the epistle of James (5:13ff) as the basis for the healing service. In most instances, the service has been private and offered only at the call of the church member. On rare occasions, members of the church have requested public services of anointing. The author has participated in such services in several pastorates. The Annual Conference of the church concluded that the anointing service is to be used as adjunctive to and not competitive with medical and psychological treatment.¹⁷

The First Church of the Brethren in York, under the pastoral leadership of Curtis W. Dubble, has inaugurated the practice of offering a monthly service of public healing. The pastor wrote about this service:

"The basic emphasis of this healing ministry is to provide an opportunity for intercessory prayer, for those whose names have been suggested on a prayer list and an opportunity for anyone who attends to come and receive a prayer for healing of body and mind and spirit through the laying-on-of-hands. The emphasis is upon commitment to God's will and purposes. It is through commitment that we are made whole. We seek God's healing for His sake and not for health's sake."¹⁸

If the trends in the future run true to past experience, the decades of the 1970s will most likely be a time in which the church will recover its spiritual and Biblical roots. The next years will belong to those who will seek to preserve the church's ties to the past. No age is safe until it has discovered its rootage in all other ages. To live without such rootage, emphasizing experiment only, a people suffer from spiritual amnesia. On the other hand, to rely on tradition only hinders genuine growth. The church and its people must recover a balance between experiment and tradition.

CHAPTER SEVEN

NEW CHALLENGES IN CHRISTIAN EDUCATION

Christian Education in the Church of the Brethren has been in a state of ferment over the past decades. The changes which have come to the educational program of the church correspond to similar changes in public education. During the past quarter of a century, exhaustive studies at all levels of education have produced new discoveries concerning the learning process. These discoveries have led to a widening of horizons in Christian Education, a willingness to explore, and the discovery that faith can be witnessed in action as well as in words.

The lay leadership of the church has made its profoundest impression in the field of Christian Education. Active and dedicated leaders in church and Sunday School have made possible the growth of the church. Lay people in most congregations have made their greatest contributions to Christianity in religious education.

The rising secularism of this age and the demand for qualified leadership have thrust the church into new programs of education. During the 1950s and the 1960s, the committees and boards at the district level moved away from the belief their main function was to provide fellowship and inspiration. Programs began to turn on the development of educational resources and the promotion of qualified leadership.

The period following 1920 saw the emergence of the weekday church school, the daily vacation Bible school and leadership training schools. The period following 1945 saw the rise of new courses of study and the increased use of visual education. Various denominations united in their purpose to develop a meaningful and an attractive curriculum for their congregations.

THE SUNDAY SCHOOL

The Sunday School movement was seventy-seven years old before the Church of the Brethren authorized its acceptance (1857). A survey of the congregational histories within this volume reveals that the older congregations of the district adopted Sunday Schools in the closing decades of the nineteenth century. By 1876, the denomination began to publish its first Sunday School literature.

The Sunday School won gradual acceptance against considerable opposition. When the Brethren fell into a three-way division in 1881-1883, part of the reason for this division was opposition to the Sunday School. There were fears the Sunday School would eventually release parents from their responsibilities as religious teachers.¹ Opposition to the use of the church house for Sunday School purposes compelled early Sunday Schools to meet in private homes.

The adoption of the International Uniform lesson in 1872 gave the Sunday School movement wider favor. It also made the Sunday School teaching more Bible-centered. The catechetical methods of earlier years gave way to the memorization of Scriptures and the narration of stories from the Bible.

Beginning in 1899, the Southern District Christian Education committee regularly sponsored an annual Sunday School meeting. These meetings were patterned after the popular Sunday School convention move-

ment of the closing quarter of the nineteenth century. Such district-wide meetings were designed to promote the growth and the improvement of the Sunday School. For example, Rufus P. Bucher spoke at the Upton house meeting on August, 1942, on "Our Need In Christian Education".

The Sunday School meeting was combined with the district Ministerial meeting in two-day sessions. Each Sunday School was entitled to send two delegates to conduct the business of the conference. The delegates usually brought with them contributions for support of the work of the District Board of Christian Education. As part of its work, the Sunday School meeting voted financial support for several missionaries on the foreign field.

Although these meetings were strongly supported in the 1940s and early 1950s, by 1958 the interest had declined. A committee was appointed to determine the future of the Sunday School meeting and the Ministerial meeting. The study committee made its report (1959) in the form of a conference query, calling for the discontinuance of these joint meetings and the development of independent programs. This query passed the conference.

The upgrading of education in the public school systems in the district created stirrings among the laymen of the churches. The Tri-District Secretaries reported how requests for help and guidance in the field of Christian Education came regularly to the offices. A report of 1962 said:

"The demand for professionally-educated ministers and teachers is bound to have its results within the next few years."

NEW CURRICULA

The district has followed the religious education practices common to other evangelical communions. The use of the International Sunday School lesson (since 1872) and the graded lessons (since 1914) have been widely accepted by the congregations. Dissatisfaction with these courses was expressed in the 1940s and the 1950s. The Sunday Schools noted declining attendances. C. Ernest Davis, Executive Secretary of the Christian Education Commission, reported in 1944 that the Church of the Brethren Sunday School enrolment reached its peak in 1921.²

Criticisms of the Sunday School and its program were plentiful. Many felt the Sunday School did not give sufficient time for study. The use of the lecture method by teachers came under heavy fire. The Uniform Lesson itself was criticized because it actually did not thoroughly survey the Bible, nor did it encourage depth study. One survey indicated that the Uniform Lessons covered only thirty-four percent of the Bible in a twenty-eight year period. Teachers themselves were criticized because most did not have sufficient training. In spite of its fine efforts, the Sunday School was not actually reaching the masses of people.

These and other criticisms forced Christian educators to take a new look at the methods and objectives of the program. In the 1920s, many denominations rewrote their courses of study, making them more child-centered and more directly related to the experiences of the child. Beginning in the 1940s, a second attempt at curriculum reform was begun. Fourteen denominations, in the Cooperative Curriculum Project, worked together to create a new curriculum by the year 1967. The result of this effort was the publication of a streamlined, colorful series of texts, tailored to the needs of specific age-groups.

The Church of the Brethren began to rewrite its courses of study in 1961. Theologians and professional teachers and writers cooperated to produce a new curriculum for the denomination. The materials were

lavishly illustrated with maps, photographs and color reproductions of great works of art. Supplementing these texts were guides for teachers and parents, filmstrips, motion pictures, dramatic skits, murals, record albums, mobiles and dioramas. The lessons tended to draw on interdenominational materials. They also encouraged open-ended study. They did not state the conclusions the student needed to find.

By the fall of 1964, the new Senior High School Curriculum was ready for use. Graydon F. Snyder visited the churches to speak of the purposes and the content of the new curriculum. In 1966-1967, a series of workshops were conducted at various locations to acquaint teachers and leaders with the forthcoming Encounter Series. Workshops were held in Waynesboro, Lost Creek, Codorus and Carlisle with 181 persons in attendance. Here was something new in the history of the denomination. The introduction of an entirely new curriculum for all ages had never been tried before in the Church of the Brethren.

The new curriculum was ready for use in the fall of 1969. A report for the Southern District at the close of 1970 disclosed fourteen of the fifty-two meetinghouses were using five or more units of the new Encounter Series. There were objections to the new curriculum. Teachers found it required much more preparation to teach than the previous lessons. Others objected because the Scripture texts were no longer printed.

The new curriculum was designed to encourage congregations to exercise more freedom in developing their own Christian Education programs. Each congregation could now offer a wider series of courses for study by its membership. The "Keysort System" was devised to aid congregations in selecting books and pamphlets by grades and subjects. This opportunity for curriculum development proved difficult for the churches. It implied some acquaintance with educational philosophy and methods and thorough grounding in Biblical and Christian concepts.

Many churches with professional pastors adopted the membership classes in order to prepare people for life in the congregation. These classes were theologically-based, giving people an appreciation of the faith which had been inherited and of the church as the transmitter of that faith. In many instances these classes were denoted as "Pastor's Classes". In a few instances, the membership classes were graded and were taught by laymen and laywomen.

There are sharp contrasts between the teaching ministry of the churches in the 1870s and the ministers used in the 1970s. Learning by rote, memory and drill gave way to activities and projects. The nineteenth century view that Christian Education must lead to a climatic conversion experience gave way to the belief that becoming Christ-like is a process which begins at birth. Christian Education was found to be a continuous process from birth till death. Virginia S. Fisher once observed to the Southern District Board:

"Bridges and roads can wait to be built, but the Christian character of children and youth demands immediate attention".³

CHILDREN'S WORK

The greatest changes in Christian Education came in the sphere of children's work. The curriculum was graded since only the graded curriculum could meet the needs of the child at each stage of his growth. The curriculum also became more experience-centered than the Uniform Lessons had been. Teaching moved away from moral exhortations and began to stress activities and discoveries. Greater emphasis was placed

on the interaction of the teacher with the pupil and less on subject-matter of itself. The teacher became more concerned about teaching the child to think about daily problems within a Christian framework. When new buildings were constructed, classroom space was allotted for each group in a quieter, brighter setting.

For many years in the Southern District, children's work and junior high activities were directed by appointees of the District Board of Christian Education. The Lawrence Conference (1938) approved the formation of district cabinets for children's work. The first cabinet in the Southern District was not formed until 1958-1959. Prior to this time, Mrs. W. L. Widdowson (1940-1949) and L. Anna Schwenk (1949-1960) conducted the children's work activities at the district level. Glenn E. Kinsel (1952-1953) and Anna Kepner (1954-1958) handled intermediate work.

When the cabinet plan was adopted, a children's work cabinet and a junior high cabinet were formed. These cabinets promoted workshops, demonstration schools and district rallies for children's workers and junior high workers. L. Anna Schwenk (1960-1961) and Sara Swartz (1962-) served as district directors of children's work. Ervin E. Block (1961-1962), James V. D'Amico (1963-1964), Lois Myers (1965), Helen Sealover (1966-1970) and Earl Dibert (1971-1972) served as directors of junior high work in the district.

For many years the children's work phase of Christian Education was conducted without budgets. Under the cabinet plan, the Christian Education Commission began to apportion moneys for workshops and conferences. The emphasis in children's work changed from simply transmitting the best of the religious experience of the past to the creative discovery of God within present experience.

LEADERSHIP TRAINING AND FAMILY INVOLVEMENT

Under the direction of the Christian Education Executive, Christian Education in the Southern District was strengthened and broadened. When the joint boards of the three districts employed Mrs. Virginia S. Fisher, her assignment was to emphasize the teaching ministry of the church and to develop "pilot projects". She said of her work:

"I see a new day dawning in Christian Education. The educative process is being taken seriously in every aspect of life and we shall have our turn too."⁴

Beginning in the late 1950s, the Southern District began to promote adult education in the church. Adults were both the teachers and the parents of the young. Leadership training schools, family life institutes, Christian Education Days, curriculum workshops and Mission Twelve groups were formed to encourage new leadership. The field of Christian Education was broadened to include much more than Bible study. Christian Education was found to include recreation, social action, worship and study as well.

The workshop was devised as a means of involving more people in the experience of learning and sharing. The method was borrowed from the public school system. The use of the method involved a wider sharing of ideas and concerns within groups. In December, 1949, some members of the Southern District were involved in a workshop at New Windsor, Maryland for recreation leaders. Workers who had served abroad returned to share with others their knowledge of music and crafts learned in other lands. Some displaced persons, who were temporarily residing at New Windsor, taught unique leather work skills. Similar recreation

workshops have been conducted regularly in the past several decades on college campuses.

The District Christian Education Commission annually sponsored a York Area Leadership Training School for teachers and church school workers during the 1950s and the 1960s. Such schools have been conducted in the Pleasant View, Second Church, York First, Codorus and New Fairview congregations.

A new type of training experience was presented in 1971 by the District Christian Nurture Commission. Thirty-two district church leaders and teachers met at New Windsor on May 21-23, 1971. Under the leadership of Donald E. Miller of Bethany Theological Seminary, the weekend experience emphasized the feelings and the sense of personal worth of each individual. The experience reflected the trend toward sensitivity training developed in 1947 by social psychologists. Encounter groups, problem-solving groups, nonverbal exercises become part of the experience as the leaders avoided the usual skill and knowledge training associated with traditional education. The experience of the weekend was based on the conviction that personal worth is conveyed more through the living spoken word than through the visual, printed word.

In 1972, the Greencastle, Waynesboro, and Chambersburg Churches united in a demonstration school for their teachers of children. On a Sunday in September, forty guests and leaders arrived at the Chambersburg Church to witness guest teachers as they demonstrated teaching for the various age-groups. The experience of witnessing a class taught from the regular Church School curriculum by an experienced teacher was a valuable one. Other groups also began to experiment with regional interchurch experiments in Christian Education.

Christian educators were keenly aware that the amount of time given to Christian Education on Sundays was far too brief to help a person cope with the problem of life. They began to turn increasingly to the family with appeals for a cooperative program in the religious training of the child. Schools and seminars on family life focused on the significant role the parent plays in developing sound religious attitudes and beliefs. The new curriculum showed that a quickening of the imagination, the growing sensitivity to others, the developing appreciation of the world and the increasing love of living are all essential to the learning of Christian ways.

The new curriculum appealed for family involvement in the Christian Education process. When the Sunday School appealed to the family to give up its children for the purpose of teaching Christianity, this was fine for unchurched families. In time, however, many Christian families were tempted to lower their standards by surrendering to the Sunday School their work as Christian educators. The new curriculum was based on the conviction that moral character requires the fullest cooperation of the home.

The first of a series of four family workshops was held in March, 1962 in the Chambersburg Church. A Family Life Committee was appointed by the District Christian Education Commission to sponsor family education. The committee consisted of Mary Volland, chairman, Kathryn Grim, John Herr, Earl K. Ziegler and Kenneth L. Miller. Other five-day workshops were conducted in Carlisle (March, 1963), Hanover (November, 1963) and Gettysburg (1965). A fifth family life conference, conducted for one day, was held in the New Fairview congregation on November 6, 1966 with Dr. Tibor Chikes as leader. Dr. Chikes was professor of pastoral care at Wesley Theological Seminary in Washington, D. C.

MISSION TWELVE

The Christian Church has experimented with new forms of leadership training and witness in recent decades. Richard Niebuhr said in 1960 that the church cannot meet the needs of the day by becoming more liberal or more orthodox, more Biblical or more liturgical. Instead, it must find the forms and symbols which will communicate to all people the reality of the individual's existence before God. Before men can share, they must find something to share. Before they can be convincing, they themselves must be convinced.

In 1955-1956, many congregations of the Southern District shared in a National Christian Teaching Mission to revitalize the Christian Education program of the church. The Fellowship of Growth Plan had been fostered by the brotherhood to encourage personal growth among children's workers. The program promoted study and service as a means of personal growth. In 1961, the Eastern District of Pennsylvania began to experiment with new areas of fellowship within the church itself. By 1962, the Christian Education Commission of the General Brotherhood Board introduced the concept of Mission Twelve.

There were at least four factors contributing to the rise of this new Christian Education approach. In the first place, the program has been described as "a new approach to a revitalized leadership within the church".⁵ There was a growing conviction that Christian service must amount to something more than ushering at church on Sunday morning or planning the annual picnic. There was an increasing need for mature Christian leaders in the face of the urgent problems of the world.

Again, there was the awareness that the total church life must be revitalized. It is the Judaeo-Christian belief that man must love God with his total being. One of the purposes of Mission Twelve was the involvement of both individuals and congregations in releasing their potential for effective Christian living and witnessing.

In the third place, a mass society threatened the identity of individuals. A society which stressed sameness and standardization tended to rob individuals of their distinctiveness. Mission Twelve was designed to develop within individuals a sense of personal worth and a new appreciation of the worth of others. The teaching of Martin Buber on openness and on dealing honestly with each other, and the need to "meet the world with the fulness of your being" in order to meet God, played important roles in developing the philosophy of Mission Twelve. Buber's book, *I-Thou* (1942), was one of the reference volumes for the Mission Twelve participants.

Associated with the development of personal worth was the fostering of small-group life. In the later 1950s, small communities were recognized as "the seedbed of civilization". Virginia S. Fisher observed:

"Each congregation should study how it can enlist the loyalty of all of its members. This can be done through an approach to the individual through small redemptive groups or fellowships."⁶

Finally, the development of sensitivity training as early as the late 1940s played an important role in the fostering of D-Groups in Mission Twelve. Encounter sessions, known as D-groups, were formed in short-term experiences to stimulate individuals to expose their beliefs and feelings. Leaders of D-groups tried to encourage participants to explore in depth their own feelings and motivations. The aim has been openness and honesty and the elimination of defensiveness. The individual is helped to respond with greater freedom to his calling to join with God in his work in his world.

In its first five years (1963-1968) in the brotherhood, Mission Twelve involved 500 congregations and 4500 individuals. Up until 1972, there were seven Mission Twelve experiences in the Southern District. Some congregations have participated as often as two and three times. A total of sixteen churches of Southern Pennsylvania have been involved since the beginnings of the program. A number of district personnel have also been used as resource leaders in the Mission Twelve retreats at New Windsor, Maryland.

Mission Twelve is designed as a creative group experience aimed at individual and congregational renewal. The weekend retreats at New Windsor usually involve from seventy to one hundred individuals in the kind of fellowship and sharing experiences which have changed life for many participants. These training sessions focus on self-discovery, self-acceptance, openness toward others and congregational involvement as a responsible member of the Body of Christ.

There has been a changing emphasis away from dependence on district and brotherhood leadership to the use of congregational leadership. The philosophy of Mission Twelve began to infiltrate church life to the extent that many congregations have developed their own leadership programs. Congregations began to realize that there is a leadership potential close at hand if only they took the trouble to look for it.

WOMEN'S WORK IN THE DISTRICT

Recognition for women in the life of the denomination was slow in arriving, just as it was late in arriving in the nation. Women were permitted to work long hours in factories, but they were not permitted to practice law, medicine or the Christian ministry. Even as late as 1912, intelligent Americans were gravely prophesying the disintegration of society and the collapse of morality if women were so much as permitted to vote.

It was not until 1891 that the Annual Conference concluded that the Scriptures did not prohibit sisters from leading or rising to speak in social meetings.⁷ In 1899, women were first given the right to represent a congregation at a District Meeting. Women were not permitted to be licensed to the ministry until 1922 and they were not permitted to be ordained to the full ministry until 1958. Many decades passed in the life of the church before women were granted a place beyond the home.

Women's Fellowships developed in the Church of the Brethren, and in other denominations, because women had been denied a voice in the affairs of the church. They served the churches by preparing foods for church suppers. In most instances, these were primarily covered-dish events (1900). It was September 22, 1885 when the Women's Work group began in the Church of the Brethren. The first Sisters' Aid Society met at the home of Mrs. H. B. Brumbaugh at Huntingdon, Pennsylvania. Eleanor J. Brumbaugh was the first president and Elizabeth Howe Brubaker its first secretary. Although this society sent a report and a donation to the 1886 Annual Conference, the work of the society received very little recognition.

An 1895 query to the Annual Conference stated:

"We ask the District Meeting to ask Annual Meeting whether it is right, according to the spirit of the Gospel, to have serving societies in the church?

Ans.—Yes! If the sisters labor in union with the church, as expressed in the council, and according to the principles of the Gospel."⁸

Sisters' Aid Societies were not formally recognized by the Annual Conference until 1917.

The first permanent organization of the Sisters' Aid Society was effected at the Winona Lake Annual Meeting (1910). In 1915, the Society began the Mary N. Quinter Memorial Fund. In 1916, this fund was enlarged to create a hospital in India in honor of the noted missionary, Mary N. Quinter. The Society pioneered in the mission movement, in sewing circles and in mission study groups. The growth of this movement was rapid. In 1911, there were 119 societies across the brotherhood with 2,580 members. By 1920, the number of societies had grown to 441 with 8,563 members.

In 1925, Florence Murphy organized a Council of Women in the First Church of the Brethren of Philadelphia. This local pilot project soon set the stage for new groups in other congregations. In 1929, in her absence, Florence Murphy was elected national president of the Sisters' Aid Society. At this time there was a deficit in the brotherhood budget. The women of the brotherhood labored earnestly to raise funds to clear the deficit. By 1939, the deficit had not only been cleared, but there was also an established organization to underwrite brotherhood budgets, projects and programs.⁹

At its annual spring luncheon on March 30, 1957, the Church of the Brethren Women's Fellowship of Southern Pennsylvania observed its twenty-fifth anniversary. In 1931, the name "Sisters' Aid Society" was superseded by the new name, "Women's Work". Organizations for Women's Work were effected at regional and district levels. Zola Detweiler served for ten years as the chairman of the regional Women's Work organization and served for six years on the Pennsylvania United Council of Church Women.

A Women's Work Conference met in the York First Church of the Brethren on July 15, 16, 1943. At this meeting, Zola Detweiler appealed to the General Board of Christian Education for a graded unit on temperance and a unit on mission work for children's work in all departments. At a similar conference in Johnstown, Pennsylvania, Zola Detweiler presided at a meeting which displayed a number of projects which related to the clothing needs of the world.

During the 1940s and 1950s, District Women's Organizations responded to the appeals of Brethren Service for relief and rehabilitation goods. The response the women made to this emergency appeal was equivalent to the response earlier Women's Groups made on behalf of the mission movement.¹⁰ Florence Murphy sat with the American Friends Service Committee meetings in Philadelphia (1937-1947), and reported to the brotherhood the volume of goods being shipped abroad. Women were involved in this relief ministry by converting old felt hats into small shoes for children. Others cut garments or sewed blankets, quilts and clothing. Many congregational groups went to New Windsor for work days on established yearly schedules.

The Women's Fellowship regularly sponsored spring luncheons and camp retreats. The first camp retreat was held at Camp Swatara on August 30 to September 1, 1949. Mrs. J. I. Thomas was the chairlady and Mary Volland was responsible for the program. Guest leaders for this camp were Helena Kruger, Velva Jane Dick and Mrs. A. C. Baugher. An offering for \$90 was contributed toward the purchase of screens for the camp's auditorium.

When Camp Eder was officially established, the District Women's Fellowship began to meet regularly for women's camps each July. The organization pledged and gave \$10,000 for the improvement of the kitchen at the camp.

The 1949 constitution of the district organization indicated the purpose of Women's Fellowship: to promote fellowship among the women of the church; to promote interest in missions; to promote spiritual growth and the welfare of the family; and to deepen the spiritual life of the individual through Bible study and the use of devotional literature. Many Women's Work Groups devoted themselves to the reading of such volumes as **The Seed and the Soil** and **For All of Life**.

At the Annual Conference of 1960, the Women's Organization observed the seventy-fifth anniversary of "organized women's work in the Church of the Brethren". In preparation for this notable event, Anna Mow prepared an anthology entitled, **His Pen in Her Hand**, and Inez Long prepared a filmstrip called, **The Radiant Treasure**. Available at this conference was a silver thimble to commemorate the early years of Sisters' Sewing Circles. Florence Murphy was honored at this conference and Zola Detweiler was in charge of the service of installation for the newly-elected members of the Women's Fellowship.

In 1962, Inez Long published a volume, **Faces Among The Faithful**. Twenty-eight Brethren women were selected for their biographical accounts from the total range of the history of the denomination. Among those chosen from the district were Florence Murphy, recognized as "the organizer of women's work."

In 1969, the Women's Work Organizations throughout the brotherhood experienced reorganization. Men's and Women's organizations at district and congregational levels were merged into Adult Councils. Joint rallies and banquets here held. The change in organization was made at the time emphasis was being placed on adult education.

The women who have served as presidents of the District Women's Fellowship since its organization are: Mrs. Levi K. Ziegler (1932-1935), Miss Ora Good (1935-1947), Mrs. J. I. Thomas (1947-1952), Mary Nelson (1952-1953), Mary Volland (1953-1959), Mrs. J. Vernon Grim (1960-1962), L. Anna Schwenk (1962-1965) and Vivian Ziegler (1966-1969).

When the denomination was observing its 250th anniversary, the women of the district issued a statement concerning the nature of the Church of the Brethren. This statement described the role of the Church of the Brethren in society:

"The genius of the Brethren consists in relating religion to life, belief to action, theology to ethics, resulting in a demonstrative Christianity. The church . . . extends a ministry to the world which offers redemption to the sinners, relief to the needy, assurance to the hungry of heart, joy and harmony to the home and family, love and brotherhood to the church and peace, justice and neighborliness to the world." (1958).

MEN'S WORK IN THE DISTRICT

Interest in Men's Work in the brotherhood took its rise with the laymen's movement. In fact, during the depression era (1929-1935), the Men's Work Organization of the brotherhood made an appeal for men to become involved in the renewal of the church. At a time when "the work of the church (was) suffering severely", and when the depression left serious stewardship problems, brotherhood men were appealing for laymen to become involved in personal evangelism, Christian stewardship, missions, Christian Education and social service.¹¹

Men's Work in the district has been active for the past several decades. The presidents who have served with the district cabinets are: John N. Fitz (1951), Mark Roth (1952), John N. Fitz (1953), Frank Heckman (1954), Ronald H. Rowland (1955), Ralph H. Clopper (1956), John N.

Fitz (1957), Cyrus G. Bucher (1958), Paul S. Burkholder (1959), Edwin Eigenbrode (1960), D. Merle Baughman (1961), Harry L. Berkey (1962), Clarence E. Shaffer (1963), William A. Replogle (1964), Glenn M. Stouffer (1965) and David E. Roth (1966, 1967).

In 1952, Ronald H. Rowland was elected a councilman to the Brotherhood Men's Work Organization. He served as chairman of the national body from 1954 until 1956. He also served as vice-president of the Board of Managers of the United Church Men (1960-1961). In August, 1961, he attended a lay gathering in Berlin, Germany, the famous German Kirchentag, a lay gathering of more than 100,000 persons. He was present just several weeks before the Russians hastily built the infamous Berlin Wall. Ron returned to the states with pictures of this lay gathering and other German scenes. He not only shared these with district congregations but also with a lay gathering in Toronto, Canada in 1962.

The men of the district aided the Brethren Service projects by sponsoring a "Sale For Relief" Day at the Silver Springs Auction grounds in Cumberland County (1947). The entire day of December 16th was designated Brethren Day and many groups of the district joined to sell articles for the support of Brethren Service. The proceeds of this sale amounted to \$5,111.63. Nearly one thousand persons attended to buy such items as household goods, a heifer, hogs, goats and poultry. A fertilizer manufacturer donated sixty bags of fertilizer. Someone else donated a hundred turkeys.

The idea for Auction For Relief was born in Elkhart County, Indiana. Here a number of Brethren groups secured a local sales barn to sponsor the first auction.

In 1946, Men's Groups from Eastern and Southern Pennsylvania met at Elizabethtown College for a rally. Dr. Robert Mohler of McPherson College met with seven hundred men from the several districts to encourage them to action (October 5).



Men's Work Sign

The Men's Work Cabinet has sponsored a series of useful and interesting projects over the past several decades. It has been given regular support to the Brethren Home and the Children's Aid Society. It has raised funds for recreational equipment for migrant workers in Pennsylvania (1963). The organization has also sold road markers bearing the name and location of congregations within the district (1966).

The men of the district have been closely allied with projects at Camp Eder. In 1959, the organization sponsored a Camp Leadership Training program at the Gettysburg Church with Robert Byerly and Ed

Crill as resource leaders. They also sponsored a second leadership training session at the Bethel Mennonite Church near Gettysburg in December, 1961. The Men's Work Organization paid for the bull-dozing of the swimming area at the camp (January 11, 1960). Work groups from many congregations have joined in removing or replacing the tarpaulins on the covered wagons and shelters at the camp site.

One of the interesting projects involved the men of the district in church extension. In 1960, some volunteer workers made a survey of the Knobsville community, visiting 210 homes to determine the degree

of interest in a church for the community. In 1963, some men of the district returned to the Knobsville area to interview the owner of the land on which the Knobsville church now stands. Harry Berkey, Edwin Eigenbrode and William Replogle secured an option on the land for the District Mission Board. In 1961, the men of the district also conducted a survey of the Dry Run community, surveying 149 homes concerning their religious interests.

The Men's Work Organization regularly conducts spring and fall rallies. It has also sponsored Men's Work camps at Camp Swatara and Camp Eder. In 1953, Clyde Meadows addressed a very large rally of Brethren men in the Gettysburg Church. In 1966, the Men and the Women of the district began to meet in joint rallies. The merger of the Men's Work and the Women's Work Organizations created the Adult Cabinet by 1969.

These work organizations of the Church of the Brethren continue the pietistic and pragmatic traditions into the present. These people symbolize and strengthen a tradition which has existed from the beginnings of the Christian Church. In the past, this desire to be of service in redemptive fashions has shown itself in barn-building in the face of emergencies, or in agricultural missions or Tractor Operators in China (1946) and in the "sea-going cowboys" on cattle boats.

YOUTH ACTIVITIES

A strong youth program was begun by the Church of the Brethren at the brotherhood level in 1920. At this time, C. H. Shamberger was appointed the national director of youth work. In 1930, Dan West assumed the responsibilities. He was succeeded in turn by Leland Brubaker (1936) and by Raymond R. Peters (1940).

In the 1940s, the district youth were organized into circuits or zones. The program of the district operated under a district youth cabinet with an advisor. The district cabinet would meet to establish annual goals. For example, the objectives for 1941 were:

- 1.—To enlist our young people in Christian growth and service; and
- 2.—To engage in a systematic study of peace in every congregation.

The youth of the 1940s were active in their opposition to war and spent time in educating themselves in the ways of peace.

The youth of the 1950s in America were frequently described as "the silent generation". They were portrayed as inactive and uncommitted. This is not an accurate portrayal of the youth of the Church of the Brethren. The record of activities in Southern Pennsylvania shows they were involved in a wide range of interests. Beginning in 1952, there were Appalachian Trail hikes with leaders to counsel and discuss issues as the groups walked and camped along the trail. These hikes, which were sponsored annually into the middle of the 1960s, often followed the Appalachian Trail from Caledonia to Mont Alto.

In 1954, forty youth of the brotherhood engaged in a Youth Movement for Evangelism. Under the direction of Edward K. Ziegler, these youth conducted community religious surveys and assisted in evangelistic services in various communities throughout the brotherhood. In the Southern District, the youth cabinet formed visiting teams to stimulate interest in youth departments at the congregational levels (1955-1956). Other youth became involved in district-wide choruses which met in the Carlisle Church for rehearsals (1954). The district youth also visited the Children's Home in Carlisle in September, 1959, and gave to each child a back-to-school gift.

The 1950s marked the beginnings of National Youth Conferences. Mrs. Virginia S. Fisher was a member of the committee which helped to plan these conferences. On August 23-27, 1954, more than 2400 youth of the Church of the Brethren met at Anderson, Indiana. All the national youth directors were present for this event. Nearly one-third of the youth listed in the youth departments of the Church of the Brethren were present. Kirby Page directed a Bible Hour for each day of the conference.

Similar conferences within the regions had been held before this major national conference. The first Youth Conference for the total Eastern Region was held at the First Church of the Brethren in York on September 12-14, 1947. Don M. Snider, who had been to the Second World Youth Conference at Oslo, Norway, was a guest speaker. Other speakers included Ralph W. Schlosser, Wilbur Neff, M. Guy West and Alvin F. Brightbill.

When the revolutionary Sixties arrived, there were notable changes in the youth program. This was a period of counter-culture behavior in which youth adopted unusual dress and long hair for both boys and girls. It was also a period of the questioning of traditions. A Brethren Student Christian Movement Conference on the campus of Elizabethtown College in November, 1961, raised the question, "What's Unique About Christianity?" Dr. Edmund Perry, of Northwestern University, and Dr. Sao Hinuit Win, Buddhist Study director at Rangoon, Burma, were guest leaders.

By the time the fourth National Youth Conference was held at Cornell University, nearly 3,300 youth met under the theme, "You In The World". The pattern of the conference was markedly different from that of the first conference. Folk songs were used instead of traditional hymns. One of the 150 youth from the Southern District said:

"The folk songs spoke much more in specifics as to where the spirit of Christ is found in the world. It is so easy to sing our hymns and not relate them to mankind today".¹²

In the district itself, youth activities were characterized by skating parties, seminars, speech and drama contests. In 1963, Doris Cleaver, of the Huntsdale Church, won the annual district speech contest with an oration entitled, "To Fill The Emptiness." A number of congregational youth departments prepared dramas for annual contests. In 1966, six congregations participated in the contest in the Chambersburg Church. The youth also began to sponsor an annual Hilltop event in the spring of the year. Early in the 1960s, they conducted fall rallies with several hundred in attendance. In 1964, the youth sponsored a historical tour to the Harper's Ferry area and the Dunker Church in the Antietam battlefield.

The Hilltop event became a major event of the year for district youth. In the late 1960s and early 1970s, these events began to reflect the changing patterns in Christian Education. The Hanover Hilltop (1970) resorted to the use of audio-visual aids as the major program thrust. The program represented a break with book-culture and emphasized the stimulation of the imagination and the feelings by the use of tapes, films, recordings and lighting effects.

The Gettysburg Hilltop event of 1972 emphasized the nature of fellowship. This program combined discussion with action, music with silence, sensitivity sessions with worship periods. New forms of expression for thought and feeling were gradually superseding the old reliance upon words. The three-mile walk from the Gettysburg square to the Gettysburg Church on a Sunday morning accented the concern of the youth for action about social problems. The subscriptions they raised by the march were presented by youth representatives to the Fund For the Americas.

Publicity has presented a problem for district youth. For a period of time, there were no central offices. The youth resorted to the appointment of publicity chairmen who produced **Newsletters** with the aid of equipment in their local churches. About 1965, the youth paper called **Blazon** was entrusted to youth editors.

The youth organization has regularly elected adult counselors. In the beginning, these counselors were ministers and pastors. In the 1950s, the youth also began to elect lay counselors. The ministers were then designated as "pastoral advisors" and the laymen were called "lay counselors."

The following young people have served as Youth Fellowship chairmen: Margaret Leas Dotterer (1942-1943), Frances Royer (1944-1946), Glenn L. Gingrich (1947-1948), Dale Crist (1949), Helen Trimmer (1950), Huber Shetter (1951-1952), Donald Fogelsanger (1953-1954), Pat Minnich (1955), John C. Picking (1956), Donald Knaub (1957), Nancy Baugher (1958), George Smith (1959), Chris Gettel (1960), James Picking (1961), J. Ronald Mummert (1962), Jeanne Jacoby (1963-1964), Judith A. Gobble (1965), Bart Lefever (1966), Darlene Frey (1967), Nancy Hagginbothom (1968), Kent Sweitzer (1969), Doris Keeseman (1970), Kim Connor (1971) and Lynn Hagginbothom (1972).

DISTRICT LITERATURE

One of the measures of vitality of religious life is the literature it produces. In the past three decades in the district a wide variety of publications have appeared. Books, newspaper articles, magazine articles, research themes, **Newsletters** and congregational histories comprise some of the literature.

Much of the creative efforts of district personalities is recorded in the biographical section of this volume. The production of this volume, **Change and Challenge**, has relied upon the efforts of many persons who took time to pen their thoughts and record their experiences in personal correspondences, diaries and informal records. The patient registering of events in **Minutes** by congregational and district secretaries and the preservation of congregational life by local historians have been invaluable in producing this work.

The motives for literary work have been varied. Some, like Glenn A. Heckman, wrote to inform the Brethren about the Greek Orthodox Church in **Messenger** articles (1969). Others have tried to interpret the Scriptures and have produced sermons and articles on a variety of themes. Raymon E. Eller produced a pamphlet entitled, "First Lovefeast — No Deacons" (1948). Our district missionaries have written of "the miraculous interestingness of the universe" and its people. Charles Bieber produced more than fifty articles for **The Gospel Messenger** concerning the church in Nigeria. Philip and Mary Ann Kulp have recorded their experiences in the mission field in numerous articles and a book.

Some district personalities have expressed their literary talents in descriptive biographies. Jimmy R. Ross wrote of a former Maryland parishioner in the **Messenger** (July 16, 1970) under the title, "Man of the Soil—Man of Faith". Tobias F. Henry produced a biography of Charles Calvert Ellis in a series of articles in the Church of the Brethren **Leader** (1947). Mary Ann Kulp published a book, **No Longer Strangers** to record the biography of her father-in-law, H. Stover Kulp.

Brethren who live in the York area read newspaper articles in 1967 on problem themes. This series of articles was produced by Dr. Everett G. Beckman for the York **Sunday News**. Ten articles appeared under such

themes as "Catholics Fight For Citizenship" (January 22, 1967) and "To Work Or Not To Work" (February 12, 1967). These articles were based on an analysis of **The Congressional Record** for a doctoral dissertation.

Edward K. Ziegler produced a series of booklets during his residence in the district. Many of his volumes deal with rural worship and rural preaching. Harold S. Martin published a volume, **Sermons on Eternal Themes** and printed sermons in the **Bible Helps** pamphlets. Merlin G. Shull shared in writing youth study materials in the booklet, **In His Spirit**, "The Price of Freedom" (1966). Curtis W. Dubble and Morley J. Mays have written extensively for teachers of adult materials. David K. Hanawalt compiled a **Camp Leadership Training and Outdoor Education Manual**.

One of the interesting areas of literature centers in unpublished manuscripts. Many individuals, in order to meet degree requirements, have written and researched a number of areas of church and Biblical life. A few of these unpublished works include, **The Biblical Doctrine of the Anointing As Interpreted and Practiced by the Church of the Brethren** (Harold Z. Bomberger, 1960); **Origins of the Left Wing of The Reformation** (Warren M. Eshbach, 1967); **The Church of The Brethren: From Sect To Denomination** (Harvey S. Kline, 1969); and **The Development of Religious Education in the Church of The Brethren of the United States** (Tobias F. Henry, 1938).

In September, 1955, Edward K. Ziegler began editing **Brethren Life and Thought**, a quarterly magazine of articles of interest to Brethren. Virginia S. Fisher served as the guest editor for the summer issues of this quarterly in 1968, producing a complete issue of the magazine on Christian Education. Morley J. Mays, who has been a regular contributor of articles to various religious and educational periodicals, contributed articles to this special issue.

Many congregations have produced **Newsletters** and have produced printed orders of service. These have proven invaluable to the historian as he seeks to recover congregational history. The **Tri-District Newsletter**, which came to an end in September, 1970, shared helpful information for six years concerning the work of the districts. An interesting quarterly newspaper was entitled, **District Messenger** (1942-1948) and was edited by Milton M. Baugher. This paper carried brief articles by many district personnel concerning the work of the churches.

The district newspaper of the 1940s had a forerunner in **The Brethren Advocate**, a religious weekly periodical published at Waynesboro, Pennsylvania. This paper was a twenty-two inch by thirty-two inch publication issued in the interests of the German Baptists from August 5, 1879 to July 5, 1882. The contributors to its columns were some of the ablest writers of the denomination.¹³

A writer of history can scarcely overlook the various historical writings of the period. The most comprehensive work was edited and compiled in 1941 by the district under the title, **History of the Church of the Brethren in the Southern District of Pennsylvania** (J. Linwood Eisenberg). The revival of interest in history in the 1930s resulted in the appointment of local congregational historians. John F. Sprenkel Jr. produced **History of the York Church** (1883-1930) and a twenty-fifth anniversary publication for the **Second Church of the Brethren** (1965).

The Carlisle congregation produced a **History of the First Church of the Brethren, 1914-1964**, for its fiftieth anniversary. The Sugar Valley congregation printed pictures of its earlier church houses on a program of rededication and homecoming for October 16, 1960 and Ernest Geisewite

recounted the history of the church. Glenn M. Stouffer, of the Chambersburg congregation, has written frequently concerning local history. He produced a booklet entitled, **Salem Church of the Brethren** (1969).

New histories continue to be written. **The History of the Codorus Congregation**, with a foreword by Dr. Ralph W. Schlosser, has been written by William L. Gould. Oscar L. Hostetter has prepared a volume entitled, **The Hostetters of Hanover, Pennsylvania**. Norman F. Reber, the chairman of the District History Committee, has prepared a volume on the Reber family under the title, **Two Christian Witnesses**. The interest in the past by district personnel has made the writing of this volume much easier.

CHAPTER EIGHT

THE MINISTRY OF COLLEGE AND CAMP

The major thrust of Christian Education in the Southern District has been through the church and its church school. The previous chapter discussed the work of Christian Education as it related to the district and its congregations. The district has also carried responsibilities for Christian Education on the campus and in the camp. Elizabethtown College served the Southern District and the Atlantic Northeast District for the past seventy-three years by offering liberal arts education with a Christian orientation. The new camp in Adams County has also supplemented the work of the congregation by offering a person-centered ministry.

ELIZABETHTOWN COLLEGE

The college of American life is unique in many ways. It emerged in order to minister to a particular constituency and was originally planned to provide a terminal education for its students. Early colleges provided nearly all the formal education the student would receive. In a simple and unsophisticated society, a college degree gave the student entry into teaching, law, architecture, business and other professions.

Elizabethtown College emerged from a meeting held at the Church of the Brethren in Reading, Pennsylvania. On November 29, 1899, a committee of the Eastern District of Pennsylvania met to consider whether a school of higher education should be established in the Eastern District. As a result of this meeting, a decision was made to establish a school at Elizabethtown. By July, 1900, construction on the original Alpha Hall was begun. At the same time, a sixteen-page blue-back catalogue announced the opening of Elizabethtown College. The first students arrived in the fall to begin their work.

Dr. Ralph W. Schlosser has described these early years of the school in his recent volume, **History of Elizabethtown College, 1899-1970** (1971). He characterizes the first ten years of the college as "a glorified high school". He reveals the significant role which George N. Falkenstein, a native of Southern Pennsylvania, had in the creation of the school. George N. Falkenstein wrote **The Organization and Early History of Elizabethtown College**, acted as secretary to the original planning committee and served as president of the college at its beginnings (1901-1904).

Dr. Vernon F. Schwalm, former president of Manchester College, noted that the Colleges of the Church of the Brethren began their life as



College Entrance Gateway

local institutions. They were founded and developed in response to regional needs and have been managed by trustees from these regions. They were also founded at a period of time in which denominational rivalry was intense. They were created when the nation was predominantly rural in outlook. The conviction that colleges and universities should be located in rural areas is strictly an American belief and is not European in origin. Colleges and universities in Europe were chiefly city-oriented.

In 1900, when Elizabethtown College officially opened its doors, the typical American college was small, rural, liberal arts-oriented and, in many instances, church-related. When Freshmen and their parents were surveyed in 1969 for the reasons they chose Elizabethtown College, the two reasons given most prominently were: the college is small and it is church-related. The college has continued to stress these characteristics in an age of accelerated change.

American education has experienced radical change since the church-college was founded. Society has moved from elite education to education for the masses. A revolution in education now stresses a chance at education for all people. With this revolution accomplished, enrolments in colleges and high schools have climbed rapidly. The rate of growth of Elizabethtown College may be seen from the following chart:

1950-1951—301 full-time students.
1955-1956—430 full-time students.
1960-1961—725 full-time students.
1965-1966—1226 full-time students.
1970-1971—1514 full-time students.

In 1967-1968, a series of committees known as Project EPIC (Elizabethtown Plots Its Course) studied all phases of the life of the college and offered their projections and recommendations. A maximum enrolment was established at 1,750 students by the school year 1976-1977. In an age of burgeoning enrolments, this goal was regarded as preserving the personal atmosphere associated with a small college. The college continues to help the student discover his own identity in face-to-face contacts with his professors and administrators. Elizabethtown College has accomplished this at a time in which many colleges are accused of being complex, impersonal and very much alike in their curricular offerings.

Elizabethtown College preserves the quiet of a small, residential community. In recent decades, however, this rural-orientation has given way to the interests of such larger communities as Lancaster, Lebanon, York and Harrisburg. The college is located within a few hours of some of America's largest metropolitan centers.

The emphasis of the college continues with the liberal arts program. It seeks to develop both competence and conscience in the individual. It seeks to educate for cultural breadth, for specialized professional competence, with a concern for ideas and values. It promotes self-insight and seeks to improve the quality of living. It avoids the fragmentation of knowledge which so often accompanies the specialized, disciplinary approach to education. Elizabethtown College continues to stress the purpose stated in the original charter: to seek "such harmonious developments of the physical, mental and moral powers of both sexes as will best fit them for the duties of life and promote their spiritual interests".

The college continues to affirm its church-relatedness. Prior to 1919, Elizabethtown College was supported by individual contributions. Actual organized solicitation of funds from churches and their members on an annual basis was not begun until 1958. In 1917, the Southern District voted to assume joint ownership of the college with the Eastern District. On January 1, 1919, the congregations of the two districts assumed re-

sponsibility for the support of the institution. A notice from the District **Minutes** of 1943 suggested that \$.25 per member was expected from the districts. This was requested at a time when congregations were charging \$.25 per meal at District Meetings.

When the college could no longer survive on the support it was receiving from the churches, it began to look to industry, foundations and government grants for assistance. Fund-raising, once handled exclusively by the president of the college, became the responsibility of a staff of solicitors. James L. Yeingst was named Director of Public Relations in 1957. D. Kenneth Hollinger, a native of Southern Pennsylvania, accepted the post of Director of Church Relations in 1965. Dr. Campbell Snowberger was appointed Director of Development at the college in 1972. These people search out and cultivate potential sources of financial support within the congregations of the districts. These funds are raised in addition to what the congregations regularly contribute through their budgets and their district assessments.

A list of selected years reveals the congregational giving of the Church of the Brethren in the Southern District for college support:

1952-1953—\$6,524.24	1965-1966—\$7,983.59
1955-1956—\$8,036.93	1968-1969—\$11,236.58
1958-1959—\$9,450.99	1970-1971—\$10,470.00
1960-1961—\$10,108.75	

In the nineteen years from 1952 to 1971, the congregations of the district have given \$176,963.75 to the college.¹

The college budget has not reflected significant church support. Colleges have discovered at the same time they cannot depend exclusively on "secular" sources. It has turned to the church as a source of help. In doing so, Elizabethtown College has renewed its commitment to Christian purpose. A report said:

"The future of the private, church-related college can be assured only as its friends understand its mission, know its accomplishments and concur in its plan for the future" (1967).

As a church-related institution, Elizabethtown College has depended on the districts for the major source of its trustees. Colleges recognized by the Church of the Brethren have half or more than half of its trustees as members of the denomination. In 1968, the Rev. and Mrs. Wayne A. Nicarry, a trustee from Southern Pennsylvania, gave a precedent-setting sum of \$500,000 to support the college's expansion program. This was the largest single gift given to the college to that date.

Over the past decades, misunderstandings have arisen over the meaning of college ownership. The charter of the college contains a dissolution clause which has given rise to these misunderstandings. The clause requires, in the event of the closing of the college, that the property shall be sold and the assets shall be divided between the two districts. The clause also specifies that divided funds must be used for educational purposes. The dissolution clause has perpetuated the belief in college ownership. The Board of Trustees has been seeking advice from legal experts concerning the difficulties inherent in the charter and has been seeking to discover the implications of church ownership.

The question of church ownership has become a critical one in recent decades. The eligibility of the college to receive government funds depends upon the degree of control exercised by the church. In instances where the college projects "a religious image", public grants have been denied to the institution even if the funds were planned for non-religious purposes. Dr. Manning M. Pattillo, an authority in church-state relations in education, met with an EPIC committee on April 5, 1967. He noted that the

term "Christian" attached to the college will tend to raise questions concerning state and federal support.

A report of the Middle States Association of Colleges and Secondary Schools to the college in 1970 noted:

"The question, 'What does it mean to be a religious college during the second half of the twentieth century?' needs an answer. It would seem that a new definition is emerging. A religious college is one where the person is central, where the person develops through choosing between intellectual options, where living and learning are not separate, where the person becomes truly a person in the name of God. Surely Elizabethtown College is such a college."²

The enrolment at the college remains basically Protestant. About eighty-five percent of the students are of Protestant background, with fourteen percent of this number members of the Church of the Brethren. Ten percent of the student body is Catholic; two percent is Jewish or unaffiliated; one percent is Oriental and one percent Negro. About eighty percent of the students are residents of the state of Pennsylvania.³

The number of Protestant-controlled colleges in the United States has declined steadily. By 1962, there were only 496 Protestant colleges and 303 Catholic colleges in the nation. Although Elizabethtown College continues its church affiliation, there will likely be a loosening of church ties in the next decades. A District Conference paper of 1970 called for a study of the continuing relationship of the districts to Elizabethtown College and to higher education in general.⁴

The college has been responsive to the needs of the church by providing a wide variety of services. It has furnished resource personnel, speakers, deputation teams, dramatic groups and choir concerts to the supporting districts. When the A. C. Baugher Student Union building was completed in 1962, the hope was expressed by college officials that the building would become "the center of youth activities for Eastern and Southern Pennsylvania". Brethren Youth Days, with nearly a thousand youth in attendance, have been sponsored by the college in mid-winter. On February 2, 1963, more than 400 youth from the Southern District attended the special day at the college. Bethany Theological Extension classes meet here regularly and attract many regional pastors and laymen. The college cooperated with the "Reading-For-Credit" plan of the Ministers' Three-Year Reading program.

Bible Institutes, with college personnel in charge, have been popular with many congregations. Dr. Ralph W. Schlosser, Dr. Carl W. Ziegler, Elmer B. Hoover, Dr. A. C. Baugher and Dr. Robert Byerly have met with the churches of the district to lead such institutes. In the year 1961-1962, college personnel led fifty institutes in surrounding districts.

The college envisions its role as a center for the education of the youth of the churches. Many of these young people have returned to fill positions of leadership at congregational, district and brotherhood levels.

The charter of Elizabethtown College is a universal charter containing very few limitations. Under such a charter, the college may offer programs leading to a wide variety of degrees. In addition, since its accreditation, the college has offered honorary degrees to prominent leaders of the state, the church and the community. Members of the Southern District who have been honored with honorary doctoral degrees by the college include George N. Falkenstein (January, 1949, D.D.), George L. Detweiler (January, 1949, D.D.), Jesse D. Reber (May, 1949, D.D.) and M. Guy West (1959, D.D.).

College policies are determined by the college Board of Trustees. The trustees are persons nominated by the college, by the several cooperating districts and by the Alumni Association. These trustees approve

the operational procedures and assist in providing the financial resources needed to maintain the institution. In 1971, the trustees approved a record-breaking budget of \$5,100,000 for the fiscal year 1971-1972.

Since 1940, the following Southern District personnel have served as members of the college Board of Trustees: C. E. Grapes (1931-1946), J. E. Trimmer (1936-1948), Noah S. Sellers (1936-1968), G. Howard Danner (1939-1953), Walter A. Keeney (1940-1942, 1965-1972), John F. Sprenkel, Jr. (1942-1968), J. Linwood Eisenberg (1944-1952), K. Ezra Bucher (1942-1947), Jacob L. Miller (1946-1965), Norman F. Reber (1947-1950, 1967-1970), Chester H. Royer (1948-1969), E. E. Baugher (1952-1953), W. W. Leiter (1952-1955), Cyrus G. Bucher (1953-1972), Earl K. Ziegler (1966-1969), Oscar L. Hostetter (1968-1974), Wayne A. Nicarry (1967-1973), M. Guy West (1965-1969), Harvey S. Kline (1969-1970), G. Book Roth (1969-1972), Roger L. Forry (1972-1974), Vernon Nichols (1973-1975) and Elmer Q. Gleim (1973-1975). In recent years the district has appointed observers to sit at the Trustee Board meeting. Harvey S. Kline (1969) and J. Stanley Earhart (1970-1973) have served in this capacity.

Elizabethtown College has had ten presidents since its beginning. These presidents have been I. N. H. Beahm (1900-1901, 1904, 1907), George N. Falkenstein (1901-1904), D. C. Reber (1907-1918), H. K. Ober (1918-1921, 1924-1927), J. G. Meyer (1921-1924), Ralph W. Schlosser (1927-1928, 1929-1941), H. H. Nye (1928-1929), A. C. Baugher (1941-1961), Roy E. McAuley (1961-1966) and Morley J. Mays (1966-). George N. Falkenstein and A. C. Baugher were natives of Southern Pennsylvania.

Dr. Ralph W. Schlosser served at a time when the college was accredited by the state. He personally made many calls in order to raise \$425,000 to help the college gain such recognition. He was also instrumental in winning admittance for the college to the American Association of Colleges. Dr. Schlosser visited high schools and homes within the district in order to encourage students to attend Elizabethtown College. In his recent history of the college, he describes the period between 1928 and 1941 as the "Golden Age of Drama" at the campus.

Dr. Schlosser's keen interest in teaching led him back to the classroom in 1941. He has continued to teach English Literature and Shakespeare (1941-1970) and has been active as a Bible teacher and evangelist in the district churches.

Dr. A. C. Baugher was a native of Black Rock, Pennsylvania, and a member of a family of educators. He united with the Church of the Brethren at the Upper Codorus congregation in 1909 and was elected to the ministry by this congregation in 1918. When he retired from the college presidency in 1961, he listed four major achievements during his administration: 1.—Gained official accreditation for the college in 1948 from the Middle States Association; 2.—Boosted the financial support for the college from the churches and from industries; 3.—Increased the physical facilities on the college campus; and 4.—Broadened the academic prestige of the college.

When Roy E. McAuley became the ninth president of the institution, Noah S. Sellers, vice-chairman of the Board of Trustees, conferred the charge of office upon him and invested him with the office. One of the major concerns for Dr. McAuley was the future of church-related institutions. This was a period in which state governments were assuming increasing responsibility for higher education. He appealed to the churches for support so that the college could "teach freely in a context and in areas denied in secular institutions."⁵

Dr. Morley J. Mays became the tenth president of Elizabethtown College on October 1, 1966. The inauguration was conducted on April

15, 1967 with Dr. Ewald B. Nyquist, deputy commissioner of education for New York State, as the principal speaker. Dr. Mays taught at Bridgewater College (1941-1946), the University of Chicago and was professor of Philosophy and dean at Juniata College (1948-1966).



Dr. Morley J. Mays

Dr. Mays called for an intensive self-study of the college under the program he designated EPIC (Elizabethtown Plots Its Course). This study drafted a ten-year plan and guidelines for the coordinated growth of the institution. The question of church-relatedness has persisted and the period of rapid change in the Sixties and the Seventies has compelled both college and churchmen alike to seek a redefinition of the relationship between church and college.

EPIC defined the specific objectives of the college. It proposed to remain a liberal arts institution; a religiously-oriented college; a relatively small college; a college which seeks to preserve individual dignity and personal identity; and a college which seeks to serve a broad range of qualified students. These are objectives worthy of any Christian institution. They are also objectives which commend themselves to a denomination which has been proud of its past and positive in the face of change.

CAMP EDER

For many years the Southern District cooperated with the Eastern District in a joint camping program. Many young people attended the youth camps which were conducted at Camp Conewago on the campus of Elizabethtown College in the 1930s and the 1940s. Others attended Camp Swatara in the 1950s and the early 1960s. Camping in the Church of the Brethren is an outgrowth of a youth conference held at Winona Lake in 1921. This conference was followed by summer assemblies on college campuses. To minister to vacationing youth, Camp Harmony in Western Pennsylvania, Camp La Verne in California and Tunker Mountain in Virginia were organized in 1924. In 1925, Camp Mack was begun in Indiana. The Church of the Brethren became a pioneer in church camping.

In the fall of 1943, the Boards of Christian Education in the Eastern and the Southern Districts approached their respective District Conferences with a request to purchase a camp site jointly. The purchase was to be financed through voluntary contributions. The conferences granted the boards permission to proceed with the purchase. The original purchase included a weather-beaten house and barn, located on 325 acres of valley and mountain land in Berks County. Many Sunday School classes, Men's Work and Women's Work Organizations and individuals volunteered to raise funds and gave their energies to the task of converting this acreage into a camp site. The Southern District agreed to contribute \$2500 as its fair share. For a quarter of a century (1943-1968) Camp Swatara in the Eastern District was jointly owned by Southern and Eastern Districts.

In 1954, the main building at Camp Swatara was erected. In this same year the York Second Church presented a query to the District

Conference asking for the study of "the possibility of establishing a camp site within the district". The Board of Christian Education studied the problem and reported in 1955. The board disclosed that a survey of the district showed a number of desirable and suitable camp sites. In addition, the distance to Camp Swatara had become objectionable to some district people.⁶ When the Board of Christian Education made its report, 259 persons from the Southern District attended summer camping at Swatara (1955).

On March 16, 1957, the Back Creek congregation proposed the location of a new district camp at Fairfield, Pennsylvania. A special Elders' Body meeting convened to consider the proposal and to make a recommendation to a special District Conference. Mr. A. W. Geigley, an orchardist of Fairfield of Mennonite background, offered the Church of the Brethren 155 acres of woodland with a stream as an outright gift, provided the land would be used for camping and religious purposes. The Elders of the district looked with favor on the offer and recommended its acceptance to the special conference.

A Camp Site Committee was appointed by the conference. These individuals counseled with Ed Crill, Paul Weaver, Arthur Dean and David Hanawalt concerning the suitability of the site for camping purposes. All were convinced that the Geigley acres would provide "a wonderful spot upon which the Southern District can build a great camping program."

Camp Trustees were appointed to be the receivers of the property. This committee was composed of Noah S. Sellers, chairman, Paul Foust, treasurer, Lehman Crist, David Fleming, Joseph M. Long, C. Reynolds Simmons Jr. and Glenn Simpson. The deed for the camp property was formally presented to the camp trustees at the camp site on July 27, 1958. Special notices were mailed to the district congregations inviting representatives to witness the transfer.

When the Camp Committee made its report to the District Conference for the first time, it made the following suggestion:

"We recommend that the name 'Camp Eder' shall be ascribed to our new camp area. The name is suggestive to all our Brethren folk as a 'place of beginnings'. The stream and the tranquility which clothes our site is akin to that of the Eder Valley. The early Brethren sought and received divine guidance as they worshiped and prayed in this early spot, so we hope that your youth and adults will likewise be inspired as they meet God at our Camp Eder".⁷

In addition to the trustees already named, the first District Camp Committee was composed of M. Guy West, George L. Detweiler, Anna Kepner, Mary Volland, L. Anna Schwenk, Huber Shetter, Paul S. Burkholder, George Smith and Milton M. Baugher. The task of this committee centered on the preparation of the area for camping. The parking lot was defined and stones were brought to pave a roadway to the camping area. A ford was created across the stream and plans were designed for a bridge. There were meetings with Arthur Dean, the brotherhood architect, to determine the nature of a proposed lodge.

A maintenance and storage building of cement blocks was constructed in 1959. Members of the Men's Work Organization of the Codorus congregation painted the building. The storage building was large enough for the storage of tarpaulins and a camp vehicle. A well was drilled to a depth of a hundred feet. This well produced twenty gallons of water per minute. The Mechanicsburg Church offered its assistance in tree clearing. The Buffalo young people offered to aid in the construction of a small building on the premises. Since plans were still being developed, these offers were not accepted.

The first years were spent in planning. The deed for the property was recorded in the Gettysburg courthouse on September 26, 1958. Plans were considered for swimming and discussions centered on the nature of the central lodge. On May 30, 1960, sixty men of the district met to build twelve platforms, four sleds and eight covered wagons for use during the summer. Women of the district met to prepare a barbequed chicken dinner for the workers. Materials for this work day cost the Camp Committee \$1860.

The first experience in camping within the district was conducted in the summer of 1960. A report to the District Conference in the fall said: "The first year of camping at Camp Eder this summer was a small beginning but well received." There were thirty-nine youth and children at the camp in this first venture. Campers slept in the covered wagons which had been introduced as sleeping quarters.

The original Camp Committee decided that the type of program at Camp Eder would not duplicate the experiences of Camp Swatara. The committee avoided conference-style camping and decided to concentrate on decentralized, small-group camping. There were also dreams that the camp might be used as a center for many district activities, including the Annual District Conference.

When the Southern District Board was incorporated in 1959, Camp Eder became the responsibility of the new board. The Camp Eder Committee began to look for sustaining funds. Finally, the camping program was included within the district budget, beginning with the year 1958-1959.

Almost from the beginning, the Camp Committee considered erecting some type of lodge. A report to the 1960 District Conference said: "Plans for a central building are being discussed". After conferences with Arthur Dean, plans for a large central lodge were formed. Approval was gained from the district for the construction of this general purpose building. The final plans envisioned a lodge sixty feet by one hundred feet.

When the costs of the proposed lodge exceeded the original estimates, it became necessary to seek financing for the Camp Eder project to the extent of \$50,000. On April 18, 1961, at a special conference in the Carlisle Church, the District Board requested permission to present an item which had not been listed on the agenda. When permission was granted, the District Board presented a plan for the sale of interest-bearing general obligation bonds to finance the Camp Eder building program. These bonds were to be redeemed over a twenty-year period by budgetary allowances for Camp Eder in the district budget. Permission was granted to print and sell such bonds.

Orville H. Lauver, of York, agreed to sell the bonds for the district. Henry Nelson, a member of the York First Church, assisted in the sales. The bonds were printed in three issues at a cost of \$632.24. The complete first issue was sold in the months of July and August, 1961. A total of 153 bonds were sold to ninety-five purchasers from twenty-two congregations. The Hanover Church purchased forty-two bonds totaling \$10,800.

Construction was begun on the new lodge in October, 1961. The building was under roof by December. The income from the first issue of the bonds did not cover the cost for furnishing and equipping the building. At a District Board meeting on June 9, 1962, the Camp Committee was authorized to borrow \$24,000 on a word pledge from individuals to complete the building program and to have the lodge in readiness for the October District Conference. This money was to be borrowed against the sale of the second issue of the bonds in 1963.

David K. Hanawalt agreed to serve the camp on a volunteer basis in 1961 and 1962. The Middle District of Maryland cooperated with the

Southern District camping program in 1962 by sending fifty-five campers. A total of 179 campers attended the various summer sessions. In this same year, Southern District churches sent 159 campers to Camp Swatara.

Soon after the camp's beginnings, Brethren Volunteer Service units from New Windsor, Maryland began to use the camp for retreats and orientation meetings. These young people contributed many hours of labor toward the development of the camp site.

The Camp Committee never borrowed the money on a word-pledge. When the second issue of bonds was sold, money was made available for additional improvements to the camp site. A walk-in refrigerator and birchwood cupboards were placed in the kitchen area (1963). The Women's Fellowship committed itself to give \$10,000 to the Camp Committee for this kitchen project. In 1965, dawn-to-dusk lighting was installed at the entrance of the camp. Folding partitions were placed in the lodge to divide it into sections for more efficient use (1966).

When sufficient preparations were made at the lodge, the Camp Committee planned a program of dedication for it. On September 20, 1964, a service unveiled a plaque which named the building and honored the benefactor. The plaque read:

Geigley Lodge
Camp Eder dedicates this lodge
to the memory of
The Rev. A. W. Geigley
Mennonite Minister, Philanthropist
and Orchardist who gave
155 acres of land to
The Church of the Brethren
for spiritual growth
through camping.

The District Board approved the name of the new lodge at its June Meeting (1964).

The Camp Committee has experimented with many types of programming. It has employed paid counselors and has relied upon volunteer workers. It has fostered weekend Bible Conferences, Camp Convocations and retreats for various district organizations. It has appointed camp managers for the summer and has employed managers by the year. In addition to David and Eloise Hanawalt, Paul Ritchey (1963-1964), Don Trostle (1965), Ronald Boose (1968) and Edward L. Poling (1969) have been employed as managers. Members of the Camp Committee, Paul Crist, Edwin Eigenbrode and Earl Dibert, have also served as camp managers. Sara Swartz served as the Christian Education Director for the camp in 1965-1966.

On May 19, 1968, a Camp Convocation was held in observance of the camp's tenth year. Many of the original Camp Committee members were invited to be present. Robert W. Knechel, who assisted in selecting the camp site, returned to address the assembly on "Patterns in Church Camping." The 1968 Annual District Conference adopted a resolution which requested a separation of the Southern District from all responsibility for Camp Swatara.

The Camp Committee has been responsible to the Commission on Christian Education and the District Board. The Camp Committee

members have been appointed by the Christian Education Commission and have been approved by the District Board. Since its beginnings, the following chairmen have served the Camp Committee: Noah S. Sellers (1958-1960), Richard Haldeman (1961-1963), Elmer Q. Gleim (1964-1969), Samuel H. Flora Jr. (1970) and Walter E. Markey Jr. (1971-).

The Camp Committee has relied basically on the philosophy developed by the founding Camp Committee. That philosophy centers on the one-to-one relationship between the counselor and the camper. Efforts have consistently been made to secure one counselor for every five campers. The entire program is meant to help an individual develop an awareness of God. The program centers around the philosophy of a modern proverb: "a good teacher leads a man to the threshold of his own mind."

Camp Eder's mission in the district does not lie in its building and improvements, but in its ability to create an awesome appreciation for the marvels of God's creation and to strengthening the feeling of belonging to God's world. The program, in its small-group units, seeks to foster spontaneous worship experiences as they grow out of meaningful life experiences. Men most often worship when life is most real to them. The healing of a broken friendship; the discovery of how to be a productive person; the wonder of how orderly God made the world; the release of an individual from a deep fear—these are all the bases of genuine worship experiences. In this manner Camp Eder assists individuals to discover the truth about themselves and life.

In recent years the camp has secured the part-time services of James N. Poling. Camp Eder and the West York Church of the Brethren have entered into a yoked-pastoral program with Bro. Poling serving the interests of both groups. These services began on September 1, 1969 and have continued to the present. In 1971, the camp reverted to volunteer counselors exclusively. In 1971, fifty-four adults responded by giving a week or more of time to the camping program. William Widdowson, of the Waynesboro congregation, has been a regular volunteer since the beginnings of Camp Eder. He gives his services as a counselor in nature studies.

Much of the success of the program at Camp Eder also depends on the support which has been given by various church groups and the Children's Aid Society. Since 1968, the Children's Aid Society has been subsidizing the work of the camp by grants of money for leadership and scholarships for needy inner city children. The camp has cooperated with the Baltimore Pilot House in bringing inner city children to the camp each year. In addition, it has also been bringing children from urban centers within the district itself. In 1969, youth from the Loysville Youth Development Center were brought to Camp Eder for the first time.

In preparation for the full-time supervision of the camp, the Camp Eder Committee purchased a new sixty-foot trailer for use by the camp manager. In 1972, the committee took steps to secure a year-round resident manager on the camp premises. R. Joel Knepper, of Mount Union, Pennsylvania, and his wife Nancy, began to reside at the camp on June 1, 1972.

Impressive evidences of growth have appeared in the district's camping program since the first Camp Study Committee was appointed in 1955. The camp has expanded its facilities, reduced its indebtedness by careful planning, developed new programs and trained a corps of loyal volunteer workers. The district membership has also been educated to the values and methods of informal camping. These are all milestones on the road to a kind of camping which will pay dividends in new church leadership.

CHAPTER NINE

SOCIAL WELFARE AND THE DISTRICT

The Church of the Brethren has deep roots in the service ministries. Earlier Brethren recognized the importance the Christian Gospel places on such elementary services as relieving pain, maintaining life, feeding, clothing and offering a refreshing cup of cold water to the needy. Such services have played significant roles in the expansion of Christianity and have been central in the life of the Church of the Brethren. The current age has witnessed a need for expanded social ministries.

The colonial church of Germantown had its "Widow's Home". Christopher Sauer, "the Good Samaritan of Germantown", provided housing and care for the sickly and the indigent who arrived from Europe aboard ships. As early as 1812, the Annual Conference went on record as favoring homes for widows and children.¹ The Annual Conference of 1870 urged the placing of orphan children in homes among Brethren.² Originally, the social welfare program of the church was primarily centered on caring for one's own. In time, the emphasis was broadened to include anyone who was in need.

The Southern District has continued its social welfare ministry through two major institutions: The Brethren Home and the Children's Aid Society.

THE BRETHREN HOME

The first request for a Home For the Aged came to the District Conference of 1893. A second proposal was made in 1903 when the Antietam congregation requested the district to establish a Home for the Aging. This query was favorably received and action was taken to institute a Home. A Site Committee was chosen after the 1907 District Meeting decided to locate the Home in the Cumberland Valley.

The Site Committee reported to the Mechanicsburg District Meeting (1908) that it had purchased the Ames' property close to Huntsdale. This property consisted of three acres of land and a two-story brick building containing eleven rooms and several baths. The committee also purchased an adjoining farm of sixty-five acres. The total cost of both purchases was \$6,000. The farm did not prove profitable and was sold in 1917.³

The Home at Huntsdale began with ten residents and was formally dedicated on June 10, 1910. An annex was added to increase the capacity of the Home to twenty bedrooms, three baths, two living rooms, a dining room, a cellar and a pantry. Judge Sadler of the Cumberland County Courts was the speaker at the services of dedication. The first Board of Directors consisted of J. J. Oller, H. Mitchell Stover, C. C. Brown, E. S. Miller, H. K. Miller and John F. Sprenkel Jr.

This first Southern District Home served the needs of the aged for many years. Unfortunately, at 2:00 A.M. on January 27, 1951, a fire was discovered lapping against the walls of the wash house. The residents of the Home were quickly and safely evacuated. The Home was totally ravaged by the flames and the twenty-four residents spent the remainder of the night in homes of the community.⁴ Many of these residents were removed to other Homes for the Aged or were returned to their nearest relatives for care.

The Brethren Home Board made no plans to rebuild on the site. A committee was immediately formed to investigate a new site with the possibilities for expanded services to the district. The committee found

a three-story brick structure on eighteen acres of land at Cross Keys near New Oxford, Pennsylvania. This Adams County location was ideally situated along U. S. highway 30 close to the center of the Brethren population of the district. The grounds were beautifully landscaped with trees and lawn, and a pond covered nearly an acre of the surface. The building had been the Cross Keys Hotel and once had been a barn. Workers at the Home often show visitors a part of the original barn wall concealed behind partitions within the basement. A cornerstone on the original building bears the date "1846". This building was purchased by the Brethren Home Board on June 29, 1951 and renovations were begun at once.

The first resident of the new Home was admitted on October 20, 1952, the day the Home was dedicated. All the former residents of the Huntsdale Home were contacted and were invited to take up residence in the new Home. Only one of the original residents applied for admittance. Brethren of the Southern District were contacted to determine if there were any who wished to reside at the Home. Forty-eight beds were available. By the middle of March, 1953, the Home was filled to capacity with half of the residents listed as Brethren.



The Brethren Home

The congregations of the district gave their support in many forms. Early District **Minutes** contain reports of food staples given by individuals and by congregations. One account reads:

"two qt. grapes, 5 doz. eggs, 2 cans evaporated milk, 12 qts. pudding, 4½ gal. bread and butter pickles, 7 cakes Camay soap, cash \$3.00."

At the beginning, the Home itself cultivated nine acres of land to provide fresh vegetables for the tables. An early estimate claimed that individuals and congregations were donating about fifteen percent of the total food used at the Home. Congregations found that Harvest Home services were popular ways in which to gather food staples for the Home.

There are also records of cash contributions made by the churches for the operations of the Home at Cross Keys. An original by-law of the Home stated that it should not be operated for profit, nor should it be operated at a loss. This clause has created the need for occasional assessments against the district churches. Since the Home has served individuals with depleted resources, it has become essential to ask congregational assistance.

In December, 1952, the debt of the Home was listed at \$110,000. In order to reduce this mortgage, a number of solicitors were appointed in various sections of the district in 1955-1956. A request was presented to the 1955 District Conference appealing for an assessment of \$1.00 per member from each congregation to reduce the Home's debts. On September 30, 1955, the indebtedness was listed at \$84,875. The mortgage was reduced to \$36,000 by 1959.

Congregations joined in operating a chaplaincy program. Robert Knechel, pastor of the Gettysburg Church, arranged pastoral visitation at the Home by district ministers. A Schedule of Services was established to involve each congregation of the district in worship and Sunday School Services. Special services were also conducted on Tuesdays and Fridays. This worship schedule has remained virtually intact since it was begun.



Warren Eshbach

On September 1, 1972, Warren Eshbach became the part-time chaplain at the Home. He was licensed to the ministry in the Gettysburg Church and spent eleven years in the pastoral ministry prior to his new assignment at The Brethren Home. His work was planned to supplement the continuing religious ministry of the congregations. The new chaplain is serving as minister to the staff and the residents of the Home. He ministers to people who face emotional stress, loneliness and personal problems. The action to establish the chaplaincy is only one of a series of forward steps taken by The Brethren Home Board in the past several decades.

The Women's Auxiliary associated with the Home has been of inestimable value in supporting the work of the institution. Women from many congregations pay their annual dues and contribute their time to many projects. In 1972, there were sixty-three life members, 109 associate members and 883 regular members, making a total of 1055 Auxiliary members. This organization has done much to relate the Home to the district and has helped it to maintain the fine reputation it holds among Brethren and non-Brethren alike.

The women of the district churches have made lap robes for the residents, rolled cotton bandages for cancer patients, canned many kinds of fruits and vegetables and provided religious services. They enlarged and finished the chapel (1961) and operated the Gift Shop in the foyer of the Home. They have been responsible for the supervision of the annual August barbeque which first began in 1961. They have made cash contributions to the Home and have purchased equipment as it has been required. They conduct auctions and, most recently, sponsored scholarships to aid young girls who plan to enter the nursing profession (1972).

In 1957, the Annual District Conference authorized The Brethren Home Board to proceed with a fund-raising campaign for a projected convalescent wing. An organization for the solicitation of funds was established under the direction of J. Vernon Grim. The estimated costs for the new annex were \$200,000, with an additional \$50,000 needed for furnishings. The actual costs were \$232,933. The campaign proposed to raise \$75,000.

Plans for the convalescent wing were drawn by Harry H. Rohrer, a member of the Mechanicsburg Church of the Brethren. Ground was broken for the new building in the spring of 1959 and the wing was ready for dedication in 1961. This addition opened new avenues of service for the Home so that it could now minister to bed-fast patients and thus perform some functions formerly cared for at local hospitals. The Home was able to offer this service at a rate considerably less than that at most hospitals. The new addition to the institution qualified it for higher allowance from the Pennsylvania Department of Public Assistance.⁵

Services of dedication were conducted for the new annex on January 15, 1961. James Renz, the denomination's Social Welfare Director, was present for the occasion and spoke concerning the social welfare program of the brotherhood. The capacity of the Home had been increased to 115 persons by the addition.

The Sixties was a period of changing attitudes toward the aged and the aging. In the year 1960, more than thirty states established Commissions on Aging. In January, 1961, there was a White House Conference on Aging. Golden Age Clubs, begun as early as 1931 by a German refugee in Chicago, became popular with many communities and churches. Health and social welfare programs became major concerns nationally and internationally. People of the world suddenly became aware of the rapid increase in the number of aged.

The period from 1960 to 1970 was one of further progress in the life of The Brethren Home. The name was changed from "The Brethren's Home" to "The Brethren Home" (1962). The administrative board began to move the institution away from the traditional concepts of Homes for the Aged and investigated ways to involve the residents in the stream of life even if they reached the arbitrary sixty-five lines of demarcation. The Home served the community without discrimination, even though it continues to offer preference to Brethren applicants. It has continued to operate as a nonprofit institution in an age in which only ten percent of the nursing homes are nonprofit.

Repeatedly reports came to the District Conference concerning the need to find more space for residents. Henry E. Miller was appointed in 1964 to make a study of the need for bed space. The 1964 report to the District Conference said:

"We believe that the district should anticipate an addition to the Home in the not too distant future if demands for such services continue to increase and we do believe that they will." Meanwhile, the Brethren Home Board continued to improve the existing facilities. The area to the back of the main buildings was black-topped for parking (1963); the pond was enlarged to give added fire protection and to add to the beauty of the grounds (1965); an addition was made to the dining room area with the aid of a special contribution (1966); and the lobby was redecorated and improved by the addition of a Gift Shop with funds from the Women's Auxiliary (1967).

By 1967, it became obvious that improvements were essential. The Home had been approved for Medicare payments and the Social Security

Administration approved the Home as a nursing care facility. However, further inspections would not permit the original building to pass state requirements (1968). A report to the Annual District Conference said: "We must change the original building or it must be abandoned."

The District Conference at Carlisle (1968) authorized the planning for a third building. A special District Conference on November 2, 1968 in the Carlisle Church authorized The Brethren Home Board to make a series of changes. The conference authorized the construction of a new wing similar in design to the infirmary wing of 1961. It authorized renovations in the original building to make it usable, and the construction of an adequate water and sewage system to meet the needs of the new construction. It authorized the privilege of securing professional help in fund-raising and permitted The Brethren Home Board to enter into all contracts essential to build. A debt limitation of \$1,000,000 was imposed by the conference.

In 1969, The Brethren Home Board requested the Chambersburg Conference to raise the debt ceiling to \$1,250,000. The conference authorized a ceiling of \$1,450,000. The building program was confronted with rising building costs at the rate of one percent created by a continuing national inflation. The construction of the new addition actually cost \$1,447,889.86, including the costs of the sewer line to New Oxford (\$104,000) and a new water tower (\$58,156.89).

The new wing to The Brethren Home was of fire resistant construction. It contained two elevators, a modern kitchen, a new dining room, a chapel, numerous lounges, a patio, some carpeted rooms, a crafts room, a new entrance with a lobby, a gift shop, and administrative suites. The administrative area is air-conditioned. A security system in the building warns when doors are opened after they have been closed for the night. The capacity of the Brethren Home was increased to 164 residents by the addition.

A service of dedication for the new building was held on Sunday, September 26, 1971. Dr. A. G. Breidenstine spoke concerning, "Frontiers of Aging". Mr. Richard Higinbotham, mayor of New Oxford, was also present to offer his congratulations. Guided tours were conducted for the guests who came to the dedicatory services. Throughout the month of September, a series of special programs was presented at the Home, including a Birthday Party, a Kite Flying demonstration and an unusual picture and musical presentation entitled, "Almost Paradise". The Stay-Young Club of the Fahrney-Keedy Home presented a program called, "A Musical Tribute to George M. Cohan".

In 1971, the Home was given a 1-A classification by the Pennsylvania Department of Public Welfare. This is the highest classification given by the department to skilled nursing homes. The classification assured The Brethren Home of continued participation in the Medical and Public Assistance programs and of Medicare for those who are eligible for it.

Mrs. Esther Pentz served the Home as an able administrator from its beginnings at Cross Keys. She retired on January 1, 1971 and was honored for her unusual devotion and service through the decades of change. The Brethren Home Board placed her portrait in the lobby of the new building. In a statement concerning her services, the board said: "The very high quality of dedication Mrs. Pentz has exercised has set for us a high standard for her successor". In the meantime, Mrs. Carol Zook, who served in the Home's nursing department for many years, was appointed acting administrator of the Home. She had served for ten months as assistant administrator under Mrs. Pentz.



Harvey S. Kline

In 1971, the Brethren Home Board announced it had secured a new administrator. Harvey S. Kline, former pastor of the Chambersburg Church of the Brethren, accepted the responsibilities for the enlarged institution. He had served as a member of The Home Board since 1967 and had proven himself as an able administrator at congregational and district levels. On February 14, 1972, he became a licensed professional administrator after passing state examinations. Under his leadership, the story of The Brethren Home is being told to the churches of the district. The program of the Home is becoming a total ministry to the person, meeting the social, physical, psychological and religious needs of the residents.

"Several of the guests made positive comments in regard to the type of care they receive."⁶

When the original building would no longer pass state inspection, the area was remodeled to provide office space for rental. The Southern District Office was located on a portion of the first floor of the building. The new Lincoln Intermediate School Unit, comprising Adams, York and Franklin Counties, acquired the remainder of the first floor for its administrative offices. A lease was granted to this new school organization for five years.

A Meals-on-Wheels program was begun on June 5, 1972 for the Abbottstown, East Berlin and New Oxford areas. Although the program was not initiated by the Home, the Brethren Home kitchen provides the meals for the Abbottstown and New Oxford areas. Meals are provided for older people who are handicapped and unable to provide their own meals. Mrs. Carroll Volland, of East Berlin, is chairman of the program which furnishes nutritious meals to the elderly.

Since 1940, the Brethren Home Board has been served by the following chairmen: L. H. Leiter (1940-1943), W. G. Group (1944-1946, 1948), W. W. Leiter (1947, 1949), James C. Sellers (1950-1952), Dr. John R. Herr (1953-1960, 1962-1966), Richard R. Grim (1961) and Ronald H. Rowland (1967-1972).

THE CHILDREN'S AID SOCIETY

Since 1909, the Church of the Brethren has perpetuated a Child Rescue Mission. The work of this agency was designed "to foster sentiment and to assist state districts to organize and to give the work of rescuing children as much influence as they possibly could".⁷ The Southern District formed its Child Rescue Mission in 1913 to assist in placing orphans and neglected children with foster parents. Churches also formed committees to work with the district committee in receiving and placing these children.

The program was expanded in 1922 into a housing and custody care service. The District Children's Aid Society purchased a large residence at 630 South Hanover Street in Carlisle. For the next thirty-eight years, this Home became a shelter and custodial center for nearly one thousand children. In 1955, for example, the Home had twenty-three children; in 1959, it cared for twenty children. These children were supervised by house parents and were taken regularly to church services in the Carlisle

one hundred-ten

Church of the Brethren. On July 1, 1960, the Home was officially closed because it no longer passed state inspections. The Children's Aid Society agreed to sell the building for \$27,000.

The Children's Aid Society began to project plans for a new and larger Home. The District Conference of 1960 authorized the Society to purchase land and to proceed with plans for a new Shelter Home in the Carlisle vicinity. Seven acres of land were purchased on the Walnut Bottom Road west of Carlisle for the sum of \$20,000. A special District Conference in April, 1961, approved the continuation of the work of the Society and encouraged the projection of a new type of ministry to be rendered to troubled children and youth. Plans were also approved for the construction of a new Shelter Home.

Construction of the new Home was begun with a ground-breaking ceremony on September 24, 1961. Although rough winter weather hampered construction, the building was completed for a dedication service on November 18, 1962. The structure was officially opened on December 1, 1962 to receive children. Space was provided to care for twenty-six children with ample quarters for superintendents, house parents and other workers. The cost of the Home had been \$172,146.55.

In spite of diligent and consistent efforts on the part of the Children's Aid Society to establish a Home for children, a changing philosophy on the part of the state and the county organizations prevented the fulfillment of this goal. Members of the Society made earnest efforts to staff the Home with fully-qualified directors and workers in order to minister to children from broken homes. Even these efforts were destined to fail. The Home had been constructed with encouragements from the Cumberland County Children's Services, the Cumberland County Commissions and representatives of state agencies. Whenever the Home was completed and ready for use, no referrals were made by the state or the county organizations. The program was undergoing a change in philosophy with reference to child care.

The Society reluctantly agreed to close the Home effective March 1, 1963. An impartial committee was requested to survey the contemporary child welfare program and to consider the options which were available to the Society. This committee was composed of Dr. John Herr, Robert L. Cocklin, Bruce Anderson, Irving Glover and Naomi West. The committee concluded that steps should be taken to dispose of the Shelter Home. The committee commended the efforts which had been made by the Society to foster a program for disturbed children, but suggested instead it might investigate other forms of child welfare through foster home care or related fields in marriage counseling and the prevention of broken homes.

A special District Conference at Gettysburg on April 23, 1963, gave the Children's Aid Society permission to sell the Shelter Home. When the Society could not receive a fair bid for the new building, it began to investigate alternative programs for the use of the building. By 1964, the Children's Aid Society approached the District Conference with this report:

"We, the Children's Aid Society, feel we have found an area of service in the Cumberland County School Board's Special Service Program. About 120 children from Cumberland, parts of Franklin, Adams, Perry and Dauphin Counties will attend classes daily in the Home. These are severely retarded, physically handicapped, partially-sighted and emotionally disturbed children. The Home became the headquarters for two psychologists, seven speech therapists, two teachers for the partially-sighted and one teacher for the blind."⁸

Members of the Southern District Board, meeting for a quarterly business session at the Carlisle Church of the Brethren, made a tour of the new

Shelter Home on March 7, 1964. The members of the Children's Aid Society outlined the proposed program to the District Board members and asked permission of the board to proceed with the plans. The Board granted this permission, conditional upon its approval by the District Conference. Under the agreement, the Cumberland County Board of Education leased the Shelter Home beginning June 1, 1964. The sum of \$8500 was to be paid to cover expenses and the lease was renewable.



Children's Shelter Home, Carlisle

Murray P. Lehman, a former chairman of the Society, expressed his sentiments concerning this new kind of ministry:

"Although the Children's Aid Society is not directly involved with the children in the Special Services program, the act of providing an accommodation for others to administer a health program is a contribution to the needs of children not equaled by any other Brethren group".⁹

The Society has regularly investigated new areas of service to children. Its annual report to the District Conference covers a wide range of services. It provides food and clothing to needy children; money for costly medical and surgical services; and Christmas gifts for children in special schools. The Society gives support to the youth hostel program in India and this makes possible a boarding school education for several hundred children each year. The Society has supported children in Haiti, has underwritten support for the Christian Children's Fund of Richmond, Virginia and has given subsidies to Teen-Encounter and the Brook Lane Psychiatric Center.

Steps have been taken in recent years to transform the Society into a funding agency. A revised constitution, submitted to the district delegates for approval in 1972, contained this statement:

"The purpose of the Children's Aid Society shall be to aid children with special needs through the provision of an institution for their care and/or funding agencies, institutions, and families or persons which care for such children."¹⁰

The Society has given substantial sums of money to aid Camp Eder and The Brethren Home at Cross Keys. Since 1969, it has made regular grants to the camp to assist in securing leadership and in providing scholarships for children. The organization has also given aid to the Waynesboro Church Day Care Center and to the York First Church Day Care Center.

In 1969, members of the Children's Aid Society were seeking for a suitable shelter to care for children for short periods of time. In 1971,

they found such a shelter in York. The Society purchased a building at 400 West Market Street and leased it to the York Rescue Mission Inc. for a period of five years. The building is equipped with facilities for recreation for youth on the first floor, with living quarters for families and foster parents on the second and third floors. This structure was purchased in order to provide emergency care for children or complete families for short periods of time. The Children's Aid Society is also subsidizing the operation of these units.

The Society has made a discreet use of the stewardship which has been entrusted to it. In 1963, for example, it requested that it should be withdrawn from the district budget allocations. The Society is self-supporting and is free of debt. In 1969, it sold one-half acre of land at its Shelter Home in Carlisle for the sum of \$76,500. The approximate assets of the Society in 1971 were \$433,260.34.

Like other institutions of our society, the social welfare agencies of the church have faced decided changes. The members who have voluntarily served on these boards and committees have faced perplexing and frustrating problems. They have responded admirably to the challenges of a changing culture.

In the years since 1940, the following persons have given dedicated service to the Children's Aid Society: H. Mitchell Stover, Mrs. Henry L. Miller, Michael Markey, M. E. Sollenberger, J. Monroe Danner, Mrs. Norman Kuhn, Harper M. Snavelly, Mrs. Luther H. Leiter, Dr. John R. Herr, J. I. Thomas, C. Lowell Gearhart, Carl J. Adams, Paul Newcomer, Wayne Nicarry, Israel G. Royer, George A. W. Stouffer, Mrs. Monroe Danner, Walter A. Keeney, L. Anna Schwenk, Mary Hassinger, Murray P. Lehman, Mrs. George L. Detweiler, Mrs. Roy G. Hoffman, Martin Piper, Mrs. Oscar W. Anderson, Mrs. Howard A. Whitacre, Mrs. C. J. Hartman, Mrs. M. Guy West, John Myers, Mrs. Wayne Brandt, Mrs. Paul Stevenson, Earl Masimore, Mrs. Martin Brannan, Mrs. O. Wayne Cook, W. Carl Sheaffer, Mrs. Mark Roth, Mrs. Earl Hertzler, Luther Hull, Mrs. Roger Markey, Mrs. J. Stanley Earhart, W. Wayne Tritt, Mrs. Roger Forry, Mrs. Marvin Gible, Mrs. Charles Sellers, Eugene Hartman, Charles Bieber and Mrs. Ralph Clopper.

CHAPTER TEN

BRETHREN SERVICE

THE FIRST PEACETIME DRAFT

The world of 1940 was in a state of revolution. The fierce war which erupted in Europe and the continuing war in Asia were symptoms of a deeper revolution. Many journalists and editors joined in describing this as one of the greatest crises in human history. One author compared it to the unrest which followed on the heels of the Protestant Reformation and the French Revolution.¹ President Roosevelt warned: "When peace is broken anywhere, peace . . . everywhere is in danger."² This was the beginning of an era in which many honored traditions were toppled.³

When the 76th United States Congress adjourned in January, 1941, it established a number of new records. The Congress had been in session 366 days and was noted as the most extravagant Congress to date. It had also passed the largest peacetime armament program in the nation's history.⁴ Finally, it had also passed the nation's first peacetime conscription act. The Burke-Wadsworth Bill appeared before the Congress in

August, 1940. It was a private measure, created outside of the War Department and introduced without the support of the executive office.⁵

The conscription bill passed in Congress at a time when the nation was divided in its attitude toward the European war. A Gallup poll showed in October, 1939, that fully sixty-one percent of the nation did not favor conscription. By August 11, 1940, this attitude was reversed and now the populace showed sixty-six percent favoring some form of conscription for the nation's male population.⁶ America was demonstrating a split personality. It was wishing and working for the defeat of the Axis Powers while pretending to remain neutral. When the war broke out in Europe, some authorities predicted that America would remain neutral only so long as the Allied Powers were winning.⁷

The voluntary enlistment system for the Armed Services broke down. General George Marshall admitted:

"We have to have a great many men quickly. I cannot conceive of being able to obtain them on a voluntary basis."⁸

When Congress debated the conscription bill, the state of affairs in Europe had reached a critical stage. Germany had overwhelmed France and "the Battle of Britain" had reached a peak.

The executive branch of government was deeply concerned about the apathy of the nation. A band of war hawks along the east coast of the United States was deliberately fanning the flames of war.⁹ They were gradually convincing the nation and the nation was swinging from a position of neutrality to one of involvement in the war.

The conscription act passed the Congress in spite of the obstructionists in both House and Senate and in spite of the opposition of the press. On February 4, 1941, President Roosevelt signed an Executive Order authorizing Civilian Public Service to do work of national importance. The Order was necessary to involve conscientious objectors in a program in lieu of military service. Selective Service recognized two types of objectors: those who took exception to actual combat but were willing to serve in noncombatant positions under military jurisdiction; and those who resisted all forms of training or service under the supervision of the military.

The clergy of America won exemption from the draft by reason of pressures brought by the Catholic Church. Such exemption actually is one of the few remaining ties which the modern church has with the original Christian Church. For nearly three centuries after the formation of the church, all Christians were exempt from the service of the military. The church itself excluded from membership any person who engaged in such service to the state. When the church was won to the empire and her cause under Constantine, church leadership only was exempted from military service.

The housekeeping and educational phases of Civilian Public Service camps were assigned to various religious groups. After July 1, 1941, Selective Service funds were used for the support of the work phase of the program.¹⁰

With the passage of the draft act, the Church of the Brethren joined with other historic peace churches in forming the National Service Board For Religious Objectors.¹¹ This organization was formed to provide a common channel for dealing with the government in matters relating to conscientious objectors.¹² Offices were located in Washington, D.C., in order to act as a liaison between the government and any person who had questions relating to conscription and conscience. The National Service Board for Religious Objectors issued a monthly paper, **The Reporter**, to 4000 Brethren and Mennonite ministers, former conscientious objectors or other interested persons.¹³ The literature was both informa-

tive and interpretative with respect to Congressional actions and court actions against objectors.

At the district level, the Selective Service Act began to raise concern among the members of the Ministerial Board. One member of the board wrote to another:

"One matter gives me deep concern. With the Selective Service reaching into our churches and sending off to C.P.S. or to the service all young men as soon as they reach the age of eighteen, what are we going to do in the recruiting of the ministry? As you look over the district, do you Brethren see young men who might be called to God, who are eighteen or even younger, upon whom the church should now lay hands for the future ministry? I think we ought to be doing some tall thinking about the whole problem."¹⁴

On May 13, 1944, the Selective Service Act was changed to permit deferment for student ministers who were either already in the ministry in college or the seminary, or who were ready to enter the ministry. Special forms provided by the Draft Boards and signed by Ministerial Boards certified to the status of the ministerial candidate.

THE BEGINNINGS OF BRETHREN SERVICE

The new global conflict and the first peacetime draft in American history encouraged the Church of the Brethren to undertake new forms of ministry. The denomination's literature proudly recites how the church in former ages came to the aid of the drought-stricken, the refugee, the persecuted and the imprisoned. One of the favorite Scriptures of this period was: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."¹⁵ The crisis temper of the 1940s called forth from the Brethren new dimensions of Christian service. The charter statement of the Brethren Service Committee suggested that the church must be willing to minister to human distress and suffering "without regard to barriers of race, creed or nationality".¹⁶

As early as 1932, the Young People's Congress of the Church of the Brethren Youth Department requested the Annual Conference for a Service Committee. Some people remembered that the denomination had such a committee during World War I but had discontinued it. The youth were aware that the Society of Friends had operated such a committee during "the long armistice" following World War I and had been very successful with it. The hope was expressed that such a committee could establish "special arrangements for neutral relief work in time of war or periods of national crisis."¹⁷ The age demanded something more than emergency relief operations.

The Lawrence Annual Conference (1938) adopted a "Peace Program" with a suggested budget of twenty-five cents for each person between the ages of eighteen years and thirty-one years. Districts were requested to approve the program of education and to offer institutes, camp programs and qualified peace workers to maintain a strong positive peace testimony in the church.¹⁸ The Southern District Youth adopted a goal of "systematic study of peace in every congregation" for 1940.

Relief budgets were approved by the next several Annual Conferences. By 1940, the churches of the brotherhood were giving at the rate of \$75,000 per year for relief projects. The growth of such relief programs required "the integration of our peace and mission work as rapidly as possible in America and on the mission fields".¹⁹

When German armies were running wildly across Europe in 1940, the Brethren Advisory Committee for Conscientious Objectors felt the time

had come for the Church of the Brethren to take greater measures to assist young people of the church. On September 9, 1940, a meeting of representatives from the Historic Peace Churches occurred in Washington, D. C. to consider some alternative program to military service.²⁰ The Brethren were represented at this and other meetings which followed.

At the request of the Brethren Advisory Committee for Conscientious Objectors, moderator Rufus D. Bowman called a special meeting of the Standing Committee in the First Church of the Brethren, Chicago, Illinois. Representatives from the Grace Brethren Church, the Dunkard Brethren Church, the Society of Friends, the Advisory Committee and the Brethren Service Committee met with Standing Committee delegates on December 18, 19, 1940.

This special session of the Standing Committee was informed of the actions which had been taken by the United States Government and of the need to establish some Alternative Service Program. The Standing Committee agreed the church should proceed with a program to care for conscientious objectors "with or without government aid."²¹ The actions taken at the Chicago meeting were later ratified by the La Verne Conference (1941) and a complete reorganization of the Brethren Service Committee was approved by the Asheville Conference (1942).²² A new Brethren Service Committee was constituted with five members appointed at-large from the brotherhood and approved by the Annual Conference.

The Standing Committee members from the Southern District involved in these major decisions were S. C. Godfrey, J. E. Trimmer and John E. Rowland. When the report of the Chicago meeting was adopted at La Verne, the Southern District Standing Committee members were C. E. Grapes, S. C. Godfrey and Noah S. Sellers.

The scope of the new Service program was both daring and comprehensive. It proposed to establish such services as would arrest and eliminate those forces of human society which contribute to the disintegration of personality and character. It proposed to relieve human distress and suffering around the world without regard to barriers of race, creed or nationality. It tried to represent the church in the areas of creative citizenship and Christian testimony on issues of national and international significance. The keystone of the entire program was a desire to give concrete and practical expression to the spirit and teaching of Christ.

At the beginning, the work of the Brethren Service Committee was confined chiefly to our own nation. The 1941 Annual Conference authorized the pastoral visitation of Church of the Brethren members in the armed forces. Merlin C. Shull was appointed to conduct this ministry. A mailing list of drafted men in C.P.S. and the armed forces was maintained and these people were informed about the Church of the Brethren and its ministry.²³ A Castaner project was begun in Puerto Rico.

W. Harold Row, who had been entrusted with the work of Civilian Public Service, looked back over these beginning years and recalled: "Before the mid-1940s our social service concerns were directed largely toward alleviating the suffering of those victimized by war and disaster".²⁴ Conscientious objectors from the United States began a social welfare work at Quito, Ecuador in 1943. This project, which began as a Boys' Club, evolved into a church. In these early years, however, the church at home spent time in developing the Civilian Public Service camps and Prisoner of War Work overseas.

PRISONER OF WAR WORK

In 1940, the Brethren Service Committee lent support to John W. Barwick as he worked with prisoners of war in England. He was sent by the Y. M. C. A. in order to minister to German and Italian prisoners in the British Isles. The Church of the Brethren sent monthly contributions to this program. It was the purpose of the Service Committee to work through its own organizations as much as possible. It also proposed: "we will cooperate with other agencies of the Christian Church where it is impossible for us to develop our own organization."²⁵

John Barwick was a member of the First Church of the Brethren of York. On January 12, 1941, the First Church voted to ordain him to the Christian ministry. Whenever the Second Church was officially organized, Bro. Barwick chose to place his membership with the new congregation. Even though his unique ministry took him overseas much of the time, he continued to retain his membership in the Second Church.

He worked in the prisoner of war camps to wipe out illiteracy. The prisoners were involved in bookbinding, printing, and the creation of games and literature for camp and Church Schools. The term "Prisoners' University" was often used to describe the ministry conducted in these camps by John Barwick and his aides. Luther Harshbarger, former pastor of the Ambler Church of the Brethren, and Ernest Lefever, another York First Church member, joined the staff of Bro. Barwick to work with war prisoners.

During 1945-1946, the program for prisoners began a seminary for the training of ministers in prison camps. The prisoner publishing house produced literature for use in camp and church. Since most of the prisoners were not behind barbed wire but in labor camps, they were not inclined to develop a complex which would brand them the rest of their lives.²⁶ Many of these people were engaged in work on English farms.

When John Barwick visited the states and spoke to the churches of his work, he often reported that there was a deep-seated hatred of Russia among the prisoners. He noted a rejection of intellectual and spiritual life and a lack of any ideology to fill the void left by the destruction of Naziism.²⁷

In many ways, John Barwick has been an international figure. He was promoted to the position of Secretary for the total Y. M. C. A. Prisoners' Aid of Great Britain. His new work expanded to include responsibility for prisoners of war in thirty-eight countries.²⁸ In 1959, he accepted the directorship of HELP project in Sardinia, Italy under the administration of Brethren Service. He also served as the advisor and consultant for Arab refugee affairs for the American Friends of the Middle East. He was sent to "ease the difficult situation facing the Arab refugees".

Although he has not always received the publicity he deserved, he was instrumental in aiding many hundreds of thousands of people. In 1958-1959, he spent a period of time in Southeast Asia for the International Voluntary Service Rehabilitation team. He and a team directed agricultural training in this part of the world. In 1962, he was the Church World Service representative and Brethren Service representative in Haiti where he confronted the problems of malnutrition and poverty.

John Barwick was one of the first Y. M. C. A. Secretaries to be appointed to Prisoner of War Work. For his services to German Prisoners of War, the German Republic's Order of Verdienst Kreuz was conferred upon him in 1954.²⁹

Ernest Lefever worked with prisoners of war in England in 1945 and removed to Germany in 1946 for similar work. When he returned to the

United States, he led a Youth Argosy around the world on behalf of goodwill. Ernest Lefever is a senior fellow on the Foreign Policy Studies staff of the Brookings Institution, an independent research center in Washington, D. C. He is also an adjunct professor of international politics at the American University.

Luther Harshbarger returned to the states after his services in Europe and took up work at the Pennsylvania State University. He has served as the chaplain of the university and has taught in the field of religion. He undertook research for the materials which are now being used by the Department of Public Instruction in the teaching of religion in the Pennsylvania public school system.

America has also had its share of prisoners of war within the continental United States. In 1944, for example, there were 400 camps with Axis prisoners scattered across the states. These camps had 297,438 prisoners.³⁰ The United States government classified these prisoners on the basis of their cooperative or noncooperative attitudes toward the nation. Those who received a favorable classification were permitted to work on American farms and in some selected industries.

During 1944-45, the United States experienced a "manpower pinch". Farmers and industrial workers had been reclassified under the Selective Service System. During this period, many prisoners of war helped to pick potatoes from York County fields and apples from Adams County orchards. Some members of the Church of the Brethren employed such laborers during the war years. One member relates how chocolate bars cleverly spaced along potato rows induced prisoners to work faster than usual.

In May, 1945, the United States War Department revealed that 50,000 "useless" prisoners of war would be returned to Germany. The remaining 300,000, who were filling significant jobs, were kept "so long as it suits America's convenience".³¹

CIVILIAN PUBLIC SERVICE

The special session of the Standing Committee in Chicago in 1940 delegated responsibilities to the Brethren Service Committee to define objectives, policy and program for the conscientious objectors. These objectives were to be implemented in the camps and the units established by the church in cooperation with other denominations. Members of the Standing Committee expressed the hope that "alternative service camps would have a high moral standard, free from certain evils that may be tolerated in C.C.C. and military camps, would make for constructive loyal citizenship and develop Christian leadership for community and church".³²

For the first five years of its existence, the Brethren Service Committee was involved with problems centering in Civilian Public Service work. The Camp Operations Division of Selective Service, which controlled the work phases of C.P.S. camps, was managed by Major General Lewis B. Hershey of the United States Army. He had final approval of the programs within the camps. Church members objected to Army control and found this a point of tensions. After one year of operation under the system, the Church of the Brethren reviewed the work but decided to continue on the existing basis for another year.³³ By 1946, the Society of Friends withdrew completely from the C.P.S. program.³⁴ The Church of the Brethren agreed to continue, but asked to be free "from government dominance".³⁵

From 1941 until March, 1947, 12,000 conscientious objectors worked in C.P.S. units and camps. The Historic Peace Churches had nearly 7,000

of this number in their camps.³⁶ Till March, 1945, 1,368 members of the Church of the Brethren served in Civilian Public Service assignments.³⁷

The Historic Peace Churches had undertaken the expense and the management of these camps for conscientious objectors. Till the close of 1944, the program had cost the Peace Churches \$4,000,000.³⁸ The conditions under which these camps were operated were far from satisfactory. In the spring of 1944, representatives from the National Committee on Conscientious Objectors of the American Civil Liberties Union appeared before President Roosevelt. The President of the United States seemed "amazed" to discover that conscientious objectors in eighty C.P.S. camps were receiving no pay.³⁹ In fact, objectors were expected to pay \$35 per month for their own support. Churches came to the assistance of many men who were unable to make such payments.

At a time when the nation was desperately in need of manpower in agriculture and social welfare assignments, the government was experimenting with a patchwork of doubtful expedients designed to isolate the conscientious objectors. The work of these men in many government projects was described simply as "glorified leaf-raking".⁴⁰

The Church of the Brethren often found its experience in administering C.P.S. camps frustrating. Major General Hershey claimed that he made honest efforts to appreciate the position of the conscientious objector. He indicated that assignments were being given consistent with the consciences of the workers.⁴¹ The government, however, continued to refuse permission to workers to undertake overseas projects in Europe or Asia.⁴²

There were problems centering about wages, insurance coverages and demobilization. By 1945, difficulties in managing the C.P.S. camps had become so great that the United States Attorney General suggested the conscientious objector might be totally exempted as a possible solution to the problem.⁴³ Many men were opposed to the military supervision of the C.P.S. camps and chose prison rather than life under military supervision. Eight times as many persons were imprisoned for their refusal to "cooperate" during World War II as were imprisoned for similar reasons during World War I.⁴⁴

Harold Lefever, a member of the First Church of the Brethren, was sentenced to prison because he could not conscientiously cooperate with the Alternative Service program. He was sentenced on October 25, 1943 at Scranton, Pennsylvania and was placed in prison at Ashland, Kentucky. Before his sentence was passed against him, Harold said:

"The philosophy by which I live makes it impossible for me to accept conscription for war service (including Civilian Public Service) . . . War embodies the ultimate in the violation of human personality since it tries to convert a people by destroying their property and killing them.

"There is a better way than war. The way of suffering love for enemies has been demonstrated to be the only effective way to reconciliation. This was the way used by Jesus Christ in his day and to which his life is the greatest testimony".⁴⁵

Gradually new areas of service were opened for the Civilian Public Service worker. In 1943, C.P.S. workers under the supervision of the Church of the Brethren were conducting work in seven forestry camps, three soil conservation camps, one Park Service camp, two Health and Rehabilitation projects, nine Mental Hospitals, one Research unit, one Training Unit for Postwar Relief and one Dairy Farm unit.⁴⁶

With experience, the camp program for the assignee matured considerably. By 1943, most Civilian Public Service camps were conducting education programs for their workers with courses in religion, language,

pacifism, first aid, community problems and international relations. The C.P.S. worker was being prepared for a creative ministry in his own community when he was demobilized.

Special units of C.P.S. work proved more satisfying to the worker and to the church administrators. The experience with base camps was not too successful. The change was made to special units out of a desire to minister more directly to people in their needs and to become more efficient in the use of the skills of the C.P.S. worker. As special units developed, the C.P.S. worker was able to become more self-supporting.⁴⁷

The brotherhood Brethren Service Committee was authorized to acquaint the districts with its program. To this end, the District Ministerial Committee met with the ministers and the pastors of the district in the Carlisle Church of the Brethren on March 14, 1942. A notice to the ministers said:

"The increasing seriousness of our world situation and the crisis confronting the men in our church in connection with conscription and the public service camp program makes it necessary for all ministers who have the interest of the church at heart to confer."⁴⁸

M. R. Zigler was on hand for several hours to speak to the ministers about "Peace and the Civilian Public Service Camps."

District churches began to respond to the appeal for special needs in the C.P.S. camps. Women's Organizations in many congregations made comforters and knitted goods for the camp workers. Others canned goods, prepared sheets and pillow cases and packed towels for use by the men in the camps. Much of this was done at a time when the nation was rapidly moving toward a minimum subsistence standard and the rationing of foods and critical military supplies had begun.⁴⁹

Levi K. Ziegler, former pastor of the Waynesboro congregation, was called in 1941 to undertake the management of Camp No. 16 at Kane, Pennsylvania. Mrs. Ziegler served with her husband as the camp dietitian. A letter from Bro. Ziegler to the pastor of the York First Church reflected the kind of support the churches of the district were giving to the camp:

"It is certainly fine of the women of your church to have expressed their interest in our particular camp in raising \$165 to be sent to us. We have one call after another for underwear, sweaters, warm jackets, caps and all items of work clothes for some of our men, who are unable to purchase their own. . . . Many useful gifts of money, clothing, bedding, books, magazines, food supplies and so forth are coming in."⁵⁰

Local congregations joined in the financial support for the camps and other phases of Brethren Service by making regular use of myrtlewood Brethren Service cups.⁵¹ **The Gospel Messenger** announced that a Brethren Service cup should be placed on every dinner table. The cup would remind every member of the family while they ate together there were families in the world who had nothing to eat. Congregations were encouraged to lift special offerings for Brethren Service at the close of each month in order to support the expanding Service program.

Much of the district work was conducted without benefit of guidance from a Brethren Service Committee. In 1943, J. Linwood Eisenberg was appointed the district field worker on behalf of Brethren Service. At the same time, Clarence B. Sollenberger worked as the Brotherhood Fund representative.

At the close of the war, the District Council of Boards summoned a meeting for December 7, 1945 to consider the oppressive needs of the postwar world. J. E. Trimmer discussed with the Council the urgent needs in Germany and Japan and reminded the board members that "our

church has a responsibility and we should face the situation as we have never done before".⁵² The Annual Conference of 1945 had, for the first time in the history of the denomination, voted to oversubscribe the regular budget to minister to world needs.

The Council of Boards voted to appoint a Committee of seven persons to constitute the first District Brethren Service Committee. This committee was composed of J. E. Trimmer, S. C. Godfrey, George L. Detweiler, Miss Ora Good, Ira Shirk, J. L. Miller and Walter A. Keeney. The committee began to minister to a world of deep-seated misery and illimitable woes. It served for a period of five years and was not reappointed.

The systematic discharge of men from Civilian Public Service work began in November, 1945. By April, 1946, only fifty-three percent of the C.P.S. workers had been discharged. The United States Government was slow in recognizing the rights of the objector. The Brethren Service Committee, aware of many rehabilitation problems for the returning conscientious objector, established an Emergency Discharge Loan fund and made other aid available from the Financial Aid Committee. These funds were designed to aid the returning worker to re-establish himself in business or in other civilian projects in his own community.⁵³ By March 29, 1947, C.P.S. work had come to a close under Selective Service

The Historic Peace Churches expended large sums of money in order to maintain Civilian Public Service. In 1947, the National Service Board for Conscientious Objectors reported that the Quakers, Mennonites and the Church of the Brethren spent \$7,202,249 for the maintenance of these camps and units. It also reported that the United States Government had expended \$4,731,558 for the operation of these camps. The Church of the Brethren spent \$1,250,000 in operations between 1941 and 1946.

In World War II, government statistics showed there were 73,000 draft-age conscientious objectors, of whom 6,086 went to prison. Of the nearly 67,000 who did not go to prison, approximately 12,000 served as guinea pigs for dangerous medical experiments, worked in forestry camps and in mental hospitals or other civilian service projects. A common assumption that only members of the Historic Peace Churches were winning recognition as conscientious objectors is in error. Actually, during World War II, conscientious objectors came from 230 religious groups.⁵⁴ About 25,000 other persons were inducted into the armed services for non-combatant duty and the remainder were classified as "Not Available For Service".⁵⁵

THE CASTANER PROJECT

At the beginning of World War II, Puerto Rico faced internal crisis. This tropical island is one of the most densely populated lands of the world. Overcrowding, malnutrition, family disorganization and unemployment reached a critical stage. The island government in 1942 introduced an emergency program known as "Operation Bootstrap". In this same year, the Church of the Brethren came to the aid of the islanders with several doctors and a C.P.S. unit.

The church had not been permitted to send relief and rehabilitation workers overseas. Dr. Andrew W. Cordier, chairman of the Brethren Service Committee, began to investigate other avenues of service. He found a receptive listener in Guy J. Swope of the United States Department of the Interior. When the Puerto Rican Reconstruction Administration had been active (1935-1939), a number of community centers and some farm facilities were constructed. When Federal funds came into short supply, many of these buildings stood idle. Dr. Cordier persuaded Mr. Swope, and General Lewis B. Hershey, to make use of these facilities to aid Puerto Rico in its self-help program.

A medical unit of C.P.S. men, which had been trained for mobile service in China, was now diverted to Puerto Rico. In the summer of 1942, several doctors were sent to begin a community development program with the C.P.S. workers. Within a short time, the Friends Service Committee and the Mennonite Central Committee also entered the island to engage in similar work. The Church of the Brethren selected an area at Castaner, fourteen miles west of Adjuntas, the central community of the island. The total program on the island honored Pennsylvania's Governor Brumbaugh and was named the Martin G. Brumbaugh Reconstruction Unit.

The work in Puerto Rico has frequently been classified as a social action mission. Alternative Service workers, Brethren Volunteer workers and a medical staff have joined in a program designed for community rehabilitation. The program was planned to minister to the needs of body, mind and spirit of the people of a community. It was also designed to develop the spirit of initiative and cooperation among the people in order to lay the foundations for a genuine community. The work was begun in an area of the island which was regarded as the most depressed. By 1961, the area about Castaner was regarded by the island government as one of the most progressive rural community developments on the island.

The Southern District of Pennsylvania has had some direct contacts with the work in Puerto Rico. In 1951-1952, David C. Wilson, of the Mechanicsburg Church of the Brethren, spent a year on the island as a volunteer worker. This year was decisive for him as he searched for a life vocation. When he returned to the states and began to share with Christian people some of his discoveries in service, he was certain he heard God's call "to help people through the ministry". The Mechanicsburg Church took action to license him to the ministry.

After the Heifer Project was begun by the Church of the Brethren, immediate shipments were not permitted to Europe or to Asia. Some of the earliest shipments were made to Puerto Rico and to Jamaica. A number of young people volunteered their services as "seagoing cowboys". Some older people also volunteered. In May, 1945, E. J. Meyers, of York, shipped out with fifty head of cattle. The Castaner Hospital received seven of these dairy animals. E. J. Meyers reported to several congregations concerning his experiences.⁵⁶

On February 27, 1959, M. Guy West, pastor of the First Church of York, sailed from Baltimore, Maryland on a four days' trip to San Juan, Puerto Rico. He fed and watered ten dairy cattle which were being shipped for the community development project at Castaner. The milk was needed to provide nourishment for the patients at the hospital. M. Guy West was sent as a representative of the Heifer Project Inc. to present the cattle as a gift from the Church of the Brethren to the people of Puerto Rico.

A project which began with a few conscientious objectors and dedicated doctors⁵⁷ grew appreciably. In 1964, more than 100 persons were being treated each day at the hospital. The jibaro ("hill-billies") were becoming land-owners and home-owners under the Social Program Administration. A Church of the Brethren was established on the island. In 1972, it had a membership of more than eighty persons. The entire region has become a model for similar projects in other parts of Puerto Rico. All of this has been accomplished by a generation of dedicated Christian effort on the part of youth and adults as they worked to build Christian community.

HUNGER CANNOT WAIT

A world of deep distress and hunger confronted the American people at the close of World War II. For three years prior to the close of the war numerous church agencies tried in vain to change the government's adamant policy of providing no food to starving European enemy nations.⁵⁸ Newspapers and magazines debated the merits of feeding or not feeding the enemy.⁵⁹ The Annual Conference, meeting in Huntingdon, Pennsylvania, appealed for a reversal of this policy⁶⁰ The actual change did not come until late in 1945.

At the close of the war, the church faced a world of contradictions. Never had there been so many hungry people in the world at one time. At the same time the American nation had more wealth and resources than it ever had. Never were American food resources greater, and yet Americans were wasting nearly one-fourth of their food supplies.⁶¹ Never did the world have greater opportunity to display friendship and understanding, and yet it seldom had more class warfare, nationalism or racialism.⁶² With such problems before it, the church found it was living in an age of tremendous challenges.

One of these challenges was starvation abroad. The first step was to ship food and medical supplies to assure sheer biological survival for thousands. For the first time in the world's history, a victor nation began to assume responsibility for the relief and rehabilitation of a defeated nation. Christian people were stirred in conscience to join in this material aid ministry. In a sense, the church was returning to the spirit of original Christianity as it fed the hungry, cared for the sick and protected the poor and dispossessed.⁶³ Earlier in the century, the Christian Churches had surrendered this kind of ministry to secular agencies.

An early chairman of the Brethren Service Committee was Andrew W. Cordier, later the Executive Assistant to the United Nation's Secretary. As chairman of the committee he helped to establish the policy that relief and rehabilitation shall be available to anyone in need. The committee also felt that any recipient of help should share any benefits he received from the gift. Each gift was accompanied by a statement which said simply: "Given in the name of Jesus Christ".

Jesse D. Reber, a former pastor of the Southern District, was appointed by the Church World Service to conduct campaigns for material aid and other overseas gifts. M. R. Zigler was sent abroad late in 1946

to determine the areas of greatest need. Both of these Brethren made themselves available to speak in district congregations. When M. R. Zigler toured the district, he frequently warned that America, once the great hope of the world, was in grave danger of becoming the most hated nation on the earth. He described America as "an oasis of plenty in a desert of want".

When American troops entered Berlin in 1945, they found only one in ten factories standing. There was no mail, no telephone, no transportation and no currency. Electric power plants were leveled. As soon as overseas agencies were established the appeals came to the district for candles and candle stubs in order to aid the millions who were without lighting in various sections of Europe. The United Church Center at New Windsor, Maryland appealed to housewives, farmers and millers to collect feed bags and print flour bags. These were sent to New Windsor, baled, and shipped overseas to satisfy the great need for clothing and bedding.

The food needs in Europe were urgent. Newspapers in Italy were saying: "Hunger Cannot Wait". The average calorie intake of many people in the American Zone in Germany was down to 1180 calories per day. Contemporary estimates placed the number of homeless and hungry in Europe at 140,000,000. In China and in Southeast Asia another 138,500,000 were destitute and hungry.⁶⁴

Churches used their spare rooms to store canned goods until "the New Windsor truck" arrived. Other groups collected many varieties of seeds for European gardens and farmlands in war-devastated zones.⁶⁵ Reports came from Germany that the approaching winter of 1946-1947 would be dreadful for thousands of children. One-third of the children in Berlin were threatened with tuberculosis; most were without adequate clothing, heating or housing.

In October, 1946, the Presbyterian monthly magazine, **Social Progress**, advocated "sacrificial meals" patterned after the menus familiar to distressed countries. The Brethren Service Committee suggested the use of such meals to dramatize the need abroad. A suggested Belgian meal, for example, was one cup of vegetable soup, two ounces of vegetables, one half ounce of meat and one slice of bread. Some congregations asked their membership to sit together in a fellowship meal as they ate mush and milk with butter. Others ate a special cereal provided by the New Windsor Center for overseas consumption. In this fashion the church became familiar with the oppressive needs of other people.

Many churches of the district viewed a film entitled, "Seeds of Destiny", in order to become aware of the plight of Europe's children. These uprooted, homeless young people moved through the rubble heaps of former cities as they searched for food and anything else of value. They formed themselves into wandering, oftentimes destructive, gangs. The waste of conquering armies turned much of Europe into a breeding ground of pestilence and hate. One European minister on a visit to America described the plight of the young in these words:

"Does God clothe only the lilies of the field and feed the sparrows in the sky, but not the little children?"⁶⁶

Church leaders and Christian people knew that nations of Europe needed help in order to help themselves. Although direct emergency grants of food and clothing and tools were necessary at first, a plan was devised to follow this relief ministry with the means of rehabilitation. The plan was to give tools to people so they could do their own work and their own planning. To reestablish production was better than to distribute supplies endlessly. Rehabilitation as a goal was seen to be less injurious to the self-respect of a people than was outright relief.⁶⁷

New and different appeals came to the district churches in 1947 and 1948. A soap processing plant was opened at Nappanee, Indiana, for the production of soaps from frying fats and butcher's lard. Five gallon cans were distributed to churches in order to help them with the collection of used lards. One woman gave the used fats for processing into soap because she feared the fat might otherwise be used in the production of munitions.

Aware that Europe's distressed people had religious and cultural needs, congregations began to collect usable magazines for overseas libraries and churches. Such magazines as **Journal of Religion**, **Religion in Life**, **Theology Today**, and **The Christian Century** were gathered. There were additional appeals for ministers' robes to assist the churches of Europe in restoring their services to people. The Church of the Brethren cooperated in a determined effort to restore Europe's spiritual interests and values.

It was easier to clear away the bricks and the twisted steel than it was to clear minds of twisted beliefs. The churches of America were dealing with a people whose contacts with the world-at-large had been restricted for a generation. It was not simple to aid these people in shedding the pernicious philosophy of the Third Reich and to find their way back into the traditions of western culture. Many people had to spend much time in hunting for potatoes and bread and did not have the leisure to indulge in the dreaming and planning required for the rebuilding of a nation.

Relief goods continued to stream into New Windsor in 1947. The peak of activity was reached in the month of July when 566,000 lbs. of goods were handled. July 15, 1947 was the peak processing day when 29,467 lbs. of goods were shipped.

One of the great united efforts with which district churches cooperated was the One Great Hour of Sharing. The program was conceived on a grand scale to enlist 75,000 American Churches in the overseas relief program. On March 26, 1949, a one-hour radio broadcast brought Americans into one community as the world's sufferings and needs were portrayed. On Sunday, March 27, 1949, all of the people of the American community were urged to gather in their churches and synagogues to dedicate their gifts to the world's needy. More than \$3,000,000 was raised on this first venture. Immediately, steps were taken to continue the program on an annual basis.

Members of the Southern District became involved in efforts to find food for the hungry. The District Brethren Service Committee asked for sacrificial giving. Norman F. Reber, an editor of **Pennsylvania Farmer** magazine, appealed to farm people for support for the Food-For-Peace program. "War on hunger" he wrote, "whether by private donation or by government action, is a fitting way to thank God for our surpluses and to prove our compassion for the needy of the world."⁶⁸

LIVING GIFTS

The idea of giving heifers to needy farm families of Europe was born in the fertile mind of Dan West. He was in Spain in 1937-1938, administering relief to peoples ravaged by the Spanish Civil War. Under the auspices of the Society of Friends he was doling out mixtures of powdered milk and water to hungry children in the surroundings of a verdant pasture. His deep concern for children deepened within him the conviction the best relief for everyone is helping each person to help himself. He dared to dream of sending cattle for people to supply themselves with fresh milk daily.⁶⁹ This plan was discussed for a number of years before it became a reality.

Heifers For Relief was a creative substitute for dole. It was meant to encourage people to help themselves. It was destined to expand into a new kind of ministry. It was a way of sharing which would at once discourage dependency and preserve the dignity of the individual. This idea was born in the mind of a man who was both mystical and practical.⁷⁰

In 1944, Dan West wrote a letter to the President of the United States in which he shared some of his concerns about the hungry in Europe. Throughout the appeal, his deepest concern was for children:

"Because I know that you respect the bases of civilized life, I appeal to you again to lend your weight in saving the children. If we were determined to kill them, starvation is the most cruel way. If we were determined to save them, feeding them is the prime requisite. I feel sure that some day you will favor feeding them. The sooner you do come to work for them the more lives will be saved. Because I can still see their gaunt faces in Spain after six years, I want them fed in the name of the Master. It can be done. Cordially Yours, Dan West."⁷¹

The plan of shipping cattle and other animals overseas was discussed, tried and found eminently successful. At the beginning, there were restricted shipments because of war-time regulations. Representatives of the 1944 Annual Conference heard that 1,000 animals had been readied for shipments. Many peoples of many nations heard of the plan and expressed interest in receiving such animals as soon as shipments would be permitted.⁷² Early shipments were made to Belgium, Puerto Rico and Jamaica. In June, 1945, a shipment of six Brown Swiss sires was made to Greece.⁷³ The pace of shipment increased and countries around the world began to benefit by these living gifts.

The promoters of Heifer Project suggested to UNRRA that the Church of the Brethren would provide seagoing hustlers to herd and care for the animals at sea if the organization would provide ships for the cattle. The organization agreed to provide the ships and to pay \$75 per month for the services of such workers. Some C.P.S. men were used as cattle attendants in some of the early stock shipments to Europe.⁷⁴

Young men, volunteering for the cattle boats, needed draft board releases and birth certificates. New Windsor provided living quarters and board for men as they waited their shipping orders from Baltimore. Here they also waited for their medical reports and their merchant marine status clearances. The uncertainty of sailing dates required the workers to wait as long as several weeks at a time.

The Gospel Messenger reported that nearly half of those volunteering to act as cattle attendants were members of the Disciples of Christ Church. M. R. Zigler reported these volunteers came from diverse backgrounds: ministers, teachers, students, farmers, conscientious objectors and veterans. By the spring of 1947, 7,412 persons had made voyages with the cattle. The Church of the Brethren contributed 511 of these "seagoing cowboys".⁷⁵ By 1950, sixty-five animals at one time were being shipped abroad in specially-designed ships.

Lowell Landis, of York, made several trips on these cattle boats. He used his photographic skills to bring a message to district people concerning his experiences. The records of the 1940s indicate he was in several churches of the Southern District. He was also a guest of the First Church in Philadelphia, Pennsylvania (1946-1947).

Heifer Project was the kind of ministry which required the cooperation of many groups of people. The staff, the budget field men, the workers, the "seagoing cowboys" numbered in the thousands. Assistance came when other denominations offered their contributions and their workers. In 1945-1946, for example, the Evangelical and Reformed

Church, the Catholic Rural Life Conference, the Mennonite Central Committee and the Northern Baptist Convention supported the program.⁷⁶ After a few years of supervision by the Church of the Brethren, the project was incorporated and became independent of the denomination. The Church of the Brethren continued to support the project to the extent of \$5,000 per year.⁷⁷

In defense of this action, Dan West wrote the following letter to a national magazine about the Heifer Project Inc.:

"This project does not belong to the Church of the Brethren. It started there, but there are other groups, including Catholics, on the committee . . . We Christians have the duty to transcend denominational values as well as national ones. In the Heifer Project and elsewhere we are beginning to do that."⁷⁸

The Heifer Project had become so successful largely because "heifers have no denominational loyalty".⁷⁹

The idea of Heifer Project caught the imagination of many groups. The United Nations Food and Agricultural Organization in Rome inquired about the principle as a method of ministering to underdeveloped lands. The offer of a living gift has the advantage of breaking down some of the suspicions and fears which exist in parts of the world. Arnold Toynbee felt the giving of animals by Heifer Project Inc. helped to break a long-standing cultural barrier in Hokkaido, Japan. Descendants of generations of rice farmers were converted into dairy farmers by these gifts. This change aided the northern Japanese island to become a progressive and productive part of the nation.⁸⁰

Brethren Service has from the beginning been much more than a relief and rehabilitation agency. It is a Christian witness! Goods and animals have always been given in the name of Christ. Heifer Project Inc. involves the recipient in an act of witnessing by passing on the benefits of the gift. It serves as an endless chain of neighborliness. Each person receiving livestock or poultry must promise to give the first-born offspring to someone else in need. One important side effect of this distribution of livestock to the world has been the improvement of the livestock strains by the introduction of superior breeding stock.⁸¹

Don Snider once observed of this program:

"This is a great testimony and talked of the length and breadth of this land. Two hundred years from now it will be regarded as more sensible than all the tanks we are now sending to Europe."⁸²

Toyihiko Kagawa said of the two thousand goats which had been delivered to Japan in 1948: "Their presence is illuminating the missionary message".

THE DISTRICT AND THE DRAFT

A war-weariness settled upon the spirits of the American people. They lived too long with headlines announcing conflict and catastrophe. Under the pressure of the war years, even the edge of Christian faith was dulled. This was reflected in a letter from one Brethren pastor to another in the year 1944.

John D. Metzler wrote a letter to Edward K. Ziegler in which he reflected the mood among Brethren ministers:

"Four or five months ago, while traveling among the churches in one of our state districts, I was very much impressed with the strains which were being borne by our pastors. There is a great deal of loneliness. There is a strain on us to depart from our Scriptural position, especially during these times of war stress. One pastor was almost made to wonder whether it was worthwhile to hold true or whether it might not be better to give up all our convictions and go along with the crowd in the present war situation."⁸³

The history of the past three decades has been one of constant threat. It was once customary to describe the period as "the age of anxiety". In the face of real or imagined threats, the nation was subject to nearly continuous conscription. President Franklin D. Roosevelt and his Secretary of War discussed the feasibility of peacetime conscription even before the war ended. The president's advisors warned that the idea was unpopular in the nation. The president moved ahead with his plans in spite of the report.⁸⁴ As the nation moved from total war into a Cold War period, it also moved into a continuous conscription era. No less than ten times in the past thirty years, the United States Congress has acted on some Selective Service program (1940-1970).

At first, the Congresses moved cautiously in passing conscription laws. By the mid-1950s, the legislators were bolder and began to extend the draft by four-year periods. The Cold War was a strong influence in extending the draft.

Gradually the nation adapted itself to the requirements of a war economy. A huge permanent military establishment evolved and many millions of workers became dependent on this industrial-military complex. This influence has been impressed on the Southern District of Pennsylvania in many ways. The United States Government purchased fertile farming land near Mechanicsburg in order to develop a Naval Ordnance plant (1943). Fort Ritchie was constructed beneath a mountain near Waynesboro, Pennsylvania for the storage of government records. The Letterkenny Depot at Chambersburg, with its "tank farms" and storage centers for armaments, grew to its present 20,000 acres. It is one of the very large army depots in the nation. The city of York has relied heavily upon government contracts to keep its industries busy. Our Annual Conference appealed to Brethren to examine their consciences with regard to direct and indirect involvement in such defense industries.⁸⁵

Donald Royer, in a study of the Brethren attitude toward peace convictions, saw these attitudes changing. Prior to World War I, the heart of the Brethren peace position was conscientious objection to war. Since World War II, the Brethren lost their protesting witness and adopted the role of service, relief and rehabilitation. "With this positive witness there has come something we may not have anticipated . . . An increasing number of Brethren are saying in the case of war they would increase their giving to Brethren Service, but they would also buy war bonds and work in defense factories if needed."⁸⁶

Many people have seen the draft as an anachronism. As early as 1964, a minority report to the House on military manpower indicated voluntary enlistment was a possible approach to manpower procurement.⁸⁷ The opposition to conscription had become so intense that both presidential candidates in 1964 promised to reevaluate the draft and to eliminate it as soon as possible. The literature of mid-century abounded with articles showing the H-bomb had brought America to a new age in which "the old notions of war, of security and of sovereignty are gone".⁸⁸

Moderator A Stauffer Curry, at the 1955 Annual Conference, warned that the Church of the Brethren was caught in the cross-currents of the world's maddest armaments race and the increasing sense of war's futility.⁸⁹ Other public speakers were resorting to the legend of Prometheus who stole fire from the gods and was punished for it.⁹⁰ Churchmen beyond the Historic Peace Churches began to express their opposition to war, particularly to the Vietnam crisis. The Christian peace movement around the world became organized ecumenically and was no longer confined to the Peace Churches.⁹¹

The cooperation between churches around the world over the past quarter century has been an important factor in the growing opposition to the war system. This increasing universal opposition has contributed to an agreement on the horrors of war. By 1968, more than fifty religious bodies in the United States had taken official positions in support of the conscientious objector.⁹² The Christian Churches, during and following World War II, began to develop a prophetic consciousness which caused them to speak with greater freedom than ever before in the twentieth century. The church began to realize it had members on both sides of a line of battle.

As one of the historic peace groups, the Church of the Brethren consistently expressed its opposition to war. It maintained this position in peacetime and war-time. Generally, the church has not adhered to the absolutist position. It has rather taken the view it can cooperate with government in constructive programs in order to make a contribution in creative citizenship.⁹³ This fact caused the Southern District Standing Committee members to report that they have seen an inconsistency in the church's declaration against the nation's participation in the Vietnam War and earlier statements which permitted members to participate in war at the leading of their own consciences.⁹⁴

The Church of the Brethren has called upon its members to pursue such vocations as will not compromise their peace testimonies. It has exhorted its members to express opposition to their legislators concerning the nation's resort to un-Christian measures such as atomic warfare, the armaments race or the manufacture of the hydrogen bomb.⁹⁵ The church in conference has admitted it cannot legislate for the conscience of any of its members, but it heartily encouraged its members to seek enlightened consciences concerning the war system.⁹⁶ The church also officially acknowledges it will not break fellowship with members who feel "conscientiously obligated to render full military service".⁹⁷

On June 19, 1948, the United States Congress enacted a much-altered stop-gap Draft Act. The Annual Conference was in session at Colorado Springs. Representatives of the conference heard young people, under the leadership of Don Snider, make impassioned and insistent pleas from the floor of the conference for the inauguration of a Volunteer Program for youth. The Asheville Conference (1942) endorsed the principle of Volunteer Service. In 1947, after strenuous works camps and an exciting peace institute, five of the youth volunteered to work in peace caravans. This was the beginning of the desire for some form of Volunteer Service.

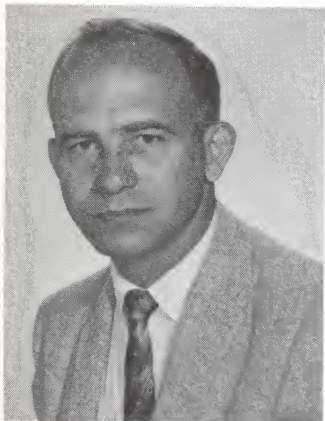
In 1948, some of these Peace Caravan youth spoke their desires at the Colorado Springs Conference.⁹⁸ The church heard and took action:

"The Church of the Brethren takes the position that members cannot consistently accept any service within the military forces or under military supervision. We commend to them instead a constructive alternative service under the direction of the church or some other civilian agency. We recognize our obligation to provide facilities for such services for those who wish it."

By autumn of the same year, Brethren Volunteer Service was begun in a trail-blazing venture which has since provided unique experiences in peace-making for many youth and adults. The program has also produced quality leadership for many districts and local congregations. By the close of 1951, 318 young people became involved from the churches of the brotherhood.⁹⁹ After twenty years of service the program was examined. The report showed 2700 persons had served in some way in the program. By 1970, the number had increased to 2,913 youth and adults.

Brethren Volunteer Service had tried to advance the cause of peace in the world by a new life-style. In a flexible, mobile program, workers

have moved from place to place and from continent to continent, wherever there has been insistent need. The range of services has been broad, covering more than a hundred types of ministries. Volunteers have served in migrant camps, Indian reservations, overseas village rehabilitation projects, refugee relief endeavors, homes for the aged and city ghetto projects.¹⁰⁰ Most Brethren Volunteer workers have become acutely aware of material and social needs of people around the world. They have also discovered what the church can do when people decide to act on a problem.



Earl Dibert

Nearly every congregation of the Southern District can boast of individuals who have served through the Brethren Volunteer Service program. Ministries at home and abroad have challenged young people to dedicated labors. Galen Heckman served as a B.V.S. worker in Trikala, Greece with the Greek Orthodox Church. Jacob Miller Jr. worked with the Sioux Indians in the area of Rapid City, South Dakota through the Community Service Center. Marvin Gible spent his B.V.S. years at the Flat Creek Mission in Creekville, Kentucky. B.V.S. worker Phil West taught English in the Warsaw College of Agriculture in Poland. Earl Dibert and Merrin Godfrey were workers in Nigeria in British West Africa. David Fitz worked as a staff assistant and as a teacher at the New Windsor Brethren Service Center.

Gregory Bachman was assigned to the Brethren Volunteer Services Offices at Elgin, Illinois. George Kohr and John Minnich have also seen service through this unique ministry.

These and many others have returned to the district to provide new perspectives and leadership to church programs. One B.V.S. observed in 1968:

"The influence of the program of the Church of the Brethren undoubtedly has been great. But the greatest changes, I am convinced, have taken place within the B.V. Sers themselves."

In 1951, the Annual Conference expanded the program to include adults. The minimum age was eighteen years, but there were no top limits. Adults have volunteered and have served in meaningful positions as houseparents, business managers, builders, engineers, architects, teachers, nurses and doctors. In most instances, both youth and adults have served with a bare minimum allowance.

Some churches of the district witnessed a nation-wide C.B.S. documentary on January 14, 1968 under the title, "Witness For Peace". This was an account of the training which is given to Brethren Volunteer Service workers at New Windsor, Maryland. The film tried to impress the audience and viewers with the fact that there are positive ways to witness for peace without resorting to sit-in demonstrations, draft-card burnings or violence. The presentation portrayed the Brethren Volunteer Service program as a positive alternative to the draft. Don Snider, director of the program, was frequently highlighted throughout the presentation.¹⁰¹

When the 1948 conscription law was originally enacted, all conscientious objectors were deferred from military duties. There was widespread opposition to the act and some wording of the act created difficulties for the conscientious objector. An objector was obligated to prove he held his

views "by reason of religious training and belief". More than 400 local draft boards in the nation were instructed to rule against those who based their objections on "political, sociological or philosophical views or a merely personal moral code". This law provided an extremely narrow view of conscientious objection. No conscientious objectors were placed in work camps or in noncombatant positions under the act as it was originally framed. In March, 1952, the nation had 5,000 conscientious objectors waiting assignment. The period from 1948 until 1951 was one of serious study concerning the nature of the work which would be permitted to an objector.

When the United States became involved in the Korean conflict, the Congress amended the Selective Service Act to require of conscientious objectors "civilian work contributing to the maintenance of the national health, safety or interest". The nature of this work was defined in 1952. A. Stauffer Curry reported for the N.S.B.R.O. how the government had notified federal, state and local agencies, hospitals and private nonprofit agencies that conscientious objectors were available for service. Many went to work in mental hospitals, T. B. sanatoria, general hospitals and selected church service agencies in lieu of military duties.

The Alternative Service program of the Church of the Brethren was opened to all applicants regardless of denominational affiliations. According to a 1952 interpretation, twenty-four months of service were required under the alternative plan. Under the same law, churches were relieved of the responsibility for providing financial support for the objector. From 1951 until 1968, more than 22,000 men in the nation were involved in Alternative Service work from all denominations. In 1968 alone, there were 6,215 persons in the program in the nation.¹⁰² A report of 1971 indicated that 27,209 conscientious objectors had performed Alternative Service in the national interests since World War II.

With the nation's involvement in the Korean War, each congregation of the brotherhood was encouraged to appoint a draft counselor for youth.¹⁰³ In order to give guidance to the program throughout the brotherhood, Ora Huston was appointed to serve as Peace Counselor to ministers and to youth. In 1960, 1963 and 1964, Ora Huston visited the Southern District, counseling youth concerning the draft and its options. He helped to build conviction in individual church members to keep them from being swayed by the changing political climate or the uncertain international situation. Ora Huston once observed: "The first business of the peace counselor is to develop peace convictions which lead to right actions".¹⁰⁴ In order to aid youth in their decisions, he produced numerous pieces of literature to be used in study sessions.

In spite of the concessions which the government made to the consciences of young men, some felt the church was not doing enough to make a peace witness to the young. Many ministers did not feel it was their responsibility to enlist conscientious objectors. These ministers made themselves available for personal and group counseling sessions. On occasions, the issue of Alternative Service was discussed in Sunday School classes or in youth groups. The District Social Education and Action Commission advised that an occasional "peace session" was not sufficient to imbue people with peace convictions. Ministers were encouraged to become more active in making known to their youth the options under the Selective Service Act.

The District Witness Commission notified congregations of the availability of some people who had served in Alternative Service work. In 1965, John Krape, Merrin Godfrey, John Williams, David Lehigh and Wendell Sweitzer were listed as available for counseling and guidance.

Merlin G. Shull was appointed in 1968 to act on behalf of the Witness Commission as a draft counselor. His background in the convictions of the denomination and his own experience in Brethren Service work abroad, qualified him to give guidance to young men who confronted the draft. A draft counselor was needed because the Selective Service Act was filled with technical pitfalls about which the uninformed would not be aware. Merlin Shull has continued to refresh his understanding of these technicalities by attending Peace Seminars and Draft Workshops. In 1970, he met more than eighty youth of the district in a conference at the Ridge Church. Ron Hanft, Director of Alternative Service at New Windsor, also met with the youth to give them guidance.

Other wars have had protests against recruitment and conscription. The war in Vietnam has generated an unusual volume of protests. This may be attributed to some unique features of the war itself. First, it runs contrary to long-held convictions that the United States should never engage in a land war on the Asian continent. Secondly, the war has raised moral concerns about waging wars of aggression in a foreign land. For this kind of act our own nation condemned enemies in World War II more than a quarter of a century earlier. These factors, in addition to the waste of personality and resources in a world of increasing poverty, have created strong outcries.

Late in 1967, the Rev. William Sloane Coffin Jr. and Dr. Benjamin Spock, along with others, were indicted on charges of conspiracy to counsel young people to violate draft laws. These men conducted public demonstrations in which they encouraged draft resistance and the turning in of draft cards. These cards were then transported in bulk to the Justice Department building in Washington, D.C. Similar draft card gestures followed at other locations in the nation. A tangent action involved some Church of the Brethren youth, one of whom became a pastor in the Southern District. Four young men forwarded their draft cards to their local draft boards.¹⁰⁵

James N. Poling, in returning his draft card (January 28, 1969), protested America's involvement in the Vietnam War and expressed his identification with other individuals who were then challenging the government's policies. He later expressed his views:

"I continue to believe that war is one of the most serious problems facing man in this century, and the United States government is a major antagonist in causing war. I believe the Church of the Brethren has a special revelation of God's will on the question of war and peace. We need to be more outspoken and courageous in our witness in this area."¹⁰⁶

The witness of James N. Poling was a protest witness. After several months of correspondence with his draft board at Hagerstown, Maryland, he altered his position from noncooperation to cooperation. On May 25, 1968, he received a new classification.

In March, 1970, Dale W. Brown appeared before the General Brotherhood Board meeting with eight young men who asked to have their draft cards received for forwarding to the Justice Department. The board voted to receive the draft board items and recognized the actions of the young people as "consistent with the Brethren peace witness".¹⁰⁷

The past thirty years has witnessed some clear gains in the fight for the rights of conscience in America. For one thing, a number of peace fellowships and voluntary organizations have compelled the churches and the government to take a new look at their positions. The church has become aware of the injustices in the administration of the Selective Service System. These injustices have fostered disrespect for the law and have led to a widening of the generation gap. The church itself,

aware of the inequities in the use of conscientious objectors in work of national importance, have moved out in search of more challenging ministries in which conscientious objectors may acceptably serve.¹⁰⁸

Again, there have been some clear gains for the conscientious objector position. Moving from World War II, during which some hastily-contrived measures were adopted, the church moved into the Vietnam era in which public criticism grew intense. The church has gained in respect among the young where it has been free to speak against injustices. It has gained in respect where it has dared to speak on behalf of the civil liberties of the conscientious objector.

For its own part, the state has moved from a position of recognizing the sectarian conscientious objector to the broader interpretation which acknowledges objections to military service as not requiring an orthodox belief in a personal God. The President of the United States signed a new draft law on September 28, 1971. This law officially recognized young men are entitled to some "procedural rights" when they confront the Selective Service System.¹⁰⁹ At the same time, the conscientious objector status in America has been rather deeply identified with religious pacifism. Slowly the position of conscientious objector in America is beginning to match the British system which has recognized nonreligious and nonpacifist conscientious objectors since World War II.

Thirdly, there has been an increasing cooperation between the denominations in the face of the military system in the nation. Churches are realizing civilizations do not travel on the powder cart, as Ruskin once suggested, but that modern war can involve all nations in a nuclear wasteland. War protests and peace marches have multiplied. Conscience now speaks to conscience across national lines on behalf of peace. Churches have now come to a greater agreement on the sinfulness of war.¹¹¹ Larger and stronger denominations are turning to positions preserved for so many years by the Historic Peace Churches.

PROMOTING BRETHREN SERVICE

Robert E. Mohler, Executive Secretary of the Council of Men's Work, once observed:

"Nothing before in all of our church's history has so thrilled our people and caused others to look to us as a great Christian group as has Brethren Service".¹¹²

A note in the Chicago *Daily News* in 1947 commented on the program: "The Church of the Brethren is more interested in other people than they are in themselves."¹¹³ This program of the denomination has been the fulfillment of a heritage, the unique expression of the mission of the church for this age. It has been one of the means by which the Christian faith has become practical and relevant.

The previous sections of this chapter have shown a few ministries in which the people of the Southern District have been involved. No area of human interest and need has been slighted as the church has tried to give expression to its heritage. Medical and counseling services; domestic ministries in forestry, hookworm control and soil conservation; relief and rehabilitation ministries; cultural exchange programs and spiritual ministries have been rendered as the occasion required. The breadth of the church's concern would have amazed our forefathers.

Emergency ministries have become rather common. Laverne Worley, a member of the Hanover Church, discovered how the demands of an emergency can alter one's life very swiftly. Skolpje, Yugoslavia, a town of 230,000 persons, was severely shaken by an earthquake on July 26, 1963. The large clock on the railroad station stopped at 5:17 A.M. when

the disaster destroyed nearly four-fifths of the town. More than 1,100 persons were killed and 3,350 others were injured. Nearly 1,200 persons were made invalid for life. The damage to this city in southern Yugoslavia was so extensive that special markings were devised to mark houses. Those with red stripes showed the houses which were beyond repair. Those with yellow stripes might possibly be repaired. Those with green stripes were structurally sound and could be used. Very few houses had green markings.

Money and material assistance were rushed to Skolpje from all parts of the world in 1963. The World Council of Churches called upon the Church of the Brethren and the Mennonites to confront the housing crisis in this Communist country. Three Brethren and three Mennonites were hurriedly sent overseas to manage the construction of new housing. Among those who were sent was Laverne Worley who had wide experience in the building trades. With only the briefest notice, he and the others were sent to oversee the construction of 125 prefabricated houses which were purchased in Austria. The church agencies and the men were eager to undertake the work since this represented a break-through to a Communist country where the church had not been permitted to go before. The Americans were approached to oversee the work because prefabricated construction was new to the people of Yugoslavia. There were some concerns the Communists might place the houses on a railroad siding and neglect the work of reconstruction.

Bro. Worley said of his experience abroad:

"We spent some weekends working under hardships. After a while, when they learned that we were working without pay, the Yugoslavians took to us wholeheartedly and we soon made friends with everyone. Our work became pleasant and it became an experience some of us will never forget. . . We have had many letters from these friends over the years and we all have the hope that somehow we will meet again. They almost always beg for letters and pictures of our family; and they hunt far and wide for someone who can read English when they receive our letters . . . Down to earth contacts can have an impact no one can measure. Some time I hope to visit the Skolpje area to chat with people who live in the homes we helped to build.¹¹⁴

One of the finest promotions for Brethren Service has been the personal touch rendered by people who have crossed the iron and bamboo curtains to minister in the name of Christ. Far more meaningful than words is the direct ministry offered by one person to another or by one group to another. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction" (James 1:27).

Helen Marie Tritt (Mrs. John Mischitz), formerly of the Carlisle Church, spent time in Germany and in Austria as a Brethren Volunteer worker. She spent three months in a refugee orthopedic hospital near Kassel, Germany, where conditions were quite simple and nearly primitive. Here, in 1951, in the period of reconstruction following World War II, she learned how to make a fire in a little coal stove in her bedroom. In this community, Mrs. Mischitz worked with a pastor, a social worker and a teacher in ministering to people of a refugee camp.¹¹⁵

Mrs. Mischitz prepared herself for service in the nursing and medical field in the Philadelphia area. She took graduate and postgraduate courses in the Jefferson Hospital. From 1952 to 1954, she served as the Brethren Service Director of Health Program for Refugees in Upper Austria.

The Brethren Service cultural program has also had its impact upon the Southern District. Most notable and successful has been the Student Exchange Program. People who met Paul Herzog in the home of the Mark Roths (1950-1951) or Dieter Phillip in the home of the Glenn

Norris (1954-1955), or who spoke with Christen Ericsson (1962) at the York First Church can witness to the value of the program. Waldemar Ostrowski resided with Mr. and Mrs. Charles Boyer in Adams County while he worked for the C. H. Musselman Company. Many young people of the district saw the slides taken by Rebecca Eller, daughter of Rev. and Mrs. Raymond Eller, and heard her relate her experiences of life in Germany (1961-1962) as part of an exchange program.

In the early spring of 1949, the Food, Agriculture and Forestry Branch of the American Occupation Government in Germany requested the Brethren Service Commission to arrange for an Exchange Program. This request came as a result of a report which M. R. Zigler made to a session of UNESCO in Paris.¹¹⁶ The hope was to involve German and Polish youth in an exchange for a year. In this manner, these young people could learn home-making and agricultural techniques in America.

In 1949, ninety German youth came to America to live for a year in the homes of foster parents. The first contingent of fifty youths was met by W. Harold Row as they arrived from Bremmerhaven, Germany. The group was taken on a sight-seeing tour of New York City and they were greeted at the United Nations by Andrew W. Cordier.¹¹⁷ These youth were then taken to New Windsor, Maryland. In the first year of exchange, the youth entered sixteen states of the nation. They attended services of the Church of the Brethren, lived with Brethren families and discovered the Brethren style of life.

The Brethren Service Committee reported the plan was highly successful. By 1950, a second group of several hundred high school youth entered the states. As this program became known, other organizations began to share in the support and the sponsorship of the exchange. Such organizations as the American Farm Bureau, the National Grange, the American Field Service, and the National Catholic Welfare Conference cooperated with the Brethren Service Committee. By 1956, the placement of youth in homes was delegated to interdenominational groups. During the eight years in which the Brethren conducted the exchanges, 703 persons had been placed in American homes.

Much of the success of the Brethren Service program has rested on the fact that it is a practical expression of the Christian faith. Some people felt the name "Brethren Service" should not be overstressed. Levi K. Ziegler commented on this in 1945:

"Maybe we have overstressed the word 'Brethren' in 'Brethren Service' . . . Back in the days when the church belonged to rescue famine sufferers in China, we called our service famine relief. Further back, in the days of S. N. McCann and his associates, the church did not call the saving of a large number of India sufferers Brethren Service. It was all Christian Service."¹¹⁸

In recent years the denomination has change the name of its commissions. The World Ministries Commission has become responsible for the world outreach program of the denomination. This change of name is the acknowledgment that the church is reaching far beyond the bounds of its own congregations. Brethren have joined with many other peoples, and others have joined with the Brethren, to promote the interests of the Christian Church around the world.

One of the prominent illustrations of this fact is the work of Rosa Welch Page. A member of the Disciples of Christ denomination, she has worked frequently with the Church of the Brethren. As early as the 1940s this noted vocalist and teacher of music worked with church camps in the Church of the Brethren. She has also become a "singing ambassador of good-will" around the world. One can never forget her eloquent rendition of, "There Is A Balm In Gilead To Make The Nations Whole"

at the Annual Conferences. She has served as a volunteer worker in the Nigerian mission field (1962-1964) under the direction of the Church of the Brethren. Rosa Welch Page was in the Southern District and offered to the Brethren of this area her witness to the fine work which the church is conducting at home and abroad (1964).

Brethren Service has been extremely significant for the life of the denomination during the past three decades. It has turned the church's energies away from self-interest to participation in society. It has demonstrated in countless fashions the extent of care by the church for people and it has shown it can minister in imaginative ways to the needs of the world. Through Brethren Service, the denomination has enlarged its ministry of reconciliation by confronting a multitude of human and social problems. The program has awakened the church to the fact that the Christian Church is the one institution in our world which has the interest of the whole world at heart.

CHAPTER ELEVEN

CONCERN FOR SOCIAL ACTION

In 1964 a reader of *The Gospel Messenger* claimed that in the past twenty-five to thirty years the Church of the Brethren has become "one of the strongest social action churches in the Protestant denomination".¹ The reader was not convinced that this was in the best interests of the denomination since, in its involvements with social action, it would tend to forget other aspects of its ministry.

Brethren have not generally agreed on how much stress this phase of the Christian ministry must receive. It is true social action represents the "deacon" function of the denomination as it expresses itself in healing, reconciling and counseling ministries to the community and the world. Brethren Service itself is very properly regarded as a form of social action. To feed a hungry person may be purely a secular act. To do it in the name and in the spirit of Christ is to convert it into a Christian deed. In many ways, this kind of social action has been an inherent part of our Brethren heritage.

Historically, the Christian Church has been involved in social action movements. Serious efforts at social welfare and reform work began in America in the 1850s in what was known as "the Second Awakening".² The first reforms were directed toward personal morality. Gradually the efforts were broadened to include such issues as world peace, human rights, the abolition of slavery, women's rights and prison reforms. A Protestant newspaper in 1853 proposed a program of "urban renewal" aimed at the lowering of rents, the clearing of buildings and the development of healthy surroundings.

The Church of the Brethren gradually became involved with the institutions of our society. Martin Grove Brumbaugh, who had been active as an educational leader, became governor of the state of Pennsylvania (1915-1919). The Annual Conference of the denomination (1902) petitioned the King of Denmark against the exile and the imprisonment of those who were conscientiously opposed to war. In 1916, a committee was appointed to appear before President Wilson to explain the peace position of the Church of the Brethren. This committee did not succeed in meeting with the President. The movements of the Brethren were hesitating and cautious. Social action articles in *The Gospel Messenger* in the early part of this century appear only rarely. What actions the church did take were embedded in the Christian heritage of a deep concern for human need.³

In the past several decades there has been an increasing tempo of attacks on the church itself. New pagan religions arose to challenge the right of the church to the souls of men.⁴ Some critics said that the church had lived too long with words; its phrases and words resounded with a hollow ring. People began to look to organizations which resorted to direct action. Some of the critics were within the church itself. The conviction dawned that the mission of the church could not be completed within the walls of the building.⁵ One critic suggested, since the church was freed of its previously majestic position, it could now become the servant of society.⁶ Others adopted the Scriptural ideal: "the kingdoms of this world must become the Kingdom of our Lord and of His Christ."⁷

A serious mood pervaded the world of the 1940s and the 1950s. All human society was living under the radioactive clouds of the bombs dropped on Japan in 1945. People had grown less secure with the war's ending than they had been during the war itself. The editor of the magazine, *Christianity Today*, warned the world was "one mistake away from

vast destruction".⁸ The catalogue of concerns began to grow to great length as the church tried to become involved in a ministry to its world. The Peace Churches set an example during the war years for other denominations in the sphere of social action.

The easy optimism of the 1920s, with its stress on inevitable progress, was gone. In its place came convictions about the need to build bridges of understanding, to minister justice in many walks of life and to develop dialogue between peoples of differing faiths and ethnic backgrounds. A poll of Annual Conference participants in 1947 indicated most Brethren believed there should be more political action by the denomination.⁹

By 1964, the conference was speaking forthrightly on many issues of current concern. It rejoiced in the passage of the Civil Rights Act and urged Brethren to observe carefully the positions which presidential candidates took on vital issues. It called for the "support of the United Nations", "effective enforcement of the Civil Rights Act" and "continued aid of a peaceful and constructive nature to developing countries".¹⁰

When the Southern District of Pennsylvania effected a new organization in 1958, the first Social Education and Action Committee was formed. Prior to this time, much of the work was accomplished by such groups as the District Missions Board, the Board of Christian Education, the C.B.Y.F. Cabinet, the Women's Work and the Men's Work Organizations.

Members of the first Social Education and Action Commission in the district were: M. Guy West, chairman, Cyrus B. Bucher, vice-chairman, Robert Turner, secretary, Murray P. Lehman and David H. Markey. In the period since its beginnings, this commission has been involved in many useful projects. In 1965, Norman F. Reber, the chairman of the commission, reported to the District Board some of the areas of concern of commission members: work with local jails; work with underprivileged families in communities; aid to alcoholics; aid to patients in mental hospitals; work days at State Hospitals; information services to draft-age youth; peace emphasis programs and the Fresh Air Project.

The renowned church historian, Kenneth Scott Latourette, suggested the great tides of the Holy Spirit have been more evident in earlier centuries than in our own. We have not witnessed the great upsurges of the Christian faith such as we have seen in the Pietistic movement in Europe or in the Great Awakening in America. He quickly added, however, it may be that we are too close to the events of our time and therefore cannot see with true perspective. It may be the rising objection to militarism or the wide variety of relief activities in our day are robust shoots which indicate the church is very much alive.¹¹

THE FRESH AIR PROGRAM

By mid-century, the dislocation of the population created new problems for America. The nation had gradually become urban in outlook.¹² One author commented: "Our people are fleeing from the land as refugees flee from war".¹³ As people forsook their traditional communities they also began to forsake some of their traditional connections with the church. The Church of the Brethren found the problem so significant by 1953 it began a study on urban strategies.¹⁴

Early in its career the Brethren Service Committee of the brotherhood sponsored projects in race relations. Work camps, inner city rehabilitation work and community redevelopment programs were fostered. Brethren worked with peoples of many ethnic backgrounds. Some Brethren Volunteers began to work in a Pilot House in Baltimore's East End in February, 1951. The volunteers staffed the office to form a social service and referral center. Home repairs received the major attention. In 1955, this East End project was sold.

Some men of the Baltimore First Church of the Brethren decided to do something constructive about the inner city problem. They organized themselves into a group known as Brotherhood Service Inc. (1953). They purchased the worst home in a block on West Lafayette Street. Three families, with a total of eight children, lived in this house and shared one bathroom. The men of the church renovated the house as attractively and as inexpensively as possible to serve as a demonstration center for the community. The name "Pilot House" was assigned to the project. This was done at a time when one in five houses in Baltimore was judged to be substandard.

In its beginning years, the Pilot House program conducted weekend work camps monthly throughout the year. Invitations were sent to surrounding districts requesting youth groups and other workers to live in fellowship with black peoples of the Baltimore community. In March, 1964, some youth and adults of several York Churches worked with black youth of the Providence Baptist Church in repairing a home.¹⁵ Rooms were plastered, painted, papered and repaired under the guidance of the director of the Pilot House. The Mayor of Baltimore cited the Pilot House program for its special ministry in rehabilitation and human relations.

The program has been a venture in interracial cooperation and housing renewal. The program was expanded eventually and assumed the name Inter-Cultural Exchange Program. The directors of Pilot House tried to involve the children of the inner city in a wide variety of cultural experiences. Excursions were planned; nature hiking was conducted; photography, theater performances, trips to industrial and historical centers, creative arts and crafts, charm classes, vocational studies and sports constituted some of the interests of the new program. In the early 1960s the Southern District of Pennsylvania began to cooperate with the Fresh Air Ministry to these inner-city children and their families.

The Witness Commission of the District wrote letters to congregations urging Brethren to "adopt" for a week or more a child or two of the inner city. The program was designed to incorporate a child into the atmosphere of a Christian home so that he became, for a brief time, at least, a part of a family unit. Suggestions were offered to encourage children to become part of the family. They were to assume their fair share of chores around the house, yard, barn or field. In this manner the inner city child would learn that clean sheets, mowed green lawns and three square meals per day require the work and cooperation of everyone within the household.¹⁶

As the program grew, the District Witness Commission sponsored bus trips to and from Baltimore over several mid-summer weekends. In this manner some of the children were brought to centers within the district where they met the "foster parents" assigned to them. Some parents preferred to drive to Baltimore to meet the child's parents. The New Fairview Church of the Brethren, the Madison Avenue Church and the First Church of the Brethren of York were used as church centers for the distribution of the Pilot House children.

Since the program has been in operation, many hundreds of inner city children have lived in Brethren homes of the Southern District. In addition, many junior-age children from Baltimore have shared camping experiences at Camp Eder. Arrangements were made for several years to send the children by train to York. From here a district representative delivered the children to camp and returned them to the railroad depot for the return to Baltimore on the following weekend. The District Children's Aid Society soon began to sponsor these children at the camp as

part of its service to children. Although the camping experience was desirable, the Social Education and Action Commission strongly recommended a program which remained family-centered.

Some judgment concerning the acceptance of the program may be gathered from these statistics:

1963.—Twenty-four children came into nineteen congregations of the district;

1964.—Fifty-four children came into homes of thirty-one "foster parents" of the district;

1965.—Sixty-one children came into forty homes of the district;

1966.—Thirty children came to the district;

1967.—Thirty-six Pilot House children were hosted by sixteen congregations and twenty-eight families;

1968.—Thirty-five children came into the district.

1969.—Twenty Pilot House children came into the camping program at Camp Eder.

1970.—Thirty-one Pilot House children participated in camping experiences at Camp Eder.

The total program was designed to expose inner city children to a new style of life. Most of the children came from situations in which family life was disorganized. Many "foster parents", knowing this, reserved vacation experiences, trips and special events for the time when the Fresh Air children would arrive. Some families said: "We did not change our style of living when the children came."

There were attempts to render a similar service to underprivileged children within the district. In 1968, the Mechanicsburg Church opened its homes to provide a "fresh air" program for inner city children of the Harrisburg area. The need to foster better racial understanding is as urgent between people within the district as it is between Baltimore's citizens and our district membership.

The contrast between the style of life in ghetto conditions and those within the district is marked. The district's experience with the program has revealed that this is merely one of a wide variety of approaches which must be used to meet the needs of the urban ghetto. All major United States cities and most minor ones have sizable numbers of ethnic groups in the downtown areas, living in ghettos and breathing in increasingly foul urban air. A multi-pronged approach must be used to help these people overcome the growing consciousness that they are an entrapped underclass.¹⁷

A BRETHREN PRESENCE IN WASHINGTON

For many years, a myth has existed among church people with reference to politics. It is the belief that politics centers primarily in personalities. This view led gradually to a low estimate of politics and to a separation of the Christian faith from the political scene. By refusing to make its voice heard in any consistent manner, the church abandoned a large segment of society to the professional politicians.

The pressures of the war years became the catalyst which changed this view. Christian men and women began to sense the Christian Gospel is addressed to the whole man. The gospel touches life in all its relationships, beginning with the individual's relationship to God, but most certainly including his ties with the states. Ralph Smeltzer, Director of Peace and Social Action for the Church of the Brethren, made this point clear when he observed:

"Our Christian faith teaches that God is concerned about all aspects of life. Some political decisions affect life so extensively and deeply, we believe that God is concerned about an action in the political realm. Our task is to recognize what God has done and is

doing and to respond by joining in his ministry of love, justice, freedom and peace for all men as revealed through Jesus Christ".¹⁸

Brethren began to grow more vocal on social and political issues during and following World War II. Brethren representatives appeared in Washington, D. C., to testify against conscription and Universal Military Training. Others joined in writing letters of protest to magazines, newspapers and to Congressmen in the nation's capital. W. Glenn McFadden, for example, protested the destruction of potatoes and surplus by our national leaders at a time when people were hungry.¹⁹ The trend began to grow within many denominations to form a continuing representation at the nation's capital. The church turned from occasional and special lobbying to full-time representation.²⁰

Many Brethren, including some from the Southern District, showed keen interest in the impact of religion upon the political scene. As early as 1957, Ernest Lefever published a volume entitled, **Ethics and the United States Foreign Policy**. Dr. Lefever was one of a very few persons who combined the study of theology with the findings of political science. He also prepared a mimeographed pamphlet on the administration of social action, social service and social education in American Protestantism.²¹

Luke E. Ebersole published his doctoral dissertation in 1951.²² This was one of the first accounts of the activities of many church organizations which function in Washington, D. C., to influence legislation. In his work, **Church Lobbying in the Nation's Capital**, Dr. Ebersole observed that the church has only been drawn into lobbying in recent decades. However, he viewed church lobbying as an established and growing institution.

Perhaps one of the men who deeply influenced the growing political awareness of the Church of the Brethren was Kermit Eby. His book, **For Brethren Only**, is to be found in many personal libraries and Brethren book shelves. Clearly his own anti-statism and deep pacifism stemmed from the "anti-German" persecutions of World War I in the United States. His experiences in defending the causes of unionized groups helped to formulate the views he held about the relations of church and state.

Kermit Eby made an appeal for a very positive program of political action by the Christian Churches. He wanted men of recognized religious stature and character to participate in politics at all levels. The more Christian men and women at primary decision-making levels the better it would be for the church and the state.

"Spelled out, it means more brethren . . . should be in Congress making the decisions and fewer Brethren . . . should be operating through churches as pressure groups."²³

There have been widespread divisions of thought on the propriety of the church acting as a pressure group. The church is stepping out of line if it purports to speak authoritatively on matters where honest men disagree. Everyone is against injustice, but there is diversity of opinion as to the remedy for it in specific areas of human relationships. Truth is not decided by a majority vote. Furthermore, it would be unethical if the church were to use its resources to secure legislation which would impose on people practices which some people honestly cannot accept. American history is filled with incidents in which ecclesiastical power has been used to forward Blue Laws, the Volstead Act or antibirth control legislation. It is unethical for organized religion to substitute outward compulsion for inner conviction.²⁴

A request for a Church of the Brethren lobby in Washington, D. C., was refused by the Annual Conference.²⁵ The cost seemed prohibitive. The conference recommended in its place a strong Protestant approach in cooperation with other denominations. In January, 1962, Miss Ruth Early

became the Church of the Brethren representative in Washington. Miss Early met with visiting Brethren groups, acquainted the brotherhood with events and legislation at the nation's capital and made a "Brethren presence" felt in the halls of government.

The Church of the Brethren offices in Washington kept the brotherhood informed through a column in **The Gospel Messenger**. Once per month the Washington scene was described in the column "Comment". The Brethren office in Washington arranged for testimonies before various House and Senate Committees. In 1963, Edward K. Ziegler gave testimony against the extension of the draft before the Senate Armed Services Committee. M. Guy West testified before the subcommittee of the House Armed Forces against civil defense in the same year. Oral or written presentations before the various committees of Congress for 1963 involved fourteen from the Church of the Brethren. In this same year, the Society of Friends Committee on National Legislation presented twenty-one papers or reports; the Lutherans presented three; and the Methodists presented eleven.²⁶

Soon Brethren in large numbers were going to Washington to attend seminars sponsored by the denomination. The seminars were formed to develop Christian political intelligence and to train the Christian conscience in matters of political and civic life. One government official described the Brethren social education program as "a perfectly magnificent job of education on world affairs".²⁷ By 1971, the Church of the Brethren sponsored twenty-five Washington seminars on behalf of Christian citizenship and government. More than 5,000 youth and adults attended these seminars in a single decade (1955-1965).²⁸

In 1972, the Citizenship Seminars were instituted on a regional basis. Mrs. Cyrus G. Bucher was selected as the liaison person from the district to handle registrations and publicity for these events.

The early 1960s witnessed a variety of programs centering on the peace theme. A Peace Walk in June, 1962 engaged more than 500 members of the Church of the Brethren. Forrest B. Gordon and his family were participants in this event. The Washington March for Jobs and Equality in August, 1963, was supported by more than 200 Brethren. Some rumbles of opposition were heard concerning these marches from persons within the district. People objected to the carrying of placards and to protest walks since this was rather closely identified with the methods of the radical and pressure groups and was not the usual methods of concerned citizens.²⁹

There are people who object to the attempts on the part of the church to influence government. These people argue we still have the freedom to write a letter to an editor or to complain to a Congressman. It is true there are many such elementary privileges which belong to our democratic heritage. These must be safeguarded! The fact remains, in spite of the privileges Americans enjoy in a democracy, the people have often been left crying in the wilderness. There has been no system of direct communication between the voting public and the major decisions which are made by the national government. A "Brethren presence" in Washington is an attempt to deal with this political gap.

RUSSIAN ORTHODOX-BRETHREN EXCHANGE

As part of a special peace emphasis campaign in 1962, the Church of the Brethren felt it must take the initiative in building bridges of understanding. **The Gospel Messenger** (1947) proposed an aggressive program of goodwill toward Russia and suggested reconstruction and reparations.³⁰ The Annual Conference of 1955 voted to make contacts with

the "Chinese, Russians and all other people for the purpose of mutual acquaintance and sharing".³¹ By 1963, plans were carefully developed for reconciliation teams to visit China and Russia. These teams were to seek peace, brotherhood and understanding among peoples "apart from or in addition to official state relationships".³²

It is significant to note that the Eastern Orthodox Church was also beginning to seek for greater cooperation with other church groups about this time. In 1956, the church in America took steps to secure legal recognition in seven states. Metropolitan Nicholas died early in 1961. Even before his death in Russia, he had been succeeded by two younger men. The more remarkable of these successors was a thirty-one year old Bishop from Podolsk. His name was Bishop Nikodim. He was being groomed for an international role for his church.³³

The Eastern Orthodox Church had begun to search for recognition in the United States as a native American Church along with Protestants, Roman Catholics and Jews.³⁴ Its leaders and writers became more vocal on the issues of the day. At the Montreal Conference on Faith and Order, its leaders found themselves in agreement at many points with Protestants on the nature of the church, on worship and with respect to tradition.³⁵ Many representatives came away from this conference with the feeling the world's churches were rapidly moving toward the healing of their divisions.³⁶

A number of facets of the Eastern Orthodox faith appealed to Brethren. For one thing, Eastern Orthodoxy was showing a revival of social awareness on social issues at a time when a similar renewal was occurring in the Church of the Brethren. The belief that the Orthodox Church was otherworldly was a mistaken conception which had carried over from the days when Adolf Harnack wrote about it.³⁷ The interest of the Eastern Orthodox Church in peace also encouraged dialogue with the Brethren. This is an old Orthodox adage to the effect that man may perish alone, but he can only be saved with all other men.³⁸ Such interest in brotherhood made the Eastern Orthodox group worthy of further investigations.

There were other areas of mutual interest. In many ways the Eastern Church reflected a democratic church life. The Orthodox laymen's view of church authority is nearer to the Congregationalist's than to the Roman Catholic's view. Many prominent laymen have sprung from Orthodoxy and have played significant roles in the church's decision-making bodies.³⁹ There is a deep respect for laymen and believers in the church. Members of the Church of the Brethren, with their own respect for lay leadership, grew interested in this facet of the Orthodox Church's life.

In its emphasis on love, Eastern Orthodoxy stands closer to Protestantism than it does to Catholicism. Orthodoxy is not a legal system based on law and its continuous reinterpretation. There are no detailed rules for the guidance and the discipline of individual Christians. In fact, there is a tolerance in the church's life and a positive appreciation for differences. There is also a high degree of flexibility in the polity of the church.

Generally there have been great gaps in our understanding of other peoples of the world. In no small measure this has been at the root of many tensions and disturbances between the nations. In a determined effort to deal with these information gaps, the Church of the Brethren officially decided to make "nonpolitical contacts between the average peoples of the nations" as a method of fostering world peace. Delegates from the Eastern Orthodox Church were invited to be guests of the Church

of the Brethren in America as one measure of building bridges of understanding.

When Norman J. Baugher, General Secretary of the Brotherhood, went to the Third Assembly of the World Council of Churches at New Delhi, India, he went by the way of Russia. He spent three days in Moscow making arrangements for an American visit by the Russian Orthodox delegates. Further plans were formulated at the New Delhi Conference, and the exchange was finally arranged for 1963.

In this year, Metropolitan Nikodim led a delegation of persons to America. Nikodim was the prelate best known to the churchmen of the western world. He had been credited with leading the Eastern Church into affiliation with the World Council of Churches. This delegation visited the General Offices of the Church of the Brethren and Bethany Theological Seminary. These people were taken on tours through the states, visiting many congregations and seeing places of interest to them.

In 1967, an Orthodox delegation returned to the states to visit for a second time with the Church of the Brethren. Again, Metropolitan Nikodim led a delegation of six persons, including three laymen and one laywoman. On this exchange, the delegation visited congregations, farms, cooperatives, shipping centers, religious, educational and social service agencies. Attempts were made in most instances to host the delegates in Brethren homes. The Southern District of Pennsylvania and the Eastern District of Pennsylvania were chosen as places to visit during this tour.

The Southern District was host to the delegation when it visited at the First Church of the Brethren in York. Dr. M. Guy West, minister of the congregation, prepared his membership earlier by speaking on "The Household of Faith". The purpose of this message was to acquaint the membership with an enlarged conception of the church so everyone could "be Christian in his attitudes toward all members of the household of faith". In this message, Dr. West explained how the Eastern Orthodox Church is related to other churches of Christendom.⁴⁰

Criticism was rife concerning the Russian Churchmen's visit. Rumors were sometimes maliciously cast about concerning the purpose of the visit. Charges were loosely hurled that Metropolitan Nikodim was a Communist. W. Harold Row could only respond:

"I don't know whether he is a Communist, but my contact with him leads me to believe he is a Christian."⁴¹ Others contended the Communist authorities were using the Orthodox Church as a propaganda tool. American authorities on Eastern Orthodoxy had written widely to show the church was actually resisting such pressure from the Russian government.⁴²

Much of the resistance to the visit came from those who held Fundamentalist views. While the Russian Churchmen were being interviewed at the First Church parlors, nearly 200 Fundamentalist followers of Carl McIntire marched about the church property in protest. This group had made similar protests when the Russian delegates visited Atlanta, Georgia on its prior visit to America.

On the occasion of the 1967 visit, the membership of the First Church set up stands to serve the picketing lines with coffee and free copies of Dr. West's sermon, "The Household of Faith". News pictures of the event showed pickets carrying signs which read, "Nikodim is World Council of Churches leader." The First Church posted a placard which read: "In Christ there is no East or West."

The news media of York called the visit "an unprecedented event".⁴³ Members of the Church of the Brethren were hosting representatives of

a church which had been persecuted and repressed for many centuries. All indications pointed to the church's amazing vitality in a nation which had once determined to destroy it. The Church of the Brethren entertained representatives of a church which could trace its polity and theology to the first seven ecumenical councils of early Christianity.

The visit of the Orthodox churchmen to America resulted in continuing consultations between the two church bodies. Brethren and Orthodox met for depth discussions in 1968 as they explored peace, social concerns and the needs of the present world.⁴⁴ A peace seminar met at Geneva in 1969 between these two bodies. Another conference was held in the Soviet Union in 1970 to continue the dialogue. These meetings were planned to discover ways of strengthening the peace witness in the Christian community.⁴⁵

All Christians have been seeking ways to discover the unity which exists in the midst of Christian diversity. Ecumenical thrusts have been helpful in making Christians aware of their membership in "the household of faith".⁴⁶ Norman J. Baugher said of the dialogue between the Brethren and the Orthodox:

"The church's moral leadership on behalf of peace will not be taken seriously by the world as long as the world sees Christians separated from one another. These discussions have a basic value in the search for oneness in Christ as well as in peace."⁴⁷

THE SOUTHERN DISTRICT AND THE MINORITY QUESTION

By the year 1965, one-third of all blacks in the United States were living in twelve metropolitan areas in the North and the West. Negroes have had a tendency to mass themselves in the larger cities. They have shown a tendency to follow the pattern of settling in older sections of a city in much the same fashion as other ethnic groups have done.⁴⁸ In 1960, in the 19th Congressional District, which comprises forty-two percent of the Southern District, there were 7,478 Negroes.⁴⁹

The region occupied by the Church of the Brethren in 1970 had nearly 665,000 inhabitants. In this same area, there were less than 8,000 Negroes, or slightly more than one percent of the total population. The percentage of Negroes in the state of Pennsylvania for the same year was seven and one-half.⁵⁰ The minority question is known to the Brethren since they themselves have been a minority group in society. Some people have been sympathetic to the Negro minority because they have a memory of how minorities have been treated. Others have felt no insistence in the question, perhaps because they live in areas of the district which continue to be largely rural.

In June, 1963, President John F. Kennedy threw the problem of racial discrimination back to the American people as a challenge:

"Legislation cannot solve this problem alone. It must be solved in the homes of every American in every community across this country. It is time to act in the Congress and, above all, in all of our daily lives."

In the 1960s, America experienced a time of heightened racial tension. In the twenty-one years following 1945, National Guardsmen were called sixty times to put down racial disturbances in the nation. The tensions and problems of this time are reflected in the Annual Conference themes. Between 1962-1965, the theme was: "To Heal The Broken". The 1963 Annual Conference issued a special paper under the heading, "The Time Is Now!"

The Southern District Social Education and Action Commission appealed to each congregation of the district to take action on whether it

would admit people of all racial and ethnic backgrounds to its membership.⁵¹ The same kind of action was taken across the brotherhood. In 1964, many issues of *The Gospel Messenger* carried listings of churches which acted to develop inclusive memberships.⁵²

The response from the Southern District was not enthusiastic. About one-third of the congregations responded. One congregation reported: "We do not need to take special congregational action. Our constitution already provides for the reception of peoples of all ethnic backgrounds." Another congregation said that it had reaffirmed a decision made as early as 1922. A third small congregation in a rural area advertised its church services with a sign which said: "Open to all nationalities."⁵³

In 1968, the racial unrest in the nation reached a crescendo of violence. Churches carefully discussed "the crisis in the nation". The Southern District Board appointed several committees to deal with the developing tensions in such cities as Harrisburg, Carlisle, Chambersburg, Shippensburg and York. These committees kept the board and the district congregations informed concerning courses of action Brethren could take in the face of threatening violence.

Following the Ocean Grove Conference (1968) there was a Brethren Witness in Washington, D. C. Many people went from the conference to Washington to urge their Congressmen to take steps to eliminate poverty and racial discrimination and to take bold measures to end the Vietnam War. Opportunities were offered to Brethren to engage in dialogue with the participants in the Poor Peoples' Campaign. These people were already residing in "Resurrection City".⁵⁴

The Poor Peoples' Campaign was sponsored by the Southern Christian Leadership Conference. Every effort was made to make the March on Washington a demonstration of nonviolence. The March officially began on May 2, 1968 at Memphis, Tennessee. Mexican-Americans, the rural poor, the ghetto poor and the poor of Appalachia came from all parts of the nation. It was said that these people who were politically invisible now became visible. They offered a massive confrontation of the nation's lawmakers to present their plight.

There were divided feelings within the Church of the Brethren concerning the poor in Washington. Some churches were used as collection centers for food to be used to nourish the marchers.⁵⁵ Others expressed outrage and regarded the whole scene as scandalous. Whatever the personal feelings of individuals, however, there were some very definite results of this direct action movement. Many United States Congressmen now began to take a hard line on defense spending in the nation. The March itself demonstrated that there was an alternative to the kind of violence which had ripped the nation earlier. A people who were seeking to build some degree of power and pride were being seen and heard and were beginning to gain some support from public opinion on behalf of the justice of their cause.

Unfortunately, some groups continued to resort to violence. Such violence came to the District in July, 1968. The city of York—a city of 47,000 whites and 5,500 blacks—lashed with a period of racial unrest. A visiting black woman from the South and a white policeman of the community, lost their lives in the outbreaks. Vandalism among youth gangs had been rife prior to the outbreaks. Youthful white and black gangs ranged freely until a state of emergency was declared and a curfew was placed on the city. A show of force by 300 National Guardsmen ended the disorders. The blacks were enraged because the police used police dogs to quell the disturbances.

The York County Council of Churches sponsored city-wide discussion groups in an effort to come to terms with the grievances of the various elements of the community. Areas of discussion included such topics as employment, housing, the administration of justice, recreational needs, education, welfare and public assistance. These reports were collected at the close of 1967. However, this action was not enough to stem the developing unrest.

Violence has been one of the means employed by groups competing for places in the power structures of society. On occasions, it has been the mark of despair: the outcry of the hopeless, the frightened, the insecure. It is the resort of people who have often been frustrated in their dreams. The violence associated with the 1960s, unfortunately, has cast its dark shadow over all movements and demonstrations, making them suspect.

So frequently the church has been accused of speaking about social justice and of doing little about it. There have been notable exceptions. In 1968, the First Church of the Brethren of York cooperated with the York County Council of Churches in an experiment in housing. Housing had been a political issue in the campaign of 1960. Very little issued from the campaign promises. The First Church of the Brethren appointed a committee within its congregation to purchase a deteriorated house in the center of the community. This committee worked to renovate the house in order to meet the requirements of the city's housing code. The house was later resold to a family without profit (See York First Church).

The Mechanicsburg Church of the Brethren in 1970 worked a home mission project from some poor of its own community. During a three-week period, seventeen men of the church gave 180 hours of their time in painting and repairing a property for a family in need of help. The family was not a member of the congregation. As part of the project, the pipeless furnace was repaired by church volunteers.⁵⁶

The New Fairview Church of the Brethren developed a local Brethren Service Committee. This committee has ministered in emergencies, counseling with people who need help in times of distress. In addition, the Service Committee has supported the work of the York Rescue Mission and the work of Teen Encounter. In the period from 1968 to 1971, the congregation has given in excess of \$20,000 to such inner city work.

In 1969, the Annual Conference of the Church of the Brethren set aside a sum of money known as "The Fund For the Americas". The conference raised \$11,700 by cash and pledges to launch the program.⁵⁷ The name of the fund was an outgrowth of the Kerner Commission report concerning racial violence in the nation. The report warned: "Our nation is moving toward two societies, one black, one white—separate and unequal."⁵⁸

There was sufficient opposition to this fund in the brotherhood that it had to be separated from the regular brotherhood budget for accounting purposes. The fund established the principle that Brethren could do at home what they have been doing for more than fifty years overseas. The Fund For the Americas assisted blacks and other minority groups by providing them funding for community organization and economic development. The fund also assisted Brethren to come to grips with institutional and individual racism.

The fund came to Southern Pennsylvania at two locations. A check for \$2,000 was presented in 1970 to the Crispus Attucks Center to assist in the relocation of this York agency. The center had been evaluated as providing a major cultural and organizing role for the black community of the city.

The Annual District Conference at Gettysburg (1971) heard how members of the District Witness Commission presented a check for \$2,000 to a community in Fulton County. The District Executive, a member of the Elgin staff and the chairman of the Witness Commission, visited with the Project H.O.P.E. (Homes On Peoples Energies) near McConnellsburg. The visit was satisfactory and the Witness Commission won approval from the District Board and from the brotherhood to give a bequest of money to aid the project. On July 12, 1971, members of the Witness Commission personally delivered the check to these people to help them provide adequate housing for themselves.

These people, who live in "the Ridge" area near McConnellsburg, represent a number of pockets of rural poverty among the blacks who live in Pennsylvania since the Civil War period. When the Abolitionist movement developed the "Underground Railroad", many escaped slaves decided to take refuge in the mountainous areas of Pennsylvania instead of fleeing into Canada. Descendants of these original slaves have lived for many years in these poverty pockets. When a knowledge of their presence and needs reached the Witness Commission, action was taken to assist them.

The black settlement on "the Ridge" numbers about 100 persons. H.O.P.E. Inc. makes loans to these people in order to encourage them to build homes for themselves or to improve the homes they already own. Materials for the homes are purchased at discount rates from local outlets and labor is provided by local residents with the assistance of skilled carpenters and builders. The money borrowed for the project is gradually repaid and is reinvested in some new home improvement project.

Many members of the Church of the Brethren became involved in the poverty program at another point. In 1970 and following years, it became a regular practice each fall to "Take A Walk For CROP". Each county CROP chairman established a goal of cash to be raised to aid the poor. Young and old join in a walk as they look to sponsors to pay stated sums for each mile the participant walks. The custom has been to walk ten miles.

Many people first became aware of the plight of the migrant worker by reading John Steinbeck's *Grapes of Wrath*. Following 1940 there was a rising concern for some specialized ministry for these people. In the 1950s, the Pennsylvania Council of Churches began to assume the supervision of a ministry to the migrant. The Council called Charles Frazier to oversee the ministry to the more than 10,000 agricultural workers who enter the state each year. Charles Frazier worked with local committees and governmental agencies to develop services to aid the migrant and his community.⁵⁹

The Council of Churches has appointed chaplains to serve these people. Some chaplains were trained in the Laubach method of instruction in order to deal with the high rate of illiteracy among the workers.⁶⁰ Worship services, Bible Schools for children, personal counseling and recreational programs were provided under the Town and Country Ministry. The Pennsylvania Department of Labor and Industry inspected the camps in which these people lived in order to assure safe water supplies, adequate sewage and garbage disposal and clean food handling processes.⁶¹

Warren Kissinger, a pastor of the Carlisle Church, had opportunity to serve as a chaplain to the migrants. The chaplain took workers to hospitals and to clinics, gave health kits to children and adults, and distributed blankets and clothing. The Upper Conewago congregation also had the experience of ministering to Spanish-speaking migrants who entered Adams County to pick apples. The congregation secured Angelo

Franco, head of the Spanish Language Department at Gettysburg College, to teach the young men who attended the services at the Trostle House. (See Upper Conewago Congregation).

A report of 1968 indicated that seven thousand migrants entered Pennsylvania to work in counties close to the Maryland border. Franklin and Adams Counties alone housed more than 2,000 migrants in 120 camps. A typical harvest year in Pennsylvania showed seventy-five percent of the migrants, working in orchards and fields of the state, were Southern Negroes, twenty-one percent were Puerto Ricans and four percent were Mexican-Americans from Texas. About thirty-two counties of the state regularly employ "professional harvesters".

Churches of Southern Pennsylvania have been confronted with a new style of Christian witness. The forms of Christian witness have arisen out of an age in crisis. If there have been differences between one congregation and another, the issue is not over doctrine as it was in the nineteenth century, but over social concerns. Activism has been taking precedence over organization and bureaucratic structure. The church faces a world in which response is an immediate requirement. If there are divisions, these now center in the differences between a faith theology and a works theology. The discerning mind, however, discovers that these two theologies can never be separated.

CHAPTER TWELVE

SCHISM AND DISSENT

Students of the history of the Church of the Brethren are aware of internal movements within the denomination. Some of these eventually separated from the church and others remained a part of the church's life. Such schismatic movements as the Seventh Day Baptists, the Far Western Brethren, the New Dunkers, the Bowman Brethren and the Old Order Brethren are known to the eighteenth and nineteenth centuries. In each instance, these movements removed members from the Church of the Brethren.

Similar movements have occurred within the denomination but have remained part of the life of the church. The Sunday School movement of the nineteenth century was an independent movement which eventually became an accepted function of the church. The mission movement also began independently of the church in America and was eventually adopted by the church. The Church of the Brethren has witnessed both schismatic and dissenting movements within the Southern District.

The story of the Lower Cumberland congregation relates that church's experience with a group known as the Dunkard Brethren. This congregation also had a later experience with a group which was called "the Bible Brethren". A note from the *Minutes* of the District Ministry Commission for the year 1951 makes this statement:

"The condition of the district in general is good. However, there is a trend to support an independent movement which has organized as 'The New Testament Brethren'. They have a church in the Lower Cumberland congregation and also one established near Needmore, Fulton County. This last group has taken some members from the Chambersburg congregation."¹

Clair H. Alspaugh, who had been a minister in the Lower Cumberland congregation, drew some members of the Miller's meetinghouse to his movement and views. When the congregation requested help in handling its difficulties, he and some members of the congregation withdrew from its membership. This group built a white frame church about a mile from the Miller's house and took the name "Bible Brethren".

In 1954, this movement entered York County at the Locust Grove Chapel, drawing away members from the Pleasant Hill and Upper Conewago congregations. The group purchased the Union Church building in the Pigeon Hills near Abbottstown. When Clair H. Alspaugh submitted his resignation from the Church of the Brethren in 1948, he gave as his reasons for leaving the church's affiliation with the Federal Council of Churches and the failure of the local congregation "to accept doctrinal preaching as inspired by the Holy Spirit". Three church houses eventually formed the meeting places for the Bible Brethren followers. A third house was located in Lebanon County. Although the movement has remained small, it has been able to support one missionary to South America.

In 1954, the District Ministry Commission was called to the Upper Conewago congregation "to face a very unusual situation".² J. L. Miller, J. Albert Cook and Robert L. Cocklin dealt with a movement which was promoted under the name of "Holiness Movement". Some members of the congregation began independent worship services contrary to the decisions of the ministers of the church. These disaffected members instituted a tent meeting within a mile of the Mummert's meetinghouse. The charge made by the leaders of the movement was that "the spirituality of the Church of the Brethren has deteriorated to the extent that she can no longer administer to the spiritual needs of the world".

A number of persons from the Upper Conewago Church identified themselves with the discontented group. When members of the District Ministerial Committee asked members of the Holiness Movement to identify themselves, "they gloried in doing this and considered it an opportunity to testify for the Lord". This procedure revealed about thirty people who identified themselves with the movement. The leader and his family eventually resigned from the congregation and united with another denomination.

In 1957, some people formerly associated with the New Fairview congregation began to conduct cottage prayer meetings. They stressed personal holiness, the spiritual life and the experience of the Holy Spirit as a second work of grace. Edward Waltersdorff continues to serve as the minister to this group which meets in a small meeting-house on West Princess Street in West York. The organization has been incorporated as a nonprofit society. The membership is composed of a number of former members of the Church of the Brethren. These people continue to make use of the prayer veil in their meetings. They practice footwashing and the bread and cup Communion without the Lovefeast service.

In the 1970s, the denomination became aware of a charismatic movement. The name derived from the Greek word "charisma", meaning "a gift, a kindness or grace". The term "charisma" became popular in the 1960s to describe a special personal magnetism inherent in some leaders of the nation. The term derives from the New Testament where the Apostle Paul describes the gifts of the Spirit (I Corinthians 12-14; Ephesians 4:11f).

The movement was present in small groupings in several areas of the district. Members associated with the Church of the Brethren were influenced by the Full Gospel Business Men's Association which promoted the movement. The expressions of religious fervour in this movement were seen in 1967 on Catholic college campuses. In some ways it appears to be a recurrence of the Holiness Movement which appeared among some Brethren in the 1950s. Small cliques have formed in churches in the York, Waynesboro, Gettysburg and Mechanicsburg areas.

The movement is characterized by exuberance and the desire to be free of formality. Gifts of the Spirit are accepted, oftentimes in reverse order of the Scriptural ranking (I Corinthians 12:7-11). In the early 1970s, associates of the movement continued within the church, seeking to convert other church members to the new-found faith. As this chapter is being written, there have been some tendencies toward separation from the church. In some instances, the new-found faith has promoted new forms of self-righteousness.

The charismatic movement has been a reaction to the growing formal style of worship in the institutional church. Those who have adopted the Spirit-filled approach to Christianity demonstrate an enthusiasm which Christians have often envied in their Christian heroes and have longed for in their prayers. The energy and vigor of these people is exemplary.

The present movement, sometimes extreme in form, is a response to the formal, stilted-style of modern church life. A vital Christianity seeks new forms and often expresses itself through the categories of an age. It did so in the beginning through the Logos and the world-wide vision of apocalyptists. It did so in the Reformation through the concept of sacraments. We may properly expect continuing new experiences and expressions of the Christian faith as people search for the living God in their time.

In Cumberland County, a few members of the Church of the Brethren associated themselves with the John Birch Society. This organization claimed 60,000 members nationally in 1970. The movement was organized on December 9, 1958 in Indianapolis, Indiana, by Robert Welch, a New England candy manufacturer. The Blue Book of the Society indicates that the organization was begun to cope with the Communist conspiracy within the nation. One of its statements says:

"We believe that the continued coexistence of Communism and a Christian-style civilization on our planet is impossible. The struggle between them must end with one completely triumphant and the other completely destroyed. We intend to do our part, therefore, to halt, weaken, rout and eventually to bury, the whole international Communist conspiracy."³

The Society is generally regarded as an extreme rightist movement. From its beginnings it has conducted an arrogant campaign of accusation against church and national leaders. Confusion and insecurities within conservative ranks about the changes in our society lie at the roots of the new radicalisms of the age. The radicalism of the John Birch Society has been ready to discard the constitutional processes and civil liberties in order to "save the American way of life from Communism". The movement represents a new kind of religious-political Fundamentalism.

If there are movements which tend to separate people from the church, there are others which seek to express themselves within the church context. These movements prefer to remain Brethren, recalling the denomination to some forgotten beliefs or practices. Two such movements within the Southern District are the Brethren Revival Fellowship and the Brethren Peace Fellowship.

In 1957, several Brethren appeared before the Standing Committee at the Richmond Annual Conference to discuss their concerns about changes which were coming into the denomination. These concerns highlighted the decline of evangelism and the loss of membership by the denomination. There were also fears about the church's increasing identification with ecumenical Christianity and the possible loss of distinctive Brethren practices. There were additional anxieties as the denomination seemed to move away from the authority of the Scriptures. Although the Standing Committee heard these concerns, no action was taken in response to them.

In 1959, a loose-knit organization known as the "Brethren Revival Fellowship" was formed at the Ocean Grove Conference. A Steering Committee was chosen shortly thereafter. It was composed of Linford Rotenberger, W. Hartman Rice, Ralph H. Jones, Murray P. Lehman and John M. Geary. In later years, Donald E. Miller, Milton L. Hershey, Joseph G. Moyer, Howard J. Kreider, Kenneth H. Hershey, James F. Myer, Olen B. Landes and Harold S. Martin served as members of the Brethren Revival Fellowship Committee.

The Fellowship has published the **Brethren Revival Fellowship Witness** pamphlet on a quarterly basis since 1969 to keep Brethren aware of its concerns. This group of Brethren, comprised of elders, ministers and laymen, decided to make its witness heard within the church and not apart from it. It has expressed disenchantment with the liberal influence of all phases of the church program, the denomination's affiliation with the National Council of Churches, the stress on social action without corresponding stress on personal regeneration, and the decline of emphasis on evangelism and soul-winning in the church. One of the statements of the Fellowship asserts:

"There seems . . . to be a shift away from the emphasis on the Bible as the 'textbook' for life . . . This shift in emphasis away from the authority of the Scriptures is a basic concern of the Brethren Revival Fellowship".⁴

The Fellowship has remained church-centered and speaks out to preserve the original principles of the Anabaptist faith. It has perpetuated itself with an organization of elected officers and has conducted its own annual meetings. Such meetings have been held in the Conemaugh Church, Western Pennsylvania, Indian Creek and White Oak Churches in Eastern Pennsylvania, the Rhodes Grove Camp grounds in Southern Pennsylvania and the Mill Creek Church in Virginia. These meetings are characterized by messages, worship, reports, open discussions concerning issues and the consideration of resolutions for positive action.

Much of the opposition of the movement is directed against characteristics associated with "the American Church". When the English-speaking denominations gained ascendancy in American life, the American Church was born. This church became progressively involved in political and civic life. It reached out to stress social movements and reforms. It developed interdenominational agencies such as the Y.M.C.A. and the Y.W.C.A., the Sunday School movement and the Social Gospel movement. In the twentieth century, the American Church has expressed itself through such agencies as the International Missionary Council, the International Council of Religious Education, the Federal Council of Churches and the National Council of Churches.

The Brethren Revival Fellowship has stressed the preservation of Biblical values for modern life, and seeks a return to the evangelical faith associated with the denomination's earlier life. It does not directly associate itself with the Fundamentalist movement as such. W. Hartman Rice once observed that the Fellowship tries to be "fundamental without being fundamentalistic".⁵ Harold S. Martin's new volume, **Sermons on Eternal Themes**, returns to basic Biblical preaching, stressing the doctrines associated with this evangelical faith.

One of the strengths of the Brethren Revival Fellowship movement resides in the nation's own rootedness in Protestant orthodoxy. In many quarters in recent decades there has been a growing revulsion at the lax personal and social standards of morality in our secular society. There has been discontent with the emptiness and meaninglessness of the age. There has been a resurgence of elements associated with the evangelical faith and a turning from the kind of radicalism associated with the 1960s. There has also been a turning from the dominant social Christianity of the past decades to an emphasis on individual renewal.

Part of the strength of the movement also inheres in the pietist traditions of the denomination. The churches which have their roots in European and American pietism have traditionally stressed personal piety and purity of life. Pietism has developed strong interest in restoring primitive Christianity to the church.

The Brethren Revival Fellowship has won extensive followings in many congregations of the brotherhood. By its literature and its preaching, the movement has begun to make its own contributions to Brethren life and thought. It has awakened many church members to the need for effective evangelism in the present age. It has become a source of information for Brethren who are interested in trends within the denomination. It has acted as a loyal opposition movement to some trends within the church, keeping alive the right of dissent within the denomination itself.

Another movement of dissent within the district centers in the Brethren Peace Fellowship. This organization was born in a general

meeting on March 13, 1970 at the Madison Avenue Church with ninety persons in attendance. James N. Poling, aware of the great number of Brethren Volunteer Service workers residing within the district, believed these people desired some instrument by which to continue their peace witness. A Steering Committee was formed with James Poling, Doris Large, Steve Haller, Janice Custer, Jacob L. Miller, Jr., Pam Barkdoll and Nancy Lefever as members.

This fellowship of Brethren has regularly sponsored conferences, fellowship meetings and specific peace activities. It represents in many ways the revival of Anabaptism and its emphases. This is not the first time the Church of the Brethren has witnessed the rise of such associations. In 1932, Dan West organized a movement known as "One Hundred Dunkers For Peace". When the Annual Conference of 1935 formed "Brethren Peace Action", the slogan was changed to read: "Two Hundred Thousand Dunkers For Peace".

These earlier movements have been short-lived. Modern movements have taken their rise in reaction to the Vietnam War and to the consensus stand of the church in relation to war. New organizations hope to undertake the kinds of projects customarily avoided by the churches. The Peace Fellowship regards itself as a "voluntary association of members of the Church of the Brethren in Southern Pennsylvania" which seeks to strengthen the historic peace witness of the denomination. It is non-creedal but has a basic commitment to the values of peace and brotherhood based on the revelation of the Scriptures.⁶ It seeks to promote such goals as the following:

- 1.—Faithfulness to Jesus Christ and to his teachings;
- 2.—A return to a life-style characterized by love and respect for all peoples;
- 3.—Opposition to all war and the taking of human life;
- 4.—Support and fellowship for those who choose to take a stand against war;
- 5.—Information concerning the materialistic and the militaristic influences of the world; and
- 6.—Positive alternatives to war and violence.⁷

Prudence Lenharr, a member of the Waynesboro congregation, served as the peace field worker for the Southern District in 1972. A former Brethren Volunteer Service worker and a member of the Brethren Peace Fellowship, she has promoted discussions and counseled with youth on the issues of war and peace. She has visited with many congregations of the district and has stimulated thought concerning the deeper needs of men in the light of the Christian faith.

Members of the Peace Fellowship have maintained interest in organizations and movements for peace beyond the denomination. In 1972, "Peace Pilgrim" visited the Greencastle Annual District Conference and spoke concerning her pilgrimage for peace. Without organizational support, she walks until someone gives her shelter and offers her food. She has very few possessions beyond what she wears. Her "spiritual growing up" began in 1937 when she took her vow of simplicity and agreed to accept no more than what she needed. She demonstrates enthusiasm and energy as she walks for peace.

In its two years of existence, the Southern District Brethren Peace Fellowship has provided the opportunity for Brethren to witness to Christ's teachings in ways which have not been found in most congregations. The emphasis on loving "even our enemies" is a return to the convictions of the Brethren founders and to the roots of the Christian heritage itself. At least 150 Brethren have participated directly in the

sharing and the activities of the Fellowship since its formation. Many of its members feel a sense of responsibility to witness in the local congregations where Christians are still found earning a living by producing weapons and by practicing the arts of war.⁸

Wherever there has been a gap between profession and practice, opposition groups have risen to express their views. These groups stand as a challenge to a church or a society which tends to ignore its heritage. A strange paradox has emerged in our time. An age which has witnessed violence and struggle has returned to a deep admiration for pacifism and gentleness. In this era, the nation has seen the rise of a consensus against war on a scale not previously known.

The Standing Committee delegates of Southern Pennsylvania reported in 1968 concerning the number of movements within the denomination:

"The vitality of some traditional Brethren principles was noted in the activity of the Brethren Peace Fellowship, the Brethren Action Movement and the Brethren Revival Fellowship. Each . . . has demonstrated a willingness to work for its objectives within the brotherhood, thus conceding that they place a greater value in dialogue with each other than a separation and dis-fellowship."⁹

CHAPTER THIRTEEN

CONGREGATIONAL HISTORIES

These histories are sketches of the life of the congregation and are not meant to be exhaustive. Although written by the editor, each has been reviewed by a member of members of the congregation and has been amended at the suggestions of these reviewers.

ANTIETAM CONGREGATION

The Antietam Congregation was organized in Franklin County in 1752. Members of the Church of the Brethren were searching for lands on the frontier and had come into the region of the Marsh Creek and the Antietam Creek. John Price (Preis) emigrated from the Indian Creek congregation of Eastern Pennsylvania in 1751. Others, who had lived as tenant farmers in Europe, were eager to take up lands in America and came into the Valley of the Conococheague. People from Switzerland, Germany and Ireland joined in settling the lands in the area now known as Antrim, Quincy and Washington Townships.¹

These early German settlers were interested in family-sized farms and intensive agriculture. Benjamin Rush once observed that the German farmer had an interest in agriculture as a way of life as opposed to commercial enterprise. In the 1790s, the Germans continued to move into the rich lands at the southern end of the expansive Cumberland Valley. Among these were members of the Church of the Brethren, some of whom were related to the original founders of the denomination in Germany. These people established a style of living which has continued to characterize the agricultural life of the region.

The first church building in the congregation was erected in 1795. John Price purchased a large tract of land about one and one-half miles north of the community of Waynesboro. The Antietam congregation served a vast area embracing the greater part of Franklin County, Pennsylvania and Washington County, Maryland. By 1830, a second church house was built to care for the growing needs of the settlers. A third structure, currently in use, was erected in 1892. As the congregation grew in numbers, other meetinghouses were erected. By 1872, the congregation had five houses of worship: Prices', Snowbergers', Amsterdam, Welty's and Waynesboro. By 1919, it was the largest congregation in the brotherhood.

This congregation, like others of the Southern District, has been the mother of many others. From the original Antietam congregation have come the Manor (1800), Welsh Run (1810), Ridge (1836), Back Creek (1850), Beaver Creek (1858), Falling Springs (1866), Hagerstown (1893), Chambersburg (1910), Waynesboro (1922), Shippensburg (1924), Broadfording (1924), Long Meadows (1926), Greencastle (1930), Welty's (1934) and Rouzerville (1949) congregations.

The Prices' meetinghouse adjoins a plot of ground containing the Old German Baptist Brethren house of worship. In 1881, this group separated from the Church of the Brethren to form an ultra-conservative group. At that time about four thousand Brethren separated from the main body because they objected to Sunday Schools, Academies, evangelistic meetings and the salaried ministry. These Old Order Brethren continue to worship in separate meetinghouses, although their number in the nation has been reduced to less than three thousand in fifty scattered communities.²

Although the Antietam congregation was the largest in the brotherhood in 1919, so many new congregations have been formed from it that by 1940, the number of meetinghouses had been reduced to two. The

used to conduct preaching services and Sunday School classes. Lovefeast services were held twice per year, usually in May and in October. Council meetings were also biannual at the call of the Official Board of the congregation. The Official Board is composed of elders, ministers and deacons of the congregation.



Antietam Congregation: Prices' Church

The first Sunday School was formed at Prices' in 1893 after the new brick church was built. However, at that time, the Sunday School was chiefly a summer venture. It met for short durations from the period from 1893 to 1903. A request came for a Sunday School in 1910 but no action was taken until a Sunday School organization was formed in 1914. Since 1940, the following brethren have served as Sunday School superintendents: Wilbur Kline (1940-1943), Clarence Hartman (1944-1948), Fred Rice (1949), Ralph Hoffman (1950), Chester H. Seilhammer (1951-1953), Mitchell Embly (1954-1960), Raymond Oberholtzer (1961-1967) and Burnell Rice (1968-).

The Antietam congregation has continued the practice of the non-salaried ministry. The local congregation is organized with an elder-in-charge of all church functions. He has served as a leader and as a stabilizing influence in the church community across many years. He visits, counsels and administers the program of the local church. Part of his responsibility consists in establishing the preaching schedule for the church membership. Where there are a number of ministers, the preaching responsibilities have been shared. Since 1940, the following have served as moderators of the congregation: M. Carroll Valentine (1932-1945), Otho J. Hassinger (1946-1949), Jacob L. Miller (1950-1953), the District Ministerial Board (1954-1955), W. Hartman Rice (1956-1958), Donald E. Miller (1958-1971) and Henry Hunsberger (1972-).

In the past thirty years, these ministers have provided the preaching and visitation for the church: H. Mitchell Stover, who was licensed on November 1, 1898, served until his death in 1951. He also edited a paper called the *Antietam Messenger* in the 1940s. His preaching responsibilities took him into many of the meetinghouses of the congregation in the many

Rouzerville meetinghouses and the Prices' meetinghouse were regularly years he served. In addition, Walter A. West and Willis M. Rice assumed their regular preaching assignments from the time they were licensed to the ministry on May 4, 1929.

W. Hartman Rice was minister and moderator of the Antietam congregation (1952-1958). He was baptized, licensed and ordained by this congregation. For three and a half years he served in Civilian Public Service work during World War II and was a member of the Commission on Ministry and Evangelism for the district.

The membership of the church thoroughly discussed the interest which some people had in developing a salaried ministry program for the church. On November 8, 1951, the official council voted against the pastoral ministry and balloted strongly to continue with the free ministry scheduling.

Kermit H. Strite was licensed to the ministry at Prices' on July 20, 1958. Howard A. Whitacre, of the District Ministry Commission, took the vote of the congregation. Kermit was ordained to the ministry on January 3, 1960. He has been active in the work of the ministry since his licensing.

In addition, James William Esh, Marvin Lee Priest and Darryl Gene McClain have provided preaching ministries to the congregation. Marvin Priest was licensed on December 15, 1968. Darryl Gene McClain, an ordained Wesleyan Methodist minister, was licensed to the ministry of the Church of the Brethren on June 7, 1970. In June, 1972, he resigned his ministry in the Church of the Brethren.

Prices' Church house has been the site of several interesting events during the past three decades. A Peace Conference for youth was held at the church on November 18, 19, 1950. S. M. Lehigh and J. H. Cassel were guest leaders for the occasion. On October 26-27, 1965, the congregation hosted the Annual District Conference. At this time, eighty-eight delegates from thirty-six congregations assembled to conduct their meeting and to pass on the business. Jacob L. Miller served as the moderator for the conference and Robert Byerly and Dan West were guest leaders.

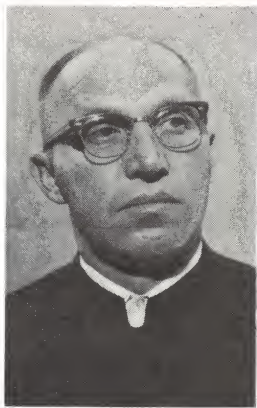
The Antietam congregation has served Franklin County for a period of 178 years (1795-1973). On March 16, 1969, the membership met to rededicate the Prices' meetinghouse. Henry Hunsberger brought a message of rededication for the congregation. The building was remodeled in 1967-1968. New pews were added, the ceiling of the sanctuary was lowered, Sunday School rooms were created and a cloak room was constructed.

The driveway for the church and the parking area was macademized. New stairways to the basement were constructed and carpet was installed on the floor in the hall, the stairways and the Nursery areas. Concrete walks were replaced in the front of the meetinghouse and the grounds in front of the church were landscaped. Some of the expenses for these repairs were defrayed by a gift from Clarence and Anna Dick of Waynesboro and from the Clyde Fahrney estate. The church is debt-free.

THE BACK CREEK CONGREGATION

In the fertile farmlands of the lower Cumberland Valley lie the three church houses which comprise the Back Creek congregation. In the days before the Civil War, the Brethren began to farm these lands close to the Conococheague River. Many of these original Brethren must have seen the signal fires flash from the South Mountain to the Tuscarora to indicate safe passage for slaves as they were assisted in their escape from the Southern slave owners. In 1850, the Brethren organized a new congregation in the valley close to the Back Creek.

Ministers of the Back Creek Congregation



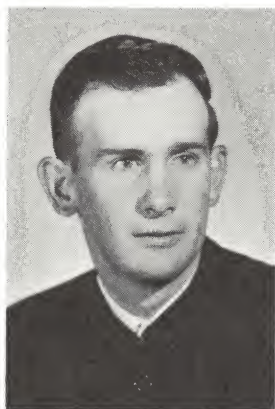
Kenneth Frey



Charles R. Martin



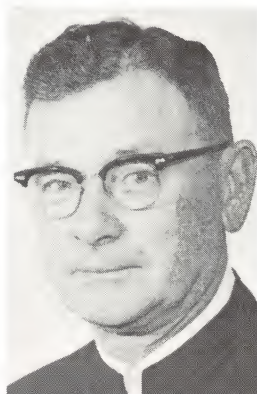
C. S. Showalter



Garnet H. Myers



Duane L. Hawbaker



Roy B. Hawbaker



Samuel Hawbaker



Samuel G. Parmer

The Brethren built their first church house of native limestone on land owned by David and Elizabeth Brandt. The Civil War hindered any further church expansion until 1870-1871, when a second church building was erected on land just north of the village of Upton. A third church house was built on a pattern like the Upton house in 1871 on land owned by Elder John Shank just southwest of Greencastle. In 1972, these three meetinghouses provide a place of worship for 319 members.

On September 19, 20, 1953, the Brandt's Church celebrated the centenary of the completion of the old original stone church. Jacob L. Miller, of York, was the guest speaker for the occasion. The original Brethren met for several years in the spacious homes of some of the members before the church house was completed in 1853. At this early date the church was known as the "Back Creek Congregation of the German Baptist Brethren Church".

Since its beginnings, the Back Creek congregation has been served by the nonsalaried ministry. Moderators have usually been chosen from persons living in or close to the congregation. These men have provided unusual leadership as the church has ministered to the religious needs of the community. Since 1940, the following moderators have advised, administered and guided the congregation: M. B. Mentzer, A. M. Niswander, E. B. Wingert, Roy B. Hawbaker, and Clarence H. Showalter. Edward B. Wingert served as moderator from 1947 until 1964. The church council took action to honor him and Samuel Hawbaker as honorary ministers in their retirement.

Ministers who have provided preaching, visitation and counseling for the membership include Clarence H. Showalter, Roy B. Hawbaker, Glenn A. Heckman, Samuel G. Parmer, M. B. Mentzer, A. M. Niswander, E. B. Wingert, Charles Martin, Norman Dentler, Edgar Landis, Kenneth Frey, Garnet Myers, Marlin Bricker and Duane Hawbaker. Daniel Haldeman was elected to the ministry but has not served. In 1972, there were eight active ministers serving at the three church houses.

The Women's Work organizations at the three meetinghouses have remained active, meeting once per month for fellowship and work. They have made comforters, wrapped bandages, made soap for relief, canned fruits and vegetables, made bedspreads and bureau scarves for the Children's Home at Carlisle and The Brethren Home at Cross Keys.

The congregation has also been involved in a number of Brethren Service projects. During the 1940s and the 1950s, the several church houses raised funds for Heifers For Relief. Samuel Parmer showed slides of his experiences in Europe where he had gone on a cattle boat. Milton Hershey, of Manheim, Pennsylvania, visited with the congregation in 1954 to share his experiences on a cattle boat. In 1954, some conscientious objectors from the Mont Alto Sanatorium visited at the Upton house.

Various organizations and many individuals have been active in supporting Korean orphans and a native church worker of Nigeria. The Upton people in 1966 began to assume responsibility for regular services at the Franklin County jail several times each year. On the fourth Tuesday of each month, the Shank's membership furnishes the evening meal and brings a message at the Rescue Mission in Hagerstown, Maryland. In 1955-1956, Galen A. Heckman and his wife hosted a German exchange student at their home.



Upton Meetinghouse



Shank's Meetinghouse

The first Sunday School in the life of the church was conducted at the Brandt's house in 1892. Sunday School organizations were formed at the Upton house (1893) and the Shank's house (1902) soon afterward. In 1947, Daniel Haldeman helped the congregation to start its first Vacation Bible School. Although it began originally as a morning school, the time of the meeting was changed to the evening and has remained so ever since.

Since 1940, the Brandt's Church has had three Sunday School superintendents: Nathan Lehman, Galen Heckman and Donald Ryder. At the Shank's house, Earl Martin, Ellis Stahl, Glen Haldeman, Homer Musselman, Dale Martin and David Stahl have served as superintendents. At the Upton house, Ira Hawbaker, Roy B. Hawbaker, Nelson Wilson, Paul Negley, Myron Hawbaker, Martin Musser and Fred Myers have been superintendents.

The young people of the various church houses have organized themselves into a group known as the Shining Light. These youth conduct their

own conference each year in one of the meetinghouses in addition to their regular meetings.

The Back Creek congregation cooperates with a camp meeting which has been conducted for many years at the Rhodes' Grove United Brethren Camp grounds. Many people travel great distances to attend this conference. The purpose of the conference is to strengthen the teaching of the Bible.

The congregation continues to conduct two-day Lovefeast and Communion services. These services are rotated among the three church houses so that each house provides a setting for the services once in eighteen months. The service begins at 10:30 A.M. on Saturday and is followed by a noon meal for the worshipers at the host church house. A service is conducted in the traditional self-examination manner in the afternoon and in the evening, the Lovefeast and Communion is reverently observed. The services are concluded on Sunday at noon.

The deacon body of the churches cooperate in the preparation of the Lovefeast and assist in the services of baptism. At the Brandt's house, the following deacons have served since 1940: David Hawbaker, Edgar Martin, Milton Baldner and Paul Sollenberger. The Shank's house has been served by Jacob Oberholzer, Jacob Weaver, Clyde Shipp, Keller Hartman, Daniel Haldeman, Paul Musselman, Earl Martin, A. G. Zook, Ira Hawbaker, Dale Martin, Homer C. Musselman and Merle Spangler. At the Upton house, John Grove, Nelson Wilson, Roy B. Hawbaker, Paul Negley, Garnet Myers, D. H. Stouffer, Orville Wilson and Spencer Whitmore have ministered as deacons. Honorary deacons include D. H. Stouffer and D. M. Haldeman.

Each church house conducts evangelistic meetings annually. The Brandt's house has maintained a list of evangelists extending over the past fifty-one years.

In 1958, the congregation joined with the brotherhood in celebrating the 250th anniversary of the founding of the church in Germany. Reuel Pritchett of White Pine, Tennessee, a noted historian of the denomination, was guest at the Upton house for the occasion.

In 1956, the Upton house was remodeled. A raised pulpit was placed at the south end of the building, replacing the long table which had been at the east end. The raised seats at the ends of the church were placed on a floor level with the other seats of the auditorium. The Upton people purchased the used pews of the Chambersburg Church and installed them.

In 1960, the basement of the Upton house was remodeled. Sunday School rooms were added, rest rooms were formed and sinks and cupboards were installed in the kitchen to assist in the preparation of the Lovefeast and Communion services.

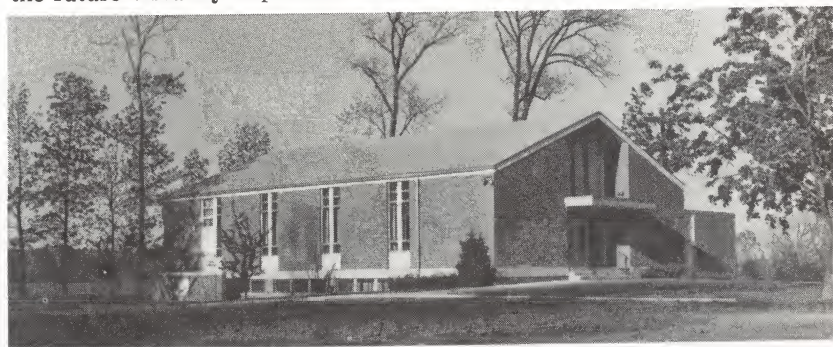
The Upton trustees purchased an additional tract of land from the Samuel Shindle farm adjoining the church property (July, 1970). On June 5, 6, 1971, the Upton house celebrated its 100th anniversary by conducting a series of weekend services. In December, 1971, a Planning Committee was formed to consider the future building needs at the Upton meetinghouse. Attendance at the church services over the past three decades has tripled.

The Shank's house has seen many property improvements. In 1948, a cement porch was added to the church to protect the original foundations of the building. In 1951, a new oak floor was laid over the old church floor. The ceiling supports for the building were removed and the pulpit was moved from the east side to the north side of the sanctuary. A nursery was added to the church. The interior of the sanctuary was redecorated at a total cost of \$1,682.60 for all improvements.

In 1954, the Shank's house installed an oil furnace with heat ducts. This new heating unit replaced a hand-fired pipeless coal furnace. In 1958 three Sunday School rooms were partitioned in the church basement by the members of the church at a cost of \$665. Further improvements were made in the basement in 1959 by the addition of cabinets and a double sink.

Between July and September, 1962, the interior of the church was remodeled. The walls were furred and the ceiling was covered with tile. The work was done by members at a cost of \$1,014.66. In 1966, an addition was made to the original building, extending forty-two feet by twenty-two feet. Rest rooms were installed and a nursery was constructed. A well was drilled and the church converted its heating system to electricity. One half acre of land was donated to the church for use as a drain field. This was a gift of Annie Foreman. The total cost of these improvements was \$32,000.

In August, 1964, the congregation acted to change the John Shank dower of 1887. This \$1,000 dower was lifted from the land and was replaced by a \$3,000 perpetual trust fund at the First National Bank in Greencastle. The original dower was established at an interest of six percent per annum to provide funds for repairs to the church house and to place fences on the Shank "Mansion Farm". This dower was changed because it prevented a clear title to the many lots which were being sold from the original farm. The dower made the collection of interest in the future virtually impossible.



Brandt's Church

On May 10, 1964, the Brandt's people met for a ground-breaking ceremony. In September, 1964, a cornerstone laying ceremony was conducted for a new church structure. On Palm Sunday, April 11, 1965, the first services were held in the new church building. The new structure was erected across the road from the original native limestone church of 1853. The total cost of the building project was \$104,740.61.

On January 30, 1972, the congregation at Brandt's celebrated the liquidation of its \$45,000 indebtedness with a mortgage-burning ceremony. David B. Hawbaker and Milton H. Baldner, church trustees, and Samuel Hawbaker, minister, were assisted in the service by Ronald Petry of the Brotherhood Stewardship team and J. Stanley Earhart, Southern District Executive Secretary.

BELVIDERE CONGREGATION

The Belvidere congregation is new to the district. It is an outgrowth of the changes which occurred when the First Church of the Brethren of York decided to relocate in the East End of the city. The Belvidere

membership was part of the West York Fellowship which decided to return to the original church site at Belvidere and King Streets. An impartial survey of the portion of the First Church membership which desired to remain in the West End found ninety families who objected to the East End site because of traveling distances and some theological differences.

When the District Board learned of the desires of these families, it took action to determine the need for church extension in the western portion of the community of York. A committee of five persons surveyed the needs and decided that opportunities were open for church extension in the Greater West York area. The number of families who wished to remain at the original worship center at Belvidere and King Streets was substantial. These people believed the site, with its facilities and potential for growth, should not be abandoned. Their interpretation of the simple life and other theological positions helped to bring them to their decision to remain.

A vote was taken on April 9, 1967 in the West York Fellowship group to determine whether there was interest in returning to the site vacated by the First Church of the Brethren. Although sixty-seven voted to return and forty-four voted not to return, the motion failed to achieve the required two-third majority.



BELVIDERE CHURCH

In the meantime, those who voted to relocate at Belvidere and King Streets took action to purchase the property from the First Church of the Brethren. The group also proceeded to secure a charter as a congregation of the Church of the Brethren. The District Board advised the group that it should first seek authorization from the Southern District Conference before it asked for recognition through the local courts.

At the suggestion of the District Board, the group meeting at Belvidere and King Streets petitioned the 1967 District Conference to be recognized as a congregation and to be known as "the Belvidere Church of the Brethren". The District Conference acted favorably on the petition and the new group was granted fellowship status. The new fellowship was entrusted to the supervision of the Commission on Church Extension, with Donald E. Miller as the presiding elder.

The membership of the new congregation was composed of people who had been members of the First Church of the Brethren. The eighty-six charter members returned to a building in which many of them had worshipped for many years and to a site which had been used as a Church

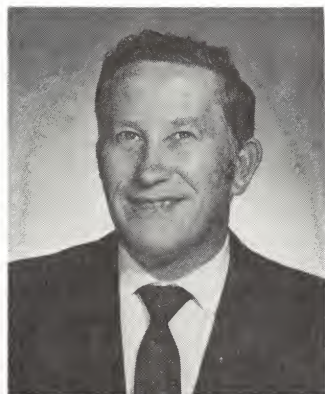
of the Brethren since 1884. By 1968, the District Conference granted congregational status to the Belvidere Church.

The congregation is organized under a Church Board with three commissions. The Commission on Nurture fosters the educational and worship and fellowship aspects of the church's life. A Witness Commission directs the evangelism, missions, social action and ecumenical phases of the church's ministry to the world. A Commission on Stewards maintains property and the financial life of the congregation. The Church Board is composed of commission members and is chaired by the church moderator. Moderators who have served have been Donald E. Miller (1968-1969) and Murray P. Lehman (1970-).



Joseph M. Baugher and James Oberdick

The preaching ministry is scheduled for a year at a time by Joseph M. Baugher and Paul E. Ritchey, both of whom are ministers of the congregation. The interest has remained enthusiastic and the attendance averages consistently high. Guest ministers provide much of the preaching for the congregation and Bro. Baugher and Bro. Ritchey care for the visitation-counseling ministry of the church. Guest ministers in recent months have included Henry Bucher, Carl Ziegler, Earl S. Kipp, Harold S. Martin, Elmer B. Hoover, Bruce E. Anderson and Donald E. Miller.



Paul Ritchey

The Belvidere Church has promoted a number of interesting services. The Churchmen's Quartet of Harrisonburg, Virginia has visited for three special services. Harold S. Martin has shown slides of his 1972 trip to the Holy Lands. In 1970, the church sponsored a German-speaking service with Ammon Merkey as the guest leader. The order of service, hymns, Scripture, prayer and sermon were all given in the German dialect.

The Lovefeast and Communion service is held twice each year. It is preceded by the self-examination service at the morning worship service. The congregation then meets in the traditional Lovefeast and Communion service in the evening. This service is prepared by the deacons, deaconesses and ministers of the church. The

deacons and their wives are: Jacob and Thelma Zellers, Ralph and Velma Chronister, James and Ruth Oberdick, Robert and Thelma Oberdick, Ivison Jr. and Virginia Doll and Joseph and Ethel Caplinger.

A Women's Work Organization meets regularly to prepare relief goods and clothing for the American Indian Bible Mission of Farmington, New Mexico. In recent years, the women have made comforters, coverlets and clothing for use by the Indians of Southwestern United States. Various organizations have also supported the York Rescue Mission. Once each quarter, the church is responsible for the service at the mission and the meal is prepared by members of the church.

The building which is used by the new congregation was purchased from the York First Church in 1967 for \$42,500. The Belvidere congregation has improved the building by painting, redecorating, repairing the roof and by adding draperies and furniture.

THE BLACK ROCK CONGREGATION

According to M. G. Brumbaugh, the Black Rock congregation is the oldest Church of the Brethren west of the Susquehanna River. George R. Prowell, the York County historian, insists the Brethren were the first of any groups to form church organizations in the county. The Black Rock Church was organized in Manheim Township in Southern York County by twenty Brethren settlers in 1738, just thirty years after the denomination has its origins in Germany and only nineteen years after the Brethren landed in Philadelphia.

These early Brethren named their congregation the "Little Cone-wago". The name was later changed to "Upper Codorus". It continued under this geographical title until it adopted the present title in 1963: "Black Rock Church of the Brethren", the name by which it is best known in the community.

Among the first members of the original congregation was one named Michael Tanner (Danner). The York County historian described him as a man of marvelous insight, ability and integrity. Highly esteemed by all the people, his influence extended far and wide. He was born near the old historic city of Manheim on the Rhine River in Germany. When he settled in Southern York County, he became the owner of a large tract of land. So highly regarded was he by the public that when Manheim Township was formed, the Lancaster County Court honored Michael Tanner's request to name the township "Manheim" in honor of his native German city. Later, when York County was separated from Lancaster County (1749), Michael Tanner was appointed one of the five commissioners to lay out the boundaries of the new county.

For nearly 150 years, the membership of the congregation worshiped in homes of members and conducted their Lovefeasts in barns. Many homes were constructed with folding doors to enlarge rooms to accommodate the worshipers. The host family would provide meals and lodging for guests who arrived the day prior to the services. Hospitality was an elemental grace of early Brethren. Worship services were held in rotation over the extensive district in at least sixteen houses or barns.

Lovefeasts and District Meetings were held in large bank barns, some of which continue to stand within the bounds of the congregation. One barn stood to the east of the present church site, but was destroyed by fire in recent years. The farm house owned by Stanley Baugher still retains the large folding doors which were opened to accommodate public worship services in past centuries. A few such houses remain within a radius of eight miles of the Black Rock Church. Farms owned by George

Rohrbaugh, William Sheets and George Brownwell were also used for worship by the church in the eighteenth and nineteenth centuries.

Before church houses were erected, some members of the congregation worshiped in church houses of other denominations. Andreas Miller is buried in the Roth's Trinity Reformed Church cemetery in Jackson Township, York County. A member of the Little Conewago congregation, he died on October 12, 1835 and is buried in a section of the cemetery which is marked in German dialect. He is buried next to his first wife, Anna Danner (1768-1808) and his second wife, Elizabeth Utz, who died in 1860.

The first meetinghouse was erected in 1876 on land which was purchased for \$50 from Henry Hohf. A substantial brick building, seventy feet by forty-five feet, was built at a cost of \$3,500 after the money had been subscribed by the membership. The upstairs portion of the church was arranged to accommodate the people who arrived by railroad in the community of Black Rock. They came on special coaches provided by the Western Maryland and the old Bachman Valley Railroad. These rail coaches would arrive on the occasion of Lovefeasts and would remain for several days while the members of the church attended the services.

Others who arrived by carriage and buggies were entertained in homes of community members. Noah S. Sellers recalled how thirty people once slept "in the little stone house on the hill" above the church where he lived as a child. These people would march from his home to the church in the morning for worship.

In 1927, the original meetinghouse at Black Rock was remodeled at a cost of \$5,000. The elevated floors at the east and west ends of the sanctuary were removed, new pews were installed on sloping floors, and the pulpit was placed at the west end of the building. A new heating plant was also installed and the sleeping quarters in the upper floor of the church were replaced by classrooms.

The membership of the congregation lives chiefly in York County, Pennsylvania and Carroll County, Maryland. To serve this widely scattered membership, many other meetinghouses were erected. The Beaver Creek house, the Wildasin schoolhouse, the Pleasant Hill house and the Stoverstown house are now part of the Pleasant Hill congregation but were once owned by the Black Rock Church. In 1906, when Pleasant Hill became an independent congregation, the Black Rock Church purchased the Melrose house along the Baltimore Pike in Maryland. After the division of the congregation, the Black Rock Church had a membership of 200 persons.

The Chestnut Grove house, used by the congregation until 1965, was built in 1885 on land owned by Aaron Baugher. It was formerly the site of Shue's schoolhouse, which dated from 1819. The Church of England built a schoolhouse on this site in order to conduct worship services and to promote education. The present Chestnut Grove house is a brick building fifty feet by thirty-six feet in size. It adjoins a small cemetery which contains the remains of many early Brethren. An adjoining property of three acres of woodland was purchased by George M. Baugher and was donated to the Black Rock Church in order to prevent its use as a public picnic grounds. The Chestnut Grove meetinghouse is located three-fourths of a mile south of Jefferson.

From 1738 until October 1, 1956, the Black Rock congregation was served by the nonsalaried ministry. The church in all of these years was under the care and supervision of presiding elders. Aaron Baugher served for eighteen years in this capacity in the early part of the nineteenth



Chestnut Grove Church

century. He was succeeded by Edward S. Miller, who served the congregation for a quarter of a century. Aaron S. Baugher served as the presiding elder until 1937, when he was succeeded by Noah S. Sellers. Bro. Sellers served the congregation as elder for twenty-four years.

When he retired from his teaching position in the community in 1956, the congregation requested Bro. Sellers to become the part-time pastor of the church. He served in this capacity until April 1, 1960. The congregation honored him and Lillie Baugher Sellers with a special "This Is Your Life" program at his retirement from the active ministry. His ministry began with the Black Rock congregation in April, 1918.

Aaron S. Baugher, of Lineboro, Maryland, was honored by his family and the congregation on his eightieth birthday on February 7, 1947. Born



Noah and Lillie Sellers

near Jefferson, Pennsylvania, in 1867, he was married to Lydia Buser in 1886. To this family thirteen children were born. Nearly all of these children became educators.

In addition to these moderators, the church has also been served by Henry E. Miller who served in the nonsalaried ministry in the congregation from 1938 until 1960. Gerald Smith, a layman and a teacher of history in the Westminster High School, became the congregation's first lay moderator in 1972, succeeding Bro. Miller.

When the brotherhood was celebrating its 250th anniversary, the Black Rock congregation was enjoying its 220th year of existence (1958). An inaugural service on January 5, 1958 announced the anniversary year to the congregation. The Southern District Conference interrupted its regular rotation to honor the congregation with its meeting. During the year, the membership voted to enter the Anniversary Call program. Noah S. Sellers reported concerning the success of the program:

"We had twenty-two teams of missionaries. Approximately sixty percent of the members signed a commitment and seventy-two percent are going to use weekly envelopes."

The year 1959 marked the beginning of a new era in the life of the church. On May 10, 1959, J. Vernon Grim was present from the district to take a vote on whether the congregation would enter the pastoral ministry. "The decision was made by ballot with a good attendance present", the report stated. The membership voted to seek for full-time pastoral guidance. On October 15, 1959, the church assembled in council to call Earl K. Ziegler from a pastorate in Middle Pennsylvania to serve the Black Rock Church.

Earl K. Ziegler was a graduate of Elizabethtown College and Bethany Biblical Seminary. He and his family moved into the new parsonage provided by the congregation. In preparation for a pastoral program, the congregation purchased land from Henry Warner in 1959 and completed a parsonage on the property to the east of the church (April, 1960). A service of dedication for the new electrically-heated home was held on May 15, 1960. The parsonage cost the church \$32,000.

Harold Z. Bomberger, the Regional Executive Secretary, and J. Vernon Grim, installed Bro. Ziegler into the pastorate on April 1, 1960. Under his aggressive leadership, the congregation grew and required additional Sunday School and church facilities. Plans were drawn for a new building and, on March 28, 1965, the cornerstone for the new building was put into place.



Black Rock Church



Charles Bieber and Mary Beth Bieber

The building committee was subdivided into five parts. A Special Gifts Committee was added to care for memorial contributions. More than thirty people were involved in the planning for the new structure.

The original building, which was built ninety years earlier, was renovated into a Christian Education wing, with a thirty-two foot addition placed in front of the old church. A new sanctuary with a seating capacity of five hundred persons was erected to the north side and adjacent to the original meetinghouse. The cost of these improvements was \$202,282. Special services of dedication on October 9, 10, 1965 brought Dr. Paul M. Robinson to the church for its celebration. A week of services followed with guest leaders Harvey Schlichter, Joseph M. Long, Curtis W. Dubble and Dr. Norman J. Baugher bringing messages.

Like his predecessors, Earl K. Ziegler was active in the life of the district and the brotherhood. He and his wife Vivian showed unusual leadership in the field of family education and contributed articles liberally to **The Gospel Messenger** and other magazines on family life themes. Earl also served as the Director of Family Life Institutes in the district and in the region. He conducted four tours outside of the United States, all of which involved some members of the congregation and of the district. He conducted a summer tour to Ecuador for the Church of the Brethren; a tour to the Holy Land (1968), a tour around the world (1970) and a tour to Scandanavian countries and Russia (1972).

The interest of the Zieglers in Christian Education extended into the life of the Black Rock congregation. In 1961-1962, a college level Christian Education course was given by Virginia S. Fisher in the church. It made Brethren history as a pioneer effort in bringing college level courses to persons who were actively engaged in teaching in a local church. Members from the Shrewsbury, Codorus and Hanover congregations joined in this successful school.

In 1965-1966, the Zieglers had a Korean exchange student in their home for a year. Hyun-joo-Yun was a superb soloist who participated in the local youth choir and had the privilege of singing as a soloist at the Ocean Grove Annual Conference. The youth choir of the congregation not only made concert tours but produced a recording of their musical selections.

On September 1, 1970, Charles M. Bieber became the second full-time pastor of the Black Rock congregation. Both he and his wife, Mary Beth, served for thirteen years as missionaries in Nigeria. Charles has also sat as a member of the General Brotherhood Board of the Church of the Brethren, part of this time as chairman of the World Ministries Commission (1968-). The Biebers moved to the Black Rock parsonage from the Big Swatara congregation where they had ministered as pastor.

The congregation became involved in a Lay Witness Mission in October, 1971. This mission brought fifty-four volunteer laymen to the church from Virginia, West Virginia, Maryland and Pennsylvania in order to share their faith with the Black Rock membership. They paid their own way to and from the Black Rock meetinghouse just to witness to what Christ means to them and to share in the Christian fellowship". Twelve committees were formed to implement the mission within the life of the congregation.

The Black Rock Church continues to serve a rural-oriented community and has shown encouraging growth within the past three decades. The church membership increased from 300 in 1942 to 573 in 1972.

THE BOILING SPRINGS CONGREGATION

The present Boiling Springs Church building at Fourth and Walnut Streets was erected in 1875. It is a single story, red-brick building cut after the pattern of the early meetinghouses of the Brethren. It was originally a part of the Lower Cumberland congregation and remained under its care until 1934.

On September 27, 1934, a council meeting was conducted at the Boiling Springs Church by the Lower Cumberland congregation. The purpose of the meeting was to effect a division of the congregation. At this meeting, the name "Boiling Springs" was officially adopted for the new church. The council also recommended ownership for the congregation of the Baker meetinghouse and the Boiling Springs house. The church organized itself with an Official Board constituted of two ministers and three deacons. The ministers were Otho Hassinger and Robert Cocklin. The deacons were Charles Trimmer, Herman Carr and Harry Bixler. B. F. Lightner was chosen as the presiding elder.¹



Boiling Springs Church

When the Baker's meetinghouse was razed, materials were taken from this building and were used to place an addition to the Boiling Springs house (1935). The addition was used as a preparation room for the bi-annual Lovefeasts and Communion services and as a Sunday School room. The first Lovefeast and Communion service at the new congregation was held in November, 1935.

In 1937, J. Albert Cook began to serve the congregation as pastor. He continued to serve in this capacity until 1967. For most of these years he also served as elder-in-charge. Until the 1950s, services were conducted twice per month. J. Albert Cook was succeeded by Clarence B. Sollenberger, who labored as part-time pastor from 1967 until 1969.



J. Albert Cook and Mary Cook

The church has observed a number of special events in the past thirty years. In 1954, Elder John Hershman was the guest speaker for a Homecoming service in October. In this same year, young people of the congregation presented a picture of Christ Praying in Gethsemane for use in the chancel area.

The Boiling Springs congregation regularly joins with the community churches in Union Thanksgiving services and in Week of Prayer services at the beginning of each year. In addition, members have met for Bible Institutes with leaders from the district and from Elizabethtown College. Rally Days and evangelistic meetings have also been observed frequently over the years.

The congregation purchased a new two-manual Hammond organ during the summer of 1956. On December 16, 1956, a service of dedication was conducted for the organ. New Brethren Hymnals were also purchased for use during the Sunday School and worship services.

Other improvements have been made to the church house. In November, 1960, new carpet was purchased and placed in the sanctuary. The interior of the sanctuary was painted in December, 1970. In 1972, the church council agreed that the men of the congregation shall refinish the pews in the sanctuary.

In 1970, the church council voted to enter into a yoked pastoral agreement with the Carlisle congregation. It was at this time the church agreed that Newton L. Poling, the Carlisle pastor, should also begin to serve the religious needs of the Boiling Springs Church. Preaching services are now conducted each Sunday at a time prior to the Sunday School hour.

During the years of its existence, Sunday School services have been conducted regularly for the people of the area. The Sunday School superintendents who have served since 1940 are: Herman Carr, Wesley Crusey, Charles C. Carothers, Donald W. Long, William P. Bixler, Ralph Gasswint and Andrew Landis.

The elders-in-charge of the church have included John E. Rowland (-1940), Henry L. Miller (1941), W. Grant Group (1942) and J. Albert Cook (1943-). The following deacons have also served the congregation: Herman Carr, Harry M. Bixler, Mervin Trimmer, Charles C. Carothers and Donald W. Long.

Until very recently, the Boiling Springs Church has been served by a part-time ministry. Once located in a flourishing agricultural section of Cumberland County, the congregation today is in a region which has become urbanized. It has had difficulty with membership because of a mobile population and because of its proximity to larger congregations. Many people have tended to identify with the larger congregations because they have been able to promote greater program diversity.

THE BUFFALO CONGREGATION

The fertile Buffalo Valley in Union County was once the home of herds of buffalo. Now, fine Holstein cattle graze over lands underlaid with limestone. The first members of the Church of the Brethren entered this valley in 1772 when Wendell Becker (Baker) moved here with his family. The first recorded meetings of the Brethren were in the home of John Baker, the son of Wendell (1816).



The Buffalo Church

The original Brethren grew slowly in numbers until 1826 when the congregation was formally organized. John G. Royer and his wife purchased a farm near Vicksburg southeast of the present Buffalo Church and about five miles southwest of Lewisburg (1823). In the fall of 1826, visiting Brethren from the Lost Creek congregation and from

one hundred seventy-three

Huntingdon County organized the church in the farm home of John G. Royer. According to the oldest records and **Minutes** of the congregation, the official name of the church is "Buffalo Church of the Brethren".

The Buffalo congregation has had a number of meetinghouses since the work began. In the late 1850s, a meetinghouse was erected northwest of Lewisburg and was commonly known as the Kelly meetinghouse. This building was dismantled in 1904 and was removed to White Springs, about two miles from the site of the present Buffalo Church house. Services were conducted at White Springs until 1920. The entire cost in 1904 for dismantling, moving and rebuilding the Kelly house was \$450.

In 1861, the Hartley meetinghouse was erected near Laurelton, about eighteen miles west of Lewisburg. This church house was used for meetings during the Civil War. The peace principles of the congregation proved unpopular and the interest in the work declined. The Hartley house was put up for sale in 1926 and the proceeds were used to repair the Pike meetinghouse.

The Pike meetinghouse was erected in 1864 about one and a half miles to the west of Mifflinburg. It was erected beside a road which was known as the Erie Pike. When the rebuilt Kelly House at White Springs was sold, the Brethren met in the Pike house, the present Buffalo Church. An advertisement for an evangelistic meeting in 1939 described the church as "The Church of the Brethren West of Mifflinburg, Pennsylvania".

When the Brethren began to meet regularly in the Pike meetinghouse, they designed the interior like many churches of the era. There were elevated seats to the north end of the building for the worshippers.

The Buffalo congregation was inspired for some years by the ministry of a blind and deaf poet, Greene Shively. He was elected to the ministry in 1894 and served as the minister and elder-in-charge of the congregation until 1942. Between 1939 and 1953, Greene Shively edited a quarterly church paper called **Then and Now**. The purpose of this paper was "to keep in touch with the Brethren, Sisters and Friends of the Old Buffalo Church of the Brethren, with a friendly greeting and information concerning the church and its work". The paper carried pictures, poems and articles of historical interest to the membership of the Buffalo congregation.

When Greene Shively could no longer care for the spiritual needs of the church, the membership called upon Mervyn Mensch to assume the preaching ministry (1942-1955). He had served the congregation as treasurer (1921-1928) and as the Sunday School superintendent (1917-1921). He also had preached for the church on many occasions in the period from 1920 to 1929.

In 1949-1950, the congregation undertook an extensive renovation program. The sanctuary was altered and an addition provided for Sunday School rooms. A chancel was formed in the sanctuary, a kitchen was constructed and a bell tower placed at the entrance. The interior of the church was redecorated and a new heating system was installed. Dr. A. C. Baugher, president of Elizabethtown College, was guest of the church on June 4, 1950 as it celebrated its improvements.

Mervyn W. Mensch donated the use of twenty-two acres of land from his farm for use by the congregation in raising crops. Proceeds from these crops were used to liquidate the church indebtedness. In 1950-1951, the Men's Work Organization planted corn as a cash crop. In 1952 and 1953, a wheat crop and a hay crop provided funds to reduce

the indebtedness. In 1957, the church observed a Rural Life Sunday by a service of dedication for seeds and soil.

The Buffalo congregation continued to grow under the leadership of its pastor. Many sermons prepared by Bro. Mensch appeared in the **Union County Standard** newspaper. Bro. Mensch began to suggest to the church that the time had come for full-time pastoral leadership. In the fall of 1955, the Buffalo congregation called its first full-time pastor, Kenneth L. Franklin. The new pastor and his wife moved into a temporary parsonage in Lewisburg in December. Shortly after this, the pastor moved into a rented home in Mifflinburg. This home was to remain the church parsonage for the next three years.

The Buffalo congregation began to cooperate with the local Mifflinburg Ministerium in promoting union and cooperative religious and recreational services. The various cooperating churches shared in Thanksgiving, Lenten, Easter and Week-of-Prayer programs. A cooperative Vacation Bible School was promoted and the youth of the congregations became involved in a softball league.

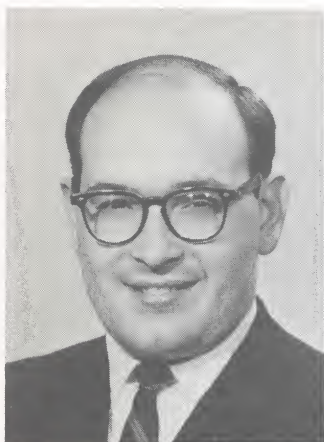
When the Church of the Brethren observed its 250th anniversary, the pastor and several lay people of the congregation participated in the anniversary in the Germantown Church (January 1, 1958). During the anniversary year, a stewardship campaign added twenty-six members to the Fellowship of Tithers. David Fleming was the local chairman for the Anniversary Call program.

In August, 1958, the membership cooperated in placing a new floor in the sanctuary. The trees and the equipment had been donated by members of the church. The men spent two thousand hours in cutting, hauling, preparing and laying the lumber for the new flooring. The success of this venture encouraged the church to plan for a new parsonage.

Kenneth L. Franklin resigned in December, 1958. When the pastorate remained vacant for some months, the church decided to employ Roger L. Forry as the summer pastor. For his use, the congregation set up a house trailer at White Springs. When the summer months drew to a close, the membership approached Bro. Forry and asked him to continue as the full-time pastor. Bro. Forry approached the District Commission on Ministry and Evangelism and arrangements were made for him to complete his seminary work at Lancaster, Pennsylvania. On August 23, 1959, he was elected the second full-time pastor of the Buffalo Church. The District Commission on Ministry advanced him to the full ministry.

The congregation immediately prepared to erect its new parsonage. Ground was broken to the west of the Buffalo Church and construction was begun. Shortly after Easter, 1962 Roger L. Forry and his wife Janice moved into the new home provided by the church.

As the 100th anniversary of the church drew near, the congregation prepared to celebrate. A Centennial Committee was appointed to prepare for the 1964 observance. This committee consisted of Mr. and Mrs. Neil Boop, Mr. and Mrs. Allen Fleming, Mr. and Mrs. Stanley Keister, Mr. and Mrs. Joseph Richard, Mr. and Mrs. Jacob Shively and Mr. and Mrs. Harry West. The Centennial services were conducted on July 24, 25, 26, 1964, with Dr. M. Guy West as the guest preacher at the Saturday evening service. The Palmyra Church of the Brethren provided special music. A Community Night, with local guest ministers, was observed on Friday evening. Roger L. Forry, Kenneth L. Franklin and Kenneth N. Wagner spoke at the Sunday services. Copies of the booklet, **Then and Now**, were prepared for the Centennial.



Galen H. Brumbaugh

On May 19, 1968, Galen H. Brumbaugh, a recent graduate of Eastern Baptist Theological Seminary, was installed as pastor of the Buffalo congregation. Roger L. Forry resigned to accept the pastorate at Hanover. Bro. Brumbaugh led the church into a building program to care for its expanding Christian Education needs. In 1972, the congregation completed a new educational structure at a cost of \$60,000. Services of dedication for the new educational wing were held on October 15, 1972.

The Buffalo congregation has installed several men into the ministry since 1940. Paul A. Lemmon was advanced to the eldership in 1953 at a service conducted by Robert L. Cocklin and Earl S. Kipp. In 1959, Roger L. Forry was advanced to the full ministry. On December 16, 1962, George Jacob Shively was called to the full ministry on October 16, 1966.

The church has grown in its outreach program with the years and has become involved in district and brotherhood activities. In 1959, Dorothy Styers became the first from the congregation to enter Brethren Volunteer Service. On April 22, 1961, the Southern District Men's Fellowship Rally met at the church. The Southern District ministers met in the congregation on May 18, 1965 to hear Roy Johnson discuss his work in an integrated church. The congregation continues to be active in supporting district functions and brotherhood work.

THE CARLISLE CONGREGATION

The work of the Church of the Brethren in Carlisle was supervised by the Upper and Lower Cumberland congregations as early as 1907. Ministers from these congregations shared the preaching responsibilities for a number of years until the Carlisle Church was formed. The congregation was formally organized on January 5, 1914 with forty-six charter members.

The work at the Carlisle Church was entrusted to the supervision of the District Mission Board. A new church and Sunday School rooms were constructed at the corner of West and Walnut Streets in the Carlisle community. The building was dedicated on September 6, 1914, and was officially named "Carlisle First Church of the Brethren". Elder I. N. H. Beahm of Virginia was the guest at the dedication of a building which had cost \$8,499.19.

Prior to 1940, the congregation was served by the non-salaried ministry from the Lower Dauphin and Upper Cumberland congregations. Ministers residing within the Carlisle area also shared in the ministry. The first pastor of the church was Samuel M. Stouffer of the Upper Cumberland congregation (1918-1919). Ministers who succeeded him were Trostle P. Dick (1921-1923), D. C. Miller (1925-1928), and Harper S. Snavelly (1931-1945).

Harper S. Snavelly was ordained at the Carlisle Church when he became the pastor. For the next fourteen years he ministered faithfully to the congregation, engaging in many district activities and maintaining

a keen interest in the keeping of bees. During his pastorate, he served on the Children's Aid Society and on the District Mission Board.

When many young men were taken from the community during World War II, the pastor edited a paper called **Carlisle Messenger** to keep the young people informed about the church and its activities. He and Mrs. Snavely offered the hospitality of their home to all Brethren boys stationed at the Carlisle barracks. In 1944, the congregation adopted the new Ministerial Pension Plan for its pastor.

Russell Hunsberger Weber assumed the pastoral responsibilities at Carlisle when Harper S. Snavely resigned in 1945. Bro. Weber had served in 1944 as the co-pastor of the York Second Church. He had been installed into the full ministry on April 27, 1944 in a service conducted at the First Church of the Brethren in York. He assumed his pastoral duties at Carlisle on July 15, 1945. During part of his pastorate, the Carlisle Church choir assisted him in presenting a program of hymns from a Chambersburg radio station each Thursday. In 1947, Russell H. Weber transferred his church membership to the Winona Lake Brethren Conference. Francis P. Litton cared for the ministerial duties of the church for the next several years (1948-1950).

The church building has been remodeled a number of times. A baptistry was installed in 1937. The interior of the church was redecorated in 1947 and an organ installed. During the summer months, the congregation united with other churches in the community to conduct vesper services on the Dickinson College campus. In September, 1949, the church celebrated its thirty-fifth anniversary. A Homecoming event on September 18 saw many former members and friends of the church returning to share in the service. Dr. C. C. Ellis, president-emeritus of Juniata College and Nevin H. Zuck, pastor of the Elizabethtown Church of the Brethren, were guests for this event.

David J. Markey, a graduate of Bethany Biblical Seminary, began his pastoral duties on September 1, 1950. His father, David H. Markey, conducted the service of installation for the new pastor on September 10th. During World War II, the congregation began a fund to purchase a new organ. This dream was realized in 1951 when a new Baldwin organ was installed and new Brethren Hymnals were purchased. A special service of dedication was held on September 16, 1951, with Dr. Tobias F. Henry of Juniata College as the guest speaker and Nevin Fisher as the guest music director.

The Carlisle Church building was extensively remodeled in 1955 at a cost of \$51,286.90. The pulpit was relocated to the west side of the church and new pews were placed over newly-carpeted floors. The seating capacity of the sanctuary was increased by remodeling former Sunday School rooms to the east end of the church building. Space was also provided for a pastor's study and a nursery. Services of rededication were held on October 22, 23, 1955, with Dr. Warren D. Bowman, president of Bridgewater College, as the guest speaker.

The Women's Fellowship of the congregation has been active in supporting the various interests of the church. During the period from October, 1954 to October, 1955, the group contributed \$1,134 to the church building fund. This sum was raised by such activities as quilting sales, baking, operating food stands at local sales, selling Christmas cards and small household items. The Women's Fellowship began in the church under the name of the Sister's Aid Society.



The Carlisle Church

The Carlisle Church has gradually become involved in the total life of the Carlisle community. This town of 18,000 persons continues to retain much of the colonial atmosphere which is part of its rich heritage. In the autumn of 1954, the church participated in a National Teaching Mission sponsored by the Pennsylvania Council of Christian Education. In 1955, David J. Markey served as the president of the Carlisle Ministerium. In the fall of 1957, the congregation hosted a regional meeting on behalf of Christian Education. Virginia S. Fisher, Tri-District Director of Christian Education, taught a series of college level classes in the church. The central location of the congregation in the district has encouraged its frequent use for District Conferences and for other district-related events.

Warren S. Kissinger became the church's pastor on May 1, 1957. Installation services were conducted for the pastor on May 12, 1957 by Harold Z. Bomberger. In 1958, the congregation voted to alter its form of local church government and adopted the commission form under a general Church Board. Seven commissions became responsible for the numerous activities and interests of the congregation. In 1964, the church reduced the number of commissions from seven to three under a new plan suggested by the Annual Conference.

The Carlisle Church joined in observing the denomination's anniversary year. As part of its observance, the Carlisle Church granted Warren S. Kissinger a nine-week leave-of-absence so that he could attend the World Convocation of Brethren at Schwarzenau, Germany. He also spent some weeks working at an European work camp (1958).

The congregation has provided its share of leadership to the district and to brotherhood work. For many years, Elder J. E. Trimmer was involved in leadership at the district level as chairman of the Council of

Boards. He had been a well-known merchant for fifty years in Carlisle and once operated a chain of twenty-three stores. He died on December 29, 1957 at the age of seventy-eight years. He was one who gave early leadership to the Carlisle congregation.

George W. Hull (1884-1961) was elected to the ministry in 1918 and was advanced to the eldership in 1935. He was active in the life of the congregation until his death on December 15, 1961. Clarence B. Sollenberger has also given dedicated service to the congregation and to the district. In 1958, Benjamin Sollenberger, his son, returned from a two-year tour of duty under Alternative Service in the Nigerian mission field. In 1936-1966, Benjamin Sollenberger and Nelda Weaver Sollenberger returned to Nigeria for another term of service as missionaries (See **Mission Enthusiasm**).

On December 29, 1959, Mr. and Mrs. Ray L. Tritt left for Nigeria where they worked with the mission program in West Africa. The Tritts served there for three and a half years before returning to the states. Over the years the congregation has been active in the support of the mission program. It has supported such mission workers as Sara Myers, Velva Jane Dick, Mary and Alva Harsh and Wendell Flory. In addition, the congregation has aided European refugee families in resettlement in America. Several Remee families, Lee and Louis and Jansen of Holland, Kurt Voight family of Germany, Peter Patruch of Germany and Stephen Baronyi of Hungary have been aided by the church.

Since 1940 the Carlisle Church has called a number of young men to the Christian ministry. These include Israel G. Royer Jr. (January 31, 1949), John L. Peffer (February 22, 1959), M. George Van Asdalan (December 30, 1962) and Edward Lee Poling (March 12, 1972).

When Warren Kissinger resigned as pastor, effective August 31, 1960, he assumed responsibilities as instructor of Biblical studies at Juniata College. Arthur M. Smith served the congregation on an interim basis in 1960 and 1961. A new pastor was found in the person of Kenneth L. Miller, a recent Bethany Biblical Seminary graduate. On June 18, 1961, he began his responsibilities at the church.

At one time the congregation developed plans to relocate the church house. In anticipation of this time, the membership purchased three acres of land in the Heatherland Development of suburban Carlisle. When the congregation revised its plans, these lots were sold in 1968. However, in 1961, in anticipation of a building program, the church voted to use the unified church budget. To assist the congregation in its stewardship campaign, the Wayne Carr Associates of North Manchester, Indiana, was employed in 1962. In this same year, the church in council took action to invite all Christians to participate in the Lovefeast and Communion service.

In 1964 the congregation observed its fiftieth anniversary. Between April 10-12, 1964, the Church met in a series of services to remember its beginnings. Harper M. Snively, Arthur M. Smith, David J. Markey and Warren S. Kissinger were present to share in the celebrations. Dr. Henry Bucher, Superintendent of the Manheim Central School, spoke to the Sunday audience. The Saturday evening service and the Sunday evening service were devoted to musical programs. The Brethren Aires were guests in an old-fashioned Hymnfest on Saturday, and the Palmyra Church Choir was present on Sunday evening. At the Sunday afternoon service, the church burned its mortgage in a special ceremony.

When Kenneth L. Miller resigned in 1967, Robert A. Byerly served the congregation as an interim-pastor (1967-1968). In 1968, Newton L. Poling, former pastor at the Scalp Level congregation in Western Pennsylvania, accepted the call to serve the Carlisle Church (1968-). The congregation entered into a yoked pastoral program with the Boiling Springs congregation in 1970, and Bro. Poling began to minister to both congregations.



Newton L. Poling

The Carlisle Church requested the District Conference of 1971 to undertake a study of ways to conserve and to extend the ministries of the churches within the district. The specific request was for a study of cooperative ministries among the churches, similar to the yoked arrangement between Carlisle and Boiling Springs. The request was granted by the conference.

THE CHAMBERSBURG CONGREGATION

The Chambersburg Church has long held the designation "Fourth Street Church" by reason of its location at Fourth and Liberty Streets. This active congregation has experienced growth and has provided leadership for district affairs over the past three decades.

Charles E. Grapes (1932-1941) concluded nine years of pastoral work at the congregation in March, 1941. During much of this time he was the moderator of the church and a leader in district affairs. The church received legal title to the church property from the Southern District during this period. In 1938, the congregation purchased a double dwelling to the south of the church building. This purchase served as a parsonage and as a Sunday School unit for the church.

In February, 1941, the church council voted to employ Ralph G. Rarick as the pastor. The Raricks arrived to assume their pastoral responsibilities on June 15, 1941. Both Ralph and Vinna Rarick have been involved in nationwide evangelistic efforts prior to their arrival in Chambersburg and were commonly known as "traveling evangelists". The years from 1941 to 1946 were marked by successful meetings in the Chambersburg Church. On occasions, the Mennonites and the Brethren in Christ would cooperate in these evangelistic efforts.

In 1941, the Chambersburg Church acted to purchase the Salem meetinghouse. The United States Government had purchased 25,000 acres of land close to Chambersburg to establish the Letterkenny Depot. The Salem house was located adjacent to this purchase. For a period of time, the Chambersburg congregation used the restored meetinghouse for auxiliary meetings for the Chambersburg membership. A week of special services was conducted to mark the occasion of the church's dedication. Edward K. Ziegler, J. Irwin Thomas, Harry T. Fox, H. Mitchell Stover and Charles E. Grapes were guest speakers for the occasion. When the Mennonites of the area were compelled to surrender their meetinghouse to the Letterkenny development, the Chambersburg congregation granted them the use of the Salem Church (1942-1949).¹

The Salem house, dating from 1869, was one of four meeting-houses established by the Church of the Brethren in the region.² Old records

indicate that a business meeting conducted here in 1896 decided to erect a meetinghouse at Shippensburg. On March 14, 1956, the Salem property was deeded to the trustees of the Chambersburg congregation.

The Chambersburg Church deepened its church basement and constructed a baptistry. On November 29, 1942, a service of dedication and a mortgage-burning ceremony were conducted for the improvements. On the afternoon of the same day the congregation observed an open house for the celebration of the Raricks' twenty-fifth wedding anniversary. G. A. W. Stouffer presented the pastoral family with twenty-five silver dollars as a token of remembrance.

This was a period in which an active Men's Work Organization began. The church entered the new Brotherhood Pension Plan for Ministers (1943). On September 14, 1944, the church council voted to improve its parsonage and church building.

When Bro. Rarick concluded his services in 1946, Trostle P. Dick (1946-1948) was called to serve as the new pastor. He began his services on July 1, 1946. Improvements were made in the church sanctuary and appropriate services of dedication were held for these alterations. Ralph G. Rarick returned to join in the celebration.



Moderators Glenn M. Stouffer, G. A. W. Stouffer, E. Glenn Koons

Bro. Dick spoke with pride and satisfaction of his family. Of his three sons, Wayne and Jacob entered the ministry of the Church of the Brethren. His daughter, Velva Jane, served as a missionary in British West Africa. In August, 1948, Tristle P. Dick died suddenly. The Chambersburg congregation voted to create a memorial missionary fund in order to support the work of Velva Jane Dick on the mission field.

Wayne A. Nicarry, a member of the Falling Spring congregation, began to serve the congregation as interim-pastor. On June 1, 1949,

he and his family moved into the Chambersburg Church parsonage. An installation service was conducted for Bro. Nicarry on June 26, 1949. Robert L. Cocklin, secretary of the District Ministerial Board and moderator of the congregation, was in charge of the service of installation.³ The church made improvements in the parsonage to acquire more Sunday School space and purchased more parking lot space. Wayne A. Nicarry (1949-1953) resigned in 1952, but agreed to continue in the work until a successor could be found.

In January, 1953, the congregation called Joseph M. Long to the work of the church. A recent graduate of Bethany Biblical Seminary, Joseph M. Long began to minister on June 1, 1953. By the fall of 1953, the council appointed a Church Planning Committee to suggest changes in the church and Sunday School structures. Forrest U. Groff, architectural advisor from the brotherhood, was secured to assist the congregation in drafting the changes. By May, 1955, ground was broken and excavation was begun. On September 30, 1956 the new church structure was dedicated. The total cost for the new building, including the furnishings and a new pipe organ, was \$143,623.

Dr. Calvert N. Ellis, a former pastor of the church and president of Juniata College, returned to celebrate with the congregation in its building dedication. In preparation for this event, the church conducted an Every-Member Canvass to renew the life of the membership. Carl Myers, pastor of the Roaring Springs congregation, was the guest minister during an evangelistic crusade. As part of the dedication emphasis, the church worshiped in a candlelight service on the occasion of the baptism of new members. The entire congregation was asked to renew their baptismal vows.⁴

In 1957, the Chambersburg Church appealed to the District Board to approve the action the congregation had taken in electing a layman as the official head of the church. Action on granting laymen the right to be ruling heads of congregations had been taken by the 1949 Annual Conference. The District Board approved the action of the congregation in electing G. A. W. Stouffer as the moderator (1957-1963), the first lay moderator of a congregation in the Southern District.



The Chambersburg Church

The Chambersburg Church observed its fiftieth anniversary in the same year the brotherhood was observing its 250th anniversary. On October 12, 1958, Norman J. Baugher, the Executive of the brotherhood board, was the guest speaker. An afternoon service of reminiscences by former pastors and ministers marked the occasion. Various congregational choirs presented an evening of music. At this anniversary service, Bro. Long tried to visualize for the congregation the nature of the church fifty years into the future.

The church continued its numerical and spiritual growth during Bro. Long's pastorate. The Men's Work Organization farmed idle land to support the financial life of the church. The congregation voted to be ruled by a board of administration under the commission plan and inaugurated the Undershepherd Program for deacons. It also transferred to a unified budget system of church stewardship. In addition, the weekly bulletin became a regular feature of congregational life.

The church cooperated with the brotherhood Anniversary Call program and appointed C. W. Foust to direct the local emphasis. Mrs. Albert Kline of the congregation had been privileged to attend the 250th Anniversary Convocation of the Brethren at Schwarzenau, Germany. She shared her experiences by lecture and slides.

When Joseph M. Long accepted the call of the brotherhood to become National Youth Director, the church called Ervin F. Block (1959-1962) to serve as pastor. The new pastor was a Minnesotan who had been ordained to the ministry in Virginia. He was installed as pastor in September, 1959.

Under the leadership of Bro. Block, the church emphasized support for Brethren Service work. The church building became a Brethren Service collection center for the community. In 1961, the children of the Daily Vacation Bible School made toys and other useful articles for the Day Care Center for migrant children in Franklin County. The church was also active in assisting in the relocation of refugee families. The "Trick or Treat" program, sponsored by UNICEF, was introduced by the congregation and has continued each year since.

In 1962, the United Church Women of Chambersburg observed World Community Day in the Chambersburg Church. At this service, garments for children and schoolbags for pupils were contributed for use in Latin American countries. The congregation also joined with other churches of the community in forming the Chambersburg Council of Churches.

In 1962, Harvey S. Kline (1963-1971) conducted successful Lenten Evangelistic Services at the church. When the pastorate became vacant, the church council voted to employ him as the pastor. He was installed into the pastorate on February 3, 1963. When the Kline family arrived in Chambersburg, they brought with them Ellen Boon, an International Youth Exchange Student from Holland. The Kline daughter (Mrs. Richard Gunden) was in Holland as part of the exchange agreement. In July, the Klimes moved into the new parsonage at 931 Leidig Drive. The old parsonage was dismantled and additional lots were secured to provide parking space for the membership.

The church was saddened by the passing of S. Blaine Baer in September, 1964. He was helpful in organizing the congregation, served as a deacon of the congregation and was distinguished for his services in the field of music. Early in the life of the church, Mr. Baer organized the first choir and for many years served as its director.

The Chambersburg Church has been involved in three summer pastoral programs in cooperation with the brotherhood. In 1967, Timothy Rust, in

1968, Craig Bailey, and in 1969, James Hollinger, all of Bethany Theological Seminary, served the church.

The interest and attendance in the life of the church has shown steady growth. The stewardship of the church has been notable both for its interest in local needs and outreach programs. The spacious facilities of the new church building make it a desirable location for district and brotherhood programs. In the summer of 1969, an Inter-district Leadership School was held at the church. Ten districts sent representatives to become acquainted with the new curriculum the brotherhood was introducing. In this five-day conference, the group was led by Dr. A. G. Breidenstine, Earle W. Fike, Ralph McFadden, Anna Warstler and Virginia S. Fisher. The group surveyed theology, participated in learning tasks, looked at curriculum trends and examined the new **Encounter** materials.⁵



Floyd H. Mitchell

In 1965, the congregation honored Harvey S. Kline with a surprise presentation of "This Is Your Life" in observance of his twenty-fifth year in the Christian ministry. In 1968, the pastor was able to return to Bethany Theological Seminary for a ten-day Advanced Pastoral Seminar. Floyd H. Mitchell, the successor to Bro. Kline, was also a member of this seminar.

On May 1, 1971, Harvey S. Kline became the administrator of the Brethren Home at Cross Keys. The Chambersburg Church called Floyd H. Mitchell (1971-) to serve as pastor. Bro. Mitchell was serving as a member of the General Board at the time of his arrival. On three separate occasions he had served as a member of the Annual Conference Standing Committee.

The Chambersburg congregation has been community-conscious, progressive in outlook and interested in expanding its outreach programs. In recent decades it has given unusual support to The Brethren Home and has excelled in its outreach budgets. It continues to be a leading congregation of the Southern District.

THE CODORUS CONGREGATION

In 1949, The Codorus Church of the Brethren was one of the York County churches featured in a special issue of **The Gazette and Daily** newspaper. York County was observing its two hundredth anniversary and the Codorus congregation was singled out as one of the older churches in the county. The church was organized nine years after the county was formed. Located on route 214 east of Loganville, the church was formed by the German immigrants who came into "Dunker Valley" south of York. Soon after its organization in 1758, the Codorus congregation had forty families in its membership.

A recent memorial stone in the Ness cemetery of Dunker Valley honors Christian Meyer (1708-1779) and his wife Elizabeth Kaufmann, early Brethren settlers. Descendants of their eight children have spread to many parts of the nation. Their sons John (1748-1833) and Andrew (1753-1833) were both ministers in the German Baptist Church, as was their father before them. The Christian Meyer stone home, which continues to be used, was a principal place of worship for early Brethren until

a church house was erected in 1872. Christian Meyer preached in many dwellings of the valley in the eighteenth century.¹

In the fall of 1958, the Codorus Church celebrated its own two hundredth anniversary. A series of services on successive evenings recognized the Codorus congregation as the mother organization for the new Fairview, Shrewsbury, Pleasant View and York First Church congregations. Ministers and choirs from each of these churches participated in a week of celebration at the Codorus house. Dr. William M. Beahm, dean of Bethany Biblical Seminary, was the guest for the week-end observances on October 4, 5, 1958. A two hundredth anniversary Lovefeast and Communion was celebrated as a climax to the meetings.

In this same anniversary year, the congregation met to dedicate a new parsonage. The men of the church built the parsonage on a plot of ground granted by the Alvin Dise family. Much of the labor and the material were donated. Howard A. Whitacre, chairman of the District Commission on Ministry and Evangelism, was present to assist in the services of celebration. This dedication occurred on September 14, 1958.

The Codorus Church, like many others in the district, was served for many years by the non-salaried ministry. Over a period of many years this system produced notable local and district leaders. The church produced such men as Samuel C. Godfrey, D. Y. Brillhart and Samuel B. Myers (1862-1949). Samuel Myers served the Codorus congregation as elder, organizer of the Sunday School and organizer and director of the Codorus mixed chorus. He was a member of the church for more than sixty-three years when he passed from this life on January 26, 1949. Dr. Ralph W. Schlosser, M. A. Jacobs and S. C. Godfrey conducted the memorial services at the Codorus Church house.²

In 1949, George N. Falkenstein (1859-1949) passed to his reward at the age of 90 years. He was a York County native and had been educated at the York County Academy. As a youth he attended the Codorus Church. He became a teacher, a pastor and a historian for the Church of the Brethren. He passed from this life on August 17, 1949 and memorial services were conducted for him in the Bupp's Union Church close to Loganville. A. C. Baugher and S. C. Godfrey were in charge of the services.³

From its early years the congregation has had a mature music program. A "Singing School" was conducted here in 1900 by M. M. Snyder, a band leader of note in the York area. On August 18, 1931, Christian Myers was elected president, Lawrence Hartman secretary and M. Emore Lehman treasurer of the first organized choir. The congregation used a mixed chorus in its services in prior years. This mixed chorus was honored with an invitation to sing at the Hershey Annual Conference in 1927. The mixed chorus also sang in many United Brethren congregations throughout York County in the 1930s and the 1940s.

One of the first actions of the organized choir was to conduct a singing school under the direction of H. A. Bailey. From 1943, Henry Gottshall, a member of the congregation and an area teacher, led the church in many inspirational singing experiences. One member of the church explained the music emphasis in the Codorus Church by saying: "Henry Gottshall lived here."

Under the direction of such recent leaders as Stanley Godfrey, Sam Keeney and Evelyn Weaver, the music program has added new dimensions to the worship experience. Since 1953, the congregation has been involved in a radio ministry of music. Broadcasts were begun over radio station WGCN in Red Lion each Sunday afternoon. The Men's

Chorus and the Church Choirs have united in presenting these recorded services. In 1971, the church began a quarter hour of broadcasts known as "Voices of Faith" each Sunday morning from station WSBA-FM. In each broadcast, the accompanying comments were prepared by members of the congregation and read by the pastor. In order to encourage the development of musical talent the church conducted a twelve-week school of music in 1958 as part of its 250th anniversary observance for the denomination. At the close of the school, the participants presented a concert.

The Codorus Church has an active outreach program. On December 20, 1941, some youth from the church visited Camp Kane to become acquainted with the Civilian Public Service work conducted at that location. These youth took with them some canned goods and three comforters which had been prepared by the women of the church.⁴ On January 31, 1942, Levi K. Ziegler and Mrs. Ziegler came to visit with the congregation, bringing with them several Civilian Public Service workers. The church continued to can fruit and vegetables for the C. P. S. workers during the war years.

In 1945 the people met for a service of dedication for heifers. This service was directed by the regional field man, Galen C. Kilhefner. By the middle of 1945, the church had donated or purchased 30 heifers for overseas aid. A note of this period said, "Nine young men of the Codorus community are accompanying heifers and horses to Poland and Germany."⁵

Customarily a fall worship service designated as Harvest Home has been observed. Foods and produce from field and garden have been brought for display and dedication to the church and have been taken to the Brethren Home at Huntsdale or at Cross Keys. On occasions through the years, entire truckloads of such produce have been donated.

In response to the devastation of Hurricane Agnes (June, 1972), the Codorus congregation raised funds, contributed material goods and donated many hours of volunteer labor to clean-up operations. Bus loads of workers have gone to the Wilkes-Barre area for clean-up work. Several families of the congregation contributed a truck load of meat for immediate use in feeding flood victims. The congregation responded admirably to the appeal of the deacons to surrender a day's wages to the aid of flood victims.

Many young people have dedicated themselves to Brethren Volunteer Service and to the Alternative Service program of the denomination. Youth from the congregation have visited regularly at New Windsor, Maryland and youth from New Windsor have returned the visits and have conducted services of worship for the congregation. The youth have also been active in the Walk For Crop program first introduced in York County. In 1971, the youth of the church raised \$590.85 by walking in the interests of the poor around the world.

The Codorus Church has been keenly aware of its home mission responsibilities. In 1875, the Codorus membership erected a building in the eastern part of the county and called it Pleasant Hill (now Pleasant View). In 1883, it also decided to build the New Freedom house. A Shrewsbury house was erected in 1912. As early as January 1, 1948, plans were submitted to the Codorus council to form a new congregation at New Freedom and Shrewsbury. This congregation was officially formed by division in October, 1952.

The District Ministerial Board met with the Codorus Church on April 18, 1956 for the purpose of dividing the congregation again. At this meeting the Pleasant View congregation was formed.



The Codorus Church

David C. Wilson, of Mechanicsburg, became the first professional pastor of the church on July 1, 1957. He was a graduate of Bethany Biblical Seminary (May, 1957). In 1958, David and Sarah (Grossnickle) Wilson moved into the new parsonage provided by the congregation in the community of Loganville.

The growth of the church and the Sunday School soon required some attention to the enlargement of the building. The people responded in splendid fashion to pastoral leadership. In the midst of a busy counseling-planning-visitation schedule, David C. Wilson began to prepare the congregation for a building program. A series of studies provided many options for the church. The **Minutes** of the Church Council show that many suggestions were made to confront the problems of a growing church and Sunday School. Eventually, discussions turned to the possibility of constructing a new church building. In preparation for this change, the council met frequently to consider plans.

The Church board and the Church council met frequently to hear suggestions concerning possible solutions to the building needs. Dr. A. C. Baugher and Virginia S. Fisher were invited on separate occasions to discuss building needs. The basic problem centered on whether the church should remain at its traditional site or relocate on a new site. In 1962, the council decided to purchase additional land adjoining the church property and to develop building plans for this site.

Bro. Wilson served well in preparing the church for its changing ministry. In 1963, however, he submitted his resignation and began pastoral work in Ohio. The congregation searched for a pastor to lead the membership through a building experience. They were fortunate to secure the services of William L. Gould who had wide experience in conducting building programs in prior pastorates.

William L. Gould, a native of western Pennsylvania, was serving as pastor of the Lebanon Church of the Brethren when he accepted the call to enter the Codorus charge. He had served as the Executive Secretary for the Lebanon Council of Churches on a part-time basis (1961-1962). He began his pastoral responsibilities at the Codorus Church on December 1, 1963. Both he and the congregation immediately began to erect an entirely new structure. By October, 1965, the contracts for the construction were signed and work was begun. A plateau was formed on the hillside above the original church and a new church center was formed in the historic valley of the Brethren.

The people were ready to celebrate their building achievements in November, 1966. The building dedication was meaningful since "the people had a mind to work". They contributed liberally of their time and their substance. Joseph M. Long, Nevin H. Zuck, M. Guy West, James S. Flora, Jesse D. Reber and David C. Wilson were guest speakers for the services of dedication on November 20-24, 1966. A Sunday School unit of sixteen rooms, a fellowship hall, a new sanctuary and a large parking lot were completed with an indebtedness of \$165,000. The value of the structure has been estimated to be \$450,000.

The Narthex area of the church was arranged to be spacious enough to care for overflow crowds and to provide occasion for visiting after the morning and evening church services. The etched glass between the Narthex and the sanctuary depicts scenes of importance in the life of the Brethren, including the foot-washing service, the baptismal event, missions and service, the Communion and the anointing services. The artist for these etchings was Mrs. Ruth Fitz Hartman.

Because of the unique nature of the sanctuary, the large Narthex, the etchings and the exterior design, the Codorus Church building was listed for many years as a church to be seen. A brochure was circulated among architectural firms to encourage them to visit the building. Large credit for the over-all design and planning must be given to the members of the Building Committee: Mahlon Groff Jr., Robert Godfrey, M. Emore Lehman, John Brandt and Delmas Myers.

Under the leadership of William L. Gould the church continued to show numerical and spiritual growth. Lenten services in cooperation with other community churches; evangelistic endeavors; radio ministries; continuing outreach programs and Bible Institutes aided the congregation's growth. The pastor introduced a more formal order of service for worship to the congregation. A busy schedule of visitation and counseling and the organization of the congregation to undertake the building program, required a tremendous investment of time and energy for the pastor.

The Codorus Church of the Brethren was highlighted in a brief telecast over Channel 43 in York on May 1, 1967. The program compared the old and the new buildings and the extensive volunteer work in erecting the splendid new church edifice. The pastor was shown baptizing a candidate for church membership in this program.



Jimmy R. Ross

Jimmy R. Ross became the pastor of the congregation on September 1, 1970. A native of Virginia, he served a pastorate in Maryland and then decided to complete his seminary training at Bethany Theological Seminary. At his graduation from the seminary, he became the third pastor of the Codorus Church. While he served in his Maryland pastorate, Jimmy R. Ross produced a radio program for the Brethren over radio station WJEJ, Hagerstown, Maryland. His interest in the radio ministry has been continued at the Codorus congregation.

Celebrative acts of worship were introduced into the services. The congregation also became concerned about civic matters, organizing letter-writing sessions to object to road conditions in the area and

to raise concerns about the continuation of the Vietnam War. The youth of the church joined in the Walk For Crop event in 1971 and in 1972. The Church Board spent a week-end at Camp Eder for a planning retreat in 1971. As a result of this retreat, the Christian Education Commission in 1972 introduced optional courses during the Sunday School period for youth and for adults.

The Codorus Church has been served by the following moderators since 1940: Samuel C. Godfrey (-1954), George H. Keeny (1955), Martin M. Hartman (1956-1958), M. Guy West (1959-1961 and Elmer Q. Gleim (1962-). The congregation in recent years has licensed Daniel M. Lehman, Merrin Junior Godfrey and Tommy Lee Ness to the ministry. The church is also preparing a history of its own congregational life. William L. Gould, former pastor and member of the District History Committee, is editing the new work. Dr. Ralph W. Schlosser, who visited the church for many Bible Institutes, will write the Forward for the new book.

THE DRY RUN CONGREGATION

In 1954 the Church of the Brethren renewed its interest in the upper Path Valley of Franklin County. Jacob L. Miller investigated for the District Mission Board possible new sites for church extension. The Brethren decided to enter a valley where earlier Brethren had worked as circuit preachers. Edmund D. Book came out of Perry County to preach in the Amberson Valley at the turn of the present century.

Mission work was begun in Fannett Township of upper Franklin County in the autumn of 1954. The District Mission Board and several district congregations provided funds for the work. Allen H. Herr, of Defiance, Ohio and a minister of the Upper Conewago congregation, began an early ministry to this community. Services were conducted regularly in the former Dry Run Academy and community hall. In 1955, the District Mission Board provided a bus to transport people to and from the Sunday School and Church services. Harry Mummert, of Hanover, taught the Sunday School lesson in these early years of the work. The mission work showed early promises of growth. In 1955, forty-six additions were made to the church.

The District Ministerial Board met with the Dry Run congregation on July 29, 1956 to organize a permanent administration. The name "Dry Run Church" was officially adopted. Samuel A. Meyers became the presiding elder of the new congregation and Allen H. Herr continued as the minister. John Mowery was licensed to the ministry at the same time and was assigned responsibilities as the assistant pastor. The Ministerial Board voted to recommend recognition for the new congregation and the seating of its delegates at the District Conference.

In 1957, district support came to an end and Allen H. Herr resigned his pastoral duties. The congregation was then supplied with ministers from various district churches. On January 18, 1959, Joseph M. Baugher and Samuel A. Meyers publicly ordained John Mowery to the full ministry. He continued to provide for the visitation of the congregation and assisted in some preaching responsibilities. Samuel A. Meyers, John Mowery, Donald E. Miller and Ralph Schildt shared preaching assignments.

When the work grew slowly, several surveys were made to determine the opportunities for growth. The Dry Run congregation had eighty members scattered among an area which contained seventeen church buildings. In 1961, the District Men's Work Organization made a survey of 149 homes in the area and found only nine families interested in continuing a ministry at the church. The District Commission on Missions

and Church Extension renewed its support of the work. From October 4-11, 1962, James V. D'Amico conducted successful evangelistic meetings in the Dry Run congregation.



The Dry Run Church

In 1964, the congregation purchased the building in which its meetings were conducted. Jacob L. Miller (1964-1965) and Richard Grim began to serve at interim-pastors. These brethren continued their services until Percy R. Kegarise assumed the responsibilities in September, 1965.

The Commission on Missions and Church Extension continually evaluated its work at various mission points in the district. On June 18, 1967, a team of four persons surveyed the Dry Run community and the Doyleburg-Concord areas. They found no one in the village of Dry Run who belonged to the Church of the Brethren. There were four church buildings (two of them new) in the community to serve the religious interests of the residents. The surveyors also found many of the recent additions to the Dry Run congregation came from Pentecostal backgrounds. In its thirteen years of existence, the Dry Run Church had not become deep-rooted in the life of the community. Further study disclosed that the population of the entire community had been declining since 1940. On the basis of this report, the District Conference decided to eliminate financial support for the program (1967).

Percy R. Kegarise continued to serve the congregation in the non-salaried ministry until March, 1972. When he became pastor of the Three Springs Church, he continued to preside as moderator over the Dry Run Church. Currently the congregation is served by supply ministers.

THE FALLING SPRING CONGREGATION

Members of the Church of the Brethren moved into the valley of the Conococheague in Franklin County beginning in the 1750s. The tendency of these German settlers to migrate in groups encouraged them to develop early church groups. The soil of the rich valley made them farmers.

The tendency to associate with a church helped them to identify with a community much as the town meeting helped the New Englander to create communities.

As settlers found eligible places in the Pennsylvania valleys, their church groups began to assume names of their geographical associations. Many early religious settlements in Pennsylvania took the name of Silver Spring, Big Spring, Middle Spring, and Falling Spring. The name "Falling Spring" was given to the place of his settlement in 1730 by Benjamin Chambers. The settlement was made at the point where the large spring falls into the Conococheague stream close to Chambersburg. When the community of Chambersburg was laid out in 1764, members of the Antietam congregation took up lands in the vicinity of Chambersburg. The German farmers marketed their produce in the new community.

Members of the Antietam congregation shared a union church with other groups of the area. This union church, located near Mont Alto, was known as the Mount Zion church. It was shared by members of the Snow Hill Seventh Day Baptists, who arrived in Franklin County in 1764; by members of the Old Order Brethren who separated from the Church of the Brethren in 1881-1882; and by the Church of the Brethren. The Mount Zion Church house was used by the Falling Spring congregation until 1960.

The Brown's Mill church, located three miles north of Greencastle, in Kauffman's Station, was once known as the Antrim meeting house. This brick church was built in 1855, and had been used by the congregation for regular preaching appointments until 1960. There is an adjoining cemetery.

A large stone church was built in 1855 along the Falling Spring road near Chambersburg. Another stone church house was erected three miles north of the village of Shady Grove on land sold to the congregation by Emmanuel Hade in 1869. The Falling Spring congregation became an independent organization on September 19, 1866. In 1877, a brick church was erected in Shady Grove and was used as a preaching center for the church until the early 1960s. The house which is currently used by the congregation is the Hade meeting house.



The Hade House

Members of the Church of the Brethren and the Old Order Brethren continued to share the four meeting houses of the congregation from 1881 until 1960. In 1960, an agreement was made that the two groups should have separate houses in which to conduct their meetings. The two

groups dealt with each other very amicably over the decades. However, a consensus began to form that the Church of the Brethren should centralize to one church house instead of scattering its meetings among four houses. By negotiations, the decision was made to grant the two religious groups two houses each. The Falling Spring congregation received the Shady Grove and the Hade house. The Old Order Brethren (German Baptists) received the Brown's Mill and the Falling Spring houses. When this transaction was completed, the Falling Spring congregation decided to renovate the Hade house and to sell the Shady Grove house. The Shady Grove house was sold to the Grove Manufacturing Company.

On August 13, 1960, a building committee was chosen to plan and oversee the work of renovating and building an addition to the Hade house. More space was needed for worship services. This building committee consisted of S. Omar Nicarry, B. Franklin Wagaman, James Laughlin, Albert Zeger and Wilbur Kline.

The Hade house was renovated by placing an addition to the north side. Five Sunday School rooms, lavatories and a vestibule were added. The main auditorium was rearranged and the pulpit was moved to the south end of the building. New flooring, carpeting and new pews were added. Dedication services for these improvements and renovations were held on July 7, 1963 with Harold S. Martin, of the Pleasant Hill congregation, delivering the dedicatory message.



C. Lowell Gearhart

The congregation has been served by the non-salaried ministry since its beginnings. The presiding elder of the congregation conducts the business of the church, presides over the official board, and arranges for the preaching schedule for the membership. Since 1940, the church has had only two presiding elders: Welty G. Smith (1936-1942) and C. Lowell Gearhart (1943-). There was a brief period in which the District Ministerial Board acted as the presiding elder for the congregation (1942-1943).

Ministers who have served the church since 1940 are Welty G. Smith, C. Lowell Gearhart, S. Omar Nicarry, James Strite, B. Franklin Wagaman and Dean E. Gearhart. S. Omar Nicarry was ordained in 1943. Wayne Nicarry was licensed in the congregation in 1944. Dean Gearhart, called to the ministry in 1965, was ordained in 1969 by the Falling Spring congregation. Bro. James Strite, who was elected to the ministry in the Welty congregation in 1966, moved to the Falling Springs congregation. He was relicensed each year until, in August 1972, he was ordained to the ministry at Falling Spring.

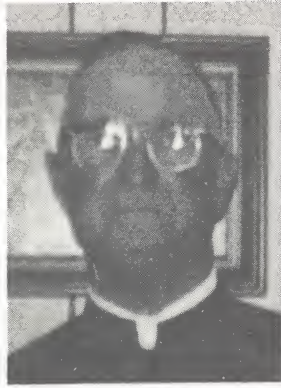
The church has sponsored Bible Conferences from time to time. On August 11 to 13, 1944, J. Monroe Danner, I. N. H. Beahm and Quincy Lecrone were guest speakers at a Bible Conference in the Hade house. The church also meets for Harvest Thanksgiving days twice each year. The congregation conducts a regular evangelistic emphasis.

Lovefeats and Communion are observed twice each year. The congregation meets in the spring and the fall for two-day observances in the

Ministers of Falling Spring



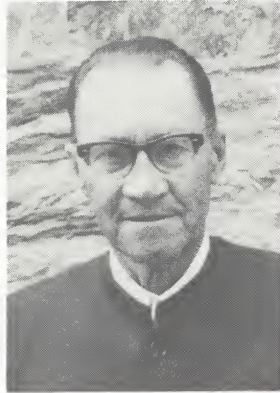
Dean E. Gearhart



S. Omar Nicarry



James C. Strite



B. Franklin Wagaman

traditional fashion of earlier decades. The lovefeast is prepared by the deacons of the congregation in cooperation with the ministers. Since 1940, the following brethren have served as deacons for the church: Harry Stamy (deceased), Walter Shank (deceased), Harry Spangler (deceased), David Thompson (deceased), Harvey Senger (deceased), James Laughlin, Albert Zeger, Daniel Myers, Aaron Hartman, John Kell (deceased), Jesse Beeler (deceased), Jacob Bonebrake (deceased), John Brubaker, S. C. Plum (deceased), Guy Stamy, Jacob Statler (deceased), Paul Wilderson (deceased), Edgar Wolfkill (deceased), Clyde Shipp (deceased), Wilbur Kline, Donald Clapper, Kenneth Wildison, Clarence Witmer and Owen Sipe.

The Christian Education program has centered in the Sunday Schools conducted in the various meeting houses. At the Shady Grove house, Daniel Myers, Edgar Wolfkill, and Dean Gearhart have served as superintendents. At the Brown's Mill meeting house, John Brubaker, John E. Stouffer, Jay Knepper, and Clarence Witmer have been in charge of the Sunday School work. At the Hade house, Robert Stenger, Clarence Witmer, and George Martin have served as superintendents.

THE FARMERS' GROVE CONGREGATION

The Farmers' Grove Church was erected in 1873 on land donated by Christian Myers. The Rev. Christian Myers (1833-1901) owned the farm along route 75 two miles north of Honey Grove, Pennsylvania. Brethren of the Tuscarora Valley met here for worship in the last quarter of the nineteenth century. Early members of the congregation included Samuel and Barbara Geedey, Enoch and Catharine Pannebaker, Christian and Catharine Myers, Abraham and Mary Rohrer and the Rev. Isaac and Mary Book. These founders of the church lie at rest in the adjoining cemetery.

These early members entered the Tuscarora Valley from Cumberland, Franklin and Juniata Counties. They took up land in the slate and limestone valley where the Indian tribes hunted and where early traders met on their ways westward. A rounded mound on one of the farms of the upper valley contains the remains of some of these Indians.



The Farmers' Grove Church

The church is located next to land where Fort Bingham stood. This fort was erected on a farm opposite the church on the north side of route 75. This fort was attacked at least twice by the Indians, the first time slaying everyone within the fort or taking them captive. The farm where the fort stood continues to be a favorite site for hunting Indian artifacts.

The architecture of the Farmers' Grove meetinghouse is typical of the nineteenth century. Worshipers continue to sit on two levels. Those who sit on the east and west sides of the rectangular frame building worship from elevated seats. Those who sit in the straight-backed pews on the central floor face a long preaching desk and dais large enough to accommodate four ministers. Entrance is made to the church through two separate doors placed on the south side of the building.

Elder Edmund D. Book, a resident of Perry County, presided over many annual meetings conducted at the Farmers' Grove house in the 1890s and early 1900s. A census of the Perry and the Farmers' Grove Church memberships showed eighty-two members in 1898. Farmers' Grove remained a part of the Perry congregation until 1944. After the Perry congregation separated from Farmers' Grove, the Tuscarora Valley church remained closed for a period of time.

The official **Minutes** of the congregation show increasing insights into the life of the church and the community:

At a Lovefeast service in 1894, an offering was lifted to relieve the financial distress of a member who was poor and in failing health.

On April 21, 1894, the church council agreed to build a feed trough for horses on the church grounds.

Each year the council met in the spring and agreed on a date for the Lovefeast and Communion service. These were two services conducted by resident ministers and visiting Brethren. A note for 1895 said:

"Lovefeast was held as arranged for by the grace of the Lord and was much to the edification of the membership. Sermons were preached by the Brethren Wakefield, Solomon, Leiber and Solomon Kauffman. Isaac Book and Eby were present and assisted."

This note from April 4, 1896 reads:

"The matter of holding a certificate from another arm and not handing it in was taken up and discussed. A resolution was offered requesting the deacons to invite all such persons holding certificates to hand them in promptly. It was seconded and remarks were made by Elder Edmund Book advocating such a course."

The annual council of April 22, 1905 discussed a possible change of name for the meetinghouse. It was decided to retain the old name "Farmers' Grove Church".

An interesting comment appeared under the date of March 18, 1911:

"It was decided to take up a quarterly collection for Home Mission work. After which Bro. Beelman gave us a good talk along the plainness of dress and encouraged us to be more plain in the future."

At the council of 1897, "Sister Abbie (Geedey) Hassinger suggested the matter of having Sunday School at the church. Upon motion a vote was taken and it was endorsed and next Sunday was fixed as the day to organize". The organization of the Sunday School was chiefly for the summer months only. On March 30, 1901, the council voted "to have a Sunday School during the summer of 1901 at the church".

Another note appeared: "Sister Annie Gibbons was elected to receive the 10¢ tax of each member for the benefit of the Old Folk Home. (March 28, 1914).

The Active Ever Ready Class of the Sunday School was organized on February 4, 1915. This class met regularly, collected dues at the rate of five cents per month and fined individuals for absences from regular meetings. The fines and the dues were used for projects in the church or in missions. The class introduced a mission box (1915), initiated a Teacher Training Class (1916) and contributed to relief and mission projects on a regular basis. A note under December 3, 1919 stated:

"We voted in favor of a Christmas Exchange box in the next meeting. The gifts were not to exceed \$.50 and were to be suitable for either boys or girls."

The Ever Ready Class also purchased a library in February, 1917. The record book states: "the purpose of this library is to give to the public the free use of the books which it contains in order to maintain a higher standard of reading matter." The listed books included these titles: **Shepherd of the Hills, The Little Shepherd of Kingdom Come, Girl of the Limberlost and Tillie, a Mennonite Maid.**

In 1909, the District Mission Board officially assumed the care of the congregation. The Mission Board arranged for visiting ministers and members of the Mission Board conducted the church councils. On many occasions C. R. Oeillig and S. C. Godfrey officiated at these meetings. The congregation was fortunate to have such active members as Annie Gibbons, Daniel and Abbie Hassinger, Otho Hassinger and Rev. and Mrs. Charles

H. Steerman. A Rev. Zimmerman spent some time in service to the congregation earlier in the century. The Steermans transferred their church certificates from the Lost Creek congregation to Farmers' Grove on April 14, 1917. Under their leadership and evangelistic fervour, the congregation showed growth. The Hassinger family lived on a farm very close to the church house.

In the course of the decades, many district ministers provided the ministry to the Farmers' Grove Church. Robert L. Cocklin, Cletus Myers and Robert L. Ditmer provided the ministry to the church during the 1940s and the 1950s. Robert Ditmer apparently was responsible for the re-opening of the Farmers' Grove Church in the 1940s. The congregation joined with the Tuscarora congregation in a yoked pastoral program (1944). Rev. Ditmer earned his livelihood by operating a shoe store and shoe repair in Port Royal, Pennsylvania.

Mrs. Alice Shearer recalls this incident from the life of the congregation:

"Around the middle of the 1950s, Rev. Ditmer after Sunday School walked back into the congregation one Sunday and handed his Teacher's Quarterly to Mr. Jay Sollenberger. He called him 'son Timothy' and charged with with the responsibility of teaching the Brethren. Mr. Sollenberger has faithfully carried out this responsibility."

When Rev. Ditmer passed from this life in 1962, the congregation was placed under the care of John W. Sellers, who conducted services twice each month at the Farmers' Grove house.

The Farmers' Grove Church is currently recognized as a fellowship with nineteen active church members and twenty-five Sunday School members. Clayton Book is the oldest member of the church at 87 years of age (1972). He is the grandson of Edmund D. Book. The church trustees of the congregation are William E. Shearer Sr., chairman, Clayton Book and Jay Sollenberger. O. Wayne Cook is the moderator of the congregation (1972) and presides over its regular council meetings. The work of the church is under the direction of the District Witness Commission. As this article is written, arrangements are being made to provide a new ministry for the church.

THE GREENCASTLE CONGREGATION

The Greencastle Church of the Brethren was organized at the request of Back Creek and Falling Springs members who were residing in the Greencastle area. The request was granted on February 11, 1928. On March 4, 1928, the first service for the new temporary congregation was conducted in the local Methodist Church building at which time W. Grant Group preached to a large congregation. Arrangements were made with the Methodist Church to rent their facilities for Sunday evening services.

In March, 1940 the Methodist Church decided to sell their church building to the Church of the Brethren, giving full use to the Brethren after twelve years. At the Southern District Conference of October 22, 23, 1930 in the Upton meetinghouse, permission was granted to the Greencastle group to organize into a new congregation. Up until this time, pulpit supplies were cared for by the District Ministerial Board. On December 19, 1930, a new congregation was instituted with sixty-nine charter members.¹

The community of Greencastle is located in Antrim Township in the southeastern section of Franklin County. It lies in the heart of fertile limestone farm lands where once the Indians came to bury their dead. An

old Indian burying-ground has been discovered here. It was also into this area that descendants of the original church founders came to reside. The community is located on the east branch of the Conococheague Creek.

The first pastor of the Greencastle congregation was Jesse W. Whitacre who began his ministry on January 25, 1931. The new pastors who succeeded him were S. S. Blough (1934-1937), J. I. Thomas (1937-1941), C. E. Grapes (1941-1947), Ross D. Murphy (1947-1953), Samuel Lindsay (1953-1963), Wayne Nicarry (1963-1964), Theodore E. Whitacre (1964-1966), William Cave (1966-1967), George L. Detweiler (1967-1971) and J. Richard Gottshall (1971-). Under the leadership of these pastors the church increased from its original sixty-nine charter members to a present membership of 325 (1972).

During the years the church has made significant improvements to the physical plant. The dwelling next to the church was purchased for use as a parsonage. This house was converted into office and classroom space when the congregation purchased a new parsonage on Williamson Avenue. The church building was completely remodeled on the inside and new windows were added. A conference room was conveniently equipped; a new heating plant was installed. A new fellowship hall with Sunday School class rooms, a kitchen and a fiberglass baptistry was erected. An electric organ with chimes was added to the sanctuary. New altar equip-



The Greencastle Church

ment was built by a member of the congregation complete with altar accessories. Four sets of paraments were purchased to be used during the various seasons. Some of these additions were presented as memorial gifts by individuals and by families.

The congregation has been assisted by active Men's Work, Women's Work and Youth organizations as they have interpreted the outreach ministries of the brotherhood. The Christian Education Commission has been active in promoting the ideals and programs of the Church of the Brethren.

James H. Beahm (1934) and John L. Fisher (1955) were called to the ministry by the Greencastle congregation.

Two refugee families and an exchange student were sponsored by members of the congregation.

Through the years the congregation has given recognition to worthy members for their services to the church. On December 3, 1953, the Greencastle Church honored Dr. and Mrs. Murphy by holding an appreciation dinner for them. John Rowland was honored with a citation given to him at a morning church service in recognition of his fifty-five years in the Christian ministry. William Kinsey was honored at his retirement after fifty years as a minister in the church. At the retirement of Dr. and Mrs. Detweiler a testimonial dinner was given in their honor on September 12, 1971. Appreciation has been shown to Margie Henry for her many years of service as a church clerk; to Paul Foust for his long service as the choir director of the congregation; to Nancy Rice and Linda Thomas for their faithful service at the church organ through the years.

The congregation has observed a number of red letter days. One of these came on March 3, 1940 when the church observed its twelfth anniversary. It also marked the receipt of the deed to the church property purchased from the Methodist Conference. Dr. C. C. Ellis was speaker for the occasion. Another celebration was held on March 1, 1953 when William Kinsey helped the church observe its twenty-fifth anniversary. A service of dedication for the new educational building was held on June 7, 1959 with Dr. Ross D. Murphy delivering the dedicatory address. The Greencastle Church hosted a Sunday School and a Ministerial Meeting in 1944 and the Annual District Conference in 1972.

During the 250th anniversary year of the denomination, the Greencastle congregation joined with neighboring congregations to honor the memory of John Mack in the Waynesboro community. The members of the church were active also in helping to establish a memorial marker on the original Wilbur B. Stover farm. On the southeast edge of Greencastle, members joined with others from the district as the district recalled one of its worthy forbearers. The marker stands on a property now owned by the Greencastle-Antrim School District. (See Mission Enthusiasm).

In the summer of 1971, the Greencastle Church purchased a new parsonage on Williamson Avenue. On September 1, 1971, J. Richard Gottshall returned to his native Pennsylvania from Virginia and assumed the pastoral ministry of the Greencastle Church. Under the leadership of the pastor, the church organization consisted of the following: Moderator, Wayne A. Nicarry; Associate Moderator, Paul R. Foust; Church Clerk, Cora E. Oellig; Treasurer, Marvin L. Rice and Financial Secretary, Samuel Eshelman.



J. Richard Gottshall



Wayne Nicarry

THE HANOVER CONGREGATION

Hanover is located in a productive agricultural and manufacturing area of southwest York County. The Church of the Brethren, situated in this region of 30,000 persons, was begun in 1897 by the Southern District Mission Board. Early services were conducted here in the old concert hall in Center Square by Joseph A. Long of York. A group of thirty-six people met for services which were conducted by Bro. Long, Edward Miller and B. F. Masterson.

These German Baptists of Hanover built a church in 1898-1899 on a lot presented to the congregation by H. N. Gitt and William P. Stine. The congregation erected a comfortable, one-story brick building on this Fulton Street lot and illuminated it with electricity. The church house was sixty feet long and forty feet wide. For a period of time, ministers were provided by the District Mission Board. B. F. Masterson, of the state of California, was the last of the ministers supplied by the district. He moved from Southern Pennsylvania in 1902 and returned to his home state. When D. H. Baker and John Utz moved into the congregation as members, they began to assume responsibility for the work.

In the winter of 1940-1941, the membership decided to remodel its building. A Sunday School annex, a balcony, a church tower and a vestibule, a new lighting system, a new heating plant and new carpet were all added to the church. The benches in the sanctuary were refinished. The cost of the project was \$10,000.

Jacob E. Myers served the congregation as the presiding elder from 1935 until 1946, the year of his death. He had been elected to the ministry by the congregation (1918) and was advanced to the eldership in 1929. During the years of extreme need from 1940 until 1945, the congregation became involved in support for relief. Members began to lift regular offerings on behalf of Civilian Public Service camps and their work. Donations of foods and clothing were sent to the camps, particularly to Camp Kane where Levi K. Ziegler was serving as director.

It was at the Hanover congregation that plans were first developed for a united district program. Here, on December 15, 1944, the District Mission Board, the District Ministerial Board and the Board of Christian Education met to discuss common problems and to plan for an eventual merger. The thought of meeting jointly was discussed and the decision was reached to hold joint board meetings as an established policy. The

idea of developing a district budget was also discussed and finally approved on July 4, 1945.

When additional improvements were made to the Fulton Street Church house, the congregation met on July 24, 1949 to dedicate them. Windows had been altered, a kitchen was installed, the basement was enlarged and improved, a baptistry installed and the pulpit area beautified. Rest rooms were placed in the church and a bulletin board was installed. The rear hall and vestibule were renewed with floor tiling. Edward E. Baugher, who had served as the elder-in-charge of the congregation (1946-1954), presided over the service at which Dr. C. C. Ellis spoke.

Elder Edward E. Baugher in 1950 preached a Pennsylvania Dutch sermon in the United Brethren Church in Hanover. He was active in many district functions, including service on the Brethren Home Board, the District Organization Committee and the District Board of Christian Education. His death in 1954 was a severe loss to the district and to the Hanover congregation.

A **Minute** from the Ministry Commission records for 1953 reads as follows:

"We were called into the Hanover congregation to determine if the church would move from the self-supported ministry to the full-time pastoral ministry. The church decided to go into full-time pastoral work . . . We assisted the church in securing Glenn Norris of Ambler, Pennsylvania."

This action was taken as a special council of the church. The Norris family moved into a temporary parsonage located at 230 York Street. The first floor of the Dr. Sterner property was rented as the parsonage. The Norrises began their work on December 1, 1953. In 1956, the congregation purchased a parsonage on Fulton Street and dedicated it with special worship services. Dr. Galen Kilhefner, of Elizabethtown, was the guest speaker.

Glenn E. Norris and his wife Lois served as missionaries to Sweden (1929-1934). They came from the Ambler Church of the Brethren and were ready to provide the first pastoral leadership to the Hanover Church. Mrs. Norris also served with her husband as a licensed minister of the Church of the Brethren and was involved in numerous district activities. Glenn's interest in writing led him into editorial work. While he was pastor of the Hanover congregation, he wrote the expositions for the Sunday School lessons used by the brotherhood.

When Glenn Norris moved from Hanover in 1959, he assumed the pastorate of the Williamsburg Church of the Brethren in Middle Pennsylvania for a brief time. He was soon called to edit the adult publications for the General Brotherhood Board, editing the **Adult Quarterly** and sections of the Church of the Brethren **Leader**.

The church has shown lively interest in the various Brethren Service ministries of the brotherhood. A special notice of April 22, 1950 observed of the women of the Hanover congregation that they were "actively engaged in various projects for church financing." The church formed an Outreach Commission which scheduled work days at New Windsor, Maryland, and helped to process relief goods. In addition, it has sponsored other forms of mission work. Ruth Shriver entered Brethren Volunteer Service from the congregation in 1953. The Hanover Bible School purchased a heifer for relief in the same year. Larry and Barbara Werner, Leendert Baggerman and Bruce Stambaugh entered various forms of Brethren Volunteer Service work.

In 1953, the congregation purchased a new organ. Mrs. Gladys B. Rowland, a talented musician, presented a special program of music to the assembled audience in a special service of dedication.

Glenn E. Kinsel, who was serving as pastor in Northern Indiana, was called to serve as pastor at Hanover by a council on July 5, 1959. He showed keen interest in camp leadership, Christian Education activities and peace education. On September 3, 1959, J. Vernon Grim, representing the District Ministry Commission, installed the new pastor at a special service.

Shortly after their new pastor arrived, the congregation observed its sixtieth anniversary. With this celebration, a home-coming event was observed. The church met on December 13, 1959, with Dr. Ralph W. Schlosser as the guest speaker. A fellowship meal for members and friends of the church was held at noon. Members of the church placed on display a table of historic items, including pictures, dishes and utensils of earlier Lovefeast services in the congregation's past.

The next few years were eventful for the church. The membership sponsored the Martin Baggerman family from Indonesia and helped them to relocate in the Hanover area. In January, 1960, the church saw the need for further improvement and expansion. The church council appointed a Church Planning Committee to determine the congregation's future course of action. By 1961, upon recommendation from the Planning Committee, the church decided to relocate. A desirable site was found on Wilson Avenue in northwest Hanover and, in 1962, it was purchased. This lot of 6.9 acres was located within the city limits next to the Hanover High School.

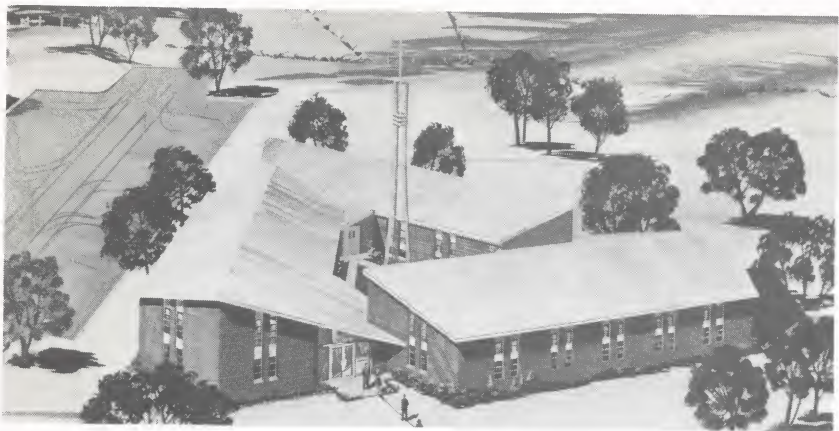
The church has been active in community, district and brotherhood work. Many of its members have been involved in outreach ministries and in service to the district. From 1953-1956, Ronald H. Rowland served as the president of the Council of Men's Work for the brotherhood. He also served as a member of the Southern District Board and as chairman of the Brethren Home Board.

On November 11, 1962, thirty young people came from the New Windsor Brethren Volunteer Service unit to visit with the Hanover Church. They conducted a service of worship for the people. Donald Kauffman, a member of the church, became an exchange student to Madrid, Spain in the same year. The pastor, Glenn E. Kinsel, began conducting morning devotions over radio station WHVR in 1962. These services have been continued and some worship services have been broadcast. The Hanover Youth Fellowship presented a drama at the 1963 Annual District Conference under the title, "The Peddlers".

Between 1940 and 1972, the church has called a number of men to the Christian ministry. Paul R. Kline and J. Vernon Grim were licensed to preach in 1947. David Yingling was called by the church on February 26, 1961 and was ordained to the full ministry at a Palm Sunday service on April 11, 1965. In 1962, John William Lowe Jr. and David S. Young were licensed. Jacob M. Stauffer (listed in the earlier History) was the only other person elected by the congregation.

When Glenn E. Kinsel accepted a pastorate in the Atlantic Northeast District, the church council met on August 9, 1967 to call a new pastor. The meeting voted to call Roger L. Forry from a pastorate in the Buffalo Valley of Pennsylvania to the work at Hanover. He was installed on December 3, 1967 by moderator Earl K. Ziegler.

Ground-breaking services were observed for a new church edifice at the Wilson Avenue site in September, 1968. By November 9, 1969, the congregation was ready to dedicate its new building. The Fulton Street building was sold to the Southern Baptist denomination. Dr. Morley J. Mays, president of Elizabethtown College, met with the church to deliver



The Hanover Church

the dedicatory message. On succeeding night, additional services were held. On November 10, 1969, the congregation invited Brethren of the district to participate with it in services of dedication. Joseph M. Long, Tri-District Executive Secretary, was the guest speaker.



Roger L. Forry

The design of the church architecture is unique among Churches of the Brethren. The Hanover Church is a unit of three buildings formed into a triangle to symbolize the Trinity. The sanctuary complex seats 432 persons. The Christian Education unit is a two-story building providing classroom and office spaces. All the units are heated electrically. The symbolism of the entire structure was designed by the brotherhood architect, Arthur L. Dean. The cost of the complex was \$314,000.

Roger L. Forry, the pastor, described the church as having "no back or front; it faces out to all sides and facets of life—residences, schools, farms and factories". The central cross is uplifted by three laminated beams in the center of the three units. Uniting the beams at the top are three perfect circles with the cross rising from a spire which looks like a sheaf of wheat. The cross is rugged and seeks to express the mission of the church to the world.

THE HUNTSDALE CONGREGATION

The Huntsdale congregation is situated southwest of Carlisle close to the village of Huntsdale. At one time this church was a part of the Upper Cumberland congregation formed in 1836. Prior to this division into Upper and Lower Cumberland, the Upper Cumberland congregation consisted of four places of worship: Huntsdale, Green Spring, Jacksonville and Council Bluffs. When Newville became a separate congregation in 1925, Jacksonville, Council Bluffs and Green Spring were discontinued by the Church of the Brethren. The Green Spring Church is now owned by the Brethren in Christ congregation.

An old burying-ground was deeded to the Huntsdale Church in 1850. It was established by a group of civic-minded people who arranged for free burial rights for the people of the community. The oldest legible markers in the cemetery show deaths as early as 1825. The land for the cemetery was conveyed by Samuel Cockley to "the Brethren of the Ancient Baptist Church of Upper Cumberland County, Pennsylvania" in the year 1863. A tract of land was also conveyed to the Church of the Brethren by Samuel Cockley for use in the construction of a meetinghouse (1864).

In 1940, the Cemetery Association of the Huntsdale Church of the Brethren was incorporated. The assets and responsibilities are vested in a board of directors elected one member annually from the adult male membership of the congregation. An additional tract of land of nearly two acres was deeded to the congregation for use as a cemetery in 1955 by the families of Mrs. Ralph Richwine, Mr. and Mrs. David Thumma and Mr. and Mrs. John Thumma. "No person has ever been charged for a burial lot at Huntsdale. We hope no one ever will be."

The names associated with the Church of the Brethren as a congregation have been varied through the years. A deed to the cemetery of the Huntsdale congregation refers to "The Brethren of the Ancient Baptist Church of Upper Cumberland". At a later date, the church was known as "The German Baptist Brethren". In 1925, the congregation officially assumed the name: "Church of the Brethren, Huntsdale, Pa."

The first elected pastor of the congregation was Luke H. Buffenmeyer (1937-1939). He served the congregation until he decided to complete his education at Bethany Biblical Seminary in Chicago, Illinois. Otho J. Hasinger, who became the presiding elder of the church in 1936, assumed the pastorate in 1939. He continued to be elected pastor for three-year terms and served the congregation until 1957. His death came on September 20, 1958 after he had moved from Huntsdale to a pastorate at Claysburg in Middle Pennsylvania.

The Huntsdale Church has maintained keen interest in the work of missions and frequently invited furloughed missionaries to be guests of the congregation. Youth activities, prayer services in private homes and at the church house, evangelistic services and music institutes have characterized the church program during the pastorate of Otho J. Hasinger. The congregation conducted music institutes of a week's duration each summer for many years with outstanding leaders such as Perry L. Huffaker, Charles L. Rowland, Elmer Leas and Stanley S. Dotterer.

In 1944, the Women's Work Organization was formed. This was a successor to the Sisters' Aid Society which began in Huntsdale on July 31, 1909. The new Women's Work Organization stressed missions, temperance, home life and relief services. A director was appointed for each phase of the organization's program. The women of the congregation, located so close to the Children's Home at Carlisle, frequently found time to mend the clothing of the children. The organization has also given many work days at The Brethren Home at Cross Keys.

The Men's Work Organization has been active in maintaining the program of the church. The men have purchased heifers for overseas relief during the post-war years. In 1949, when some trees were donated to the church, the men cut the trees into logs and sold them for the benefit of the church improvement fund. The organization assisted in remodeling the church basement (1955-1956) and redecorating the church sanctuary. By October 26-28, 1956, services of dedication were held for the improved church house. Elmer B. Hoover, Luke H. Buffenmyer and Nevin H. Zuck were guest speakers for this occasion.

When Otho J. Hassinger moved from the district, the local Ministry and Evangelism Committee supplied the pulpit until Kenneth R. Blough assumed the pastoral work. The church licensed the following men to the ministry: Glenn O. Hassinger, Ralph Adam Bream, Jr., Cletus S. Myers and Kenneth L. Franklin.

Joseph M. Baugher was present from the district on January 5, 1958 to install Kenneth R. Blough as the new pastor of the church. He arrived from a pastorate in Western Pennsylvania in November, 1957. On January 1, 1958, a group of young people from the Huntsdale Church journeyed with their pastor to the youth Lovefeast service held in the Coventry Church of the Brethren to mark the beginning of the denomination's 250th anniversary year. The youth afterward journeyed to a site along the Wissahickon stream where the first baptism of the Brethren in America was performed in 1723.

Kenneth R. Blough helped the congregation to observe its 250th anniversary by teaching a course on **The History of the Church of the Brethren**, using materials which had been prepared by the brotherhood staff. The congregation also joined in a rededication of its talents and moneys under the brotherhood Anniversary Call program. W. Carl Sheaffer and Ralph H. Clopper served as the co-chairmen for this event.

The Huntsdale Church has had eleven persons enter Brethren Volunteer Service and Alternative Service work. These people are Jon A. Williams, Sara Swartz, Ralph Bream, Harold Bream, Lee Stamy, Donn Williams, Doris Cleaver, Lowell Hassinger, Virginia Hassinger, Alvin Blough and John Bucher.



The Huntsdale Church

For many years the congregation cooperated with other congregations in an annual outdoor service at the Big Spring State Park in Perry County. It united with the Mount Olivet, Newville, Ridge and Three Springs congregations in worship and Sunday School services each July. The Huntsdale Church has also frequently hosted district events. The youth once met here regularly for their zone meetings. In 1960, the congregation hosted the Southern District Sunday School Convention at which Robert Mock and Dan West were speakers. In 1953, the Southern District Conference met here to conduct the business of the district.

Paul M. Basehore became pastor of the Huntsdale Church on September 1, 1962. The new pastor was installed in special services con-

ducted on September 23rd by Clarence B. Sollenberger. A recent graduate of Bethany Biblical Seminary, Bro. Basehore served previously as the summer pastor at churches in Middle Iowa (1959) and in Maryland (1960). During his pastorate, the congregation observed its 100th anniversary. On September 13-14, 1964, Robert L. Cocklin, Calvert N. Ellis and Nevin H. Zuck were present to assist the congregation with its celebrations of its beginnings a century earlier.

The first Lovefeast was held at the Huntsdale meetinghouse on May 27-28, 1865. From that time forward, the church observed the Lovefeast and Communion twice each year. The deacons who have served the congregation since 1940 include George L. Line, Willis Whistler, E. L. Mellinger, Frank Boldosser, H. S. Sheaffer, John Leer, Ralph Richwine, Ralph Clopper, E. O. Reed, Harry Stamey, George Widders, Carl Sheaffer, Bruce Nailer, Henry P. Sheller and Eugene Cohick.

When Bro. Basehore moved to Indiana in 1965, the church was supplied by regional pastors. Robert Turner provided the pastoral ministry for the congregation until Jay D. Cannon was employed. The new pastor, a former member of the First Church of the Brethren of York, assumed his responsibilities on July 3, 1966. On November 13, 1966, a special service of ordination advanced Bro. Cannon to the full ministry.



Lanta A. Sholley Jr.

On August 1, 1969, Lanta A. Sholley Jr. succeeded to the Huntsdale pastorate. He was ordained in the Oakdale Church of the Brethren in Western Pennsylvania on September 25, 1960. He also held pastorates in Methodist congregations in Lancaster County and in Chicago, Illinois.

The interest of the membership in missions prompted them to conduct a Missions Fair on January 30, 1972. Sara Swartz, who gave a year of service in the Nigerian mission field as a volunteer, assisted in arranging the fair. A series of displays were prepared to show the various areas of the world in which the Church of the Brethren is conducting mission work. The congregation was honored by the presence of two native African students who were furthering their education at Elizabethtown College.

The Huntsdale Church has owned several parsonages. The first parsonage was a two-story brick house adjacent to the former site of the District's Home for the Aged. Here the congregation erected a one-car garage. This parsonage was occupied by pastors Kenneth R. Blough, Jay D. Cannon and Paul M. Basehore (1957-1969). This church property was sold in 1969 and a new parsonage was erected on land adjacent to the church. The new parsonage is a three-bedroom brick building with a garage attached. Lanta Sholley is currently residing in the new home.

The Huntsdale congregation continues to serve in a rural area. Like other churches of the district, many of its members have identified themselves with the offices and industries of the developing urban communities. The church continues to keep abreast of the needs of a changing world which is very unlike the world of 1864 when the congregation began.

THE KNOBSVILLE CONGREGATION

The Knobsville Church is a recent product of the district's interest in church extension. A section of Fulton County was surveyed at a time when the District Mission Board developed concern about new mission points. The board found a section between the Fort Littleton Interchange on the Pennsylvania Turnpike and the McConnellsburg area.

This was not the first effort to minister to people in the county. The Falling Spring and Back Creek congregations cooperated in the McConnellsdale mission project (1897-1923) and the Cherry Lane project (1937-1954). These two projects were conducted without district support. In 1954, the District Mission Board purchased the Knobsville school house for the sum of \$1,000. After making some renovations, the building was dedicated for use as a mission church. Jacob L. Miller and Ova Edwards, an evangelist from Tennessee, were guest speakers for the dedication services on April 17, 1955.



The Knobsville Church

For a period extending from 1955 until 1958, the services in the new mission point were conducted by ministers from the Back Creek, Falling Spring and Pleasant Hill congregations of the district. Ministers brought families and friends to join in Sunday School and worship with the people of the community who met at the renovated school house.

In 1959, Roger Markey was asked by the new Mission and Church Extension Commission to become a part-time pastor to the community. Wilbur Kline, a member of the Falling Spring congregation, served with Bro. Markey as a Sunday School teacher and superintendent for one year.

When the work in the community showed evidence of growth, the District Commission requested district aid in erecting an enlarged sanctuary. This request was the outgrowth of a survey which was made by volunteer canvassers from the District Men's Work Organization. Thirty men formed fifteen teams to survey the community within a radius of five miles of Knobsville. "So far as we know this was the first systematic and thorough survey made of our Home Missions projects", a report to the District Conference said. Nearly 600 people lived in the area and thirty people indicated their intentions of attending the Knobsville Mission Church.

The Mission and Church Extension Commission requested the District Board for the privilege of moving the building to a new location and

to add sixteen feet to its length. Permission was granted to use funds which had been designated for Church Extension in the district.

On April 29, 1961, the Knobsville Mission held a Lovefeast service and broke ground for its new building. The chairman of the District Commission, Noah S. Sellers, was on hand to speak. The Knobsville people secured permission to use the local Methodist Church during stated hours while the Knobsville Mission was being remodeled. The new sanctuary was ready for occupancy by August, 1962. Roger E. Markey mailed a letter from the Commission on Mission and Church Extension requesting contributions of pulpit furniture, classroom equipment, hymnals, bulletin boards and kitchen equipment. The people of the community and the members of the mission gave many hours of volunteer labor to the project.



Roger E. Markey

The service of dedication for the new sanctuary was held on November 11, 1962. Roy S. Forney, Executive Secretary for the Region, was present for the dedication. Robert L. Cocklin held a week of evangelistic services following the dedicatory program.

The Knobsville project exceeded the original estimates of \$12,000. In order to meet the additional costs, the sum of \$10,000 was borrowed from the treasurer of the Brethren Home, with the understanding that repayments would be made out of the District's Church Extension fund budget allocations. The total cost for the new building amounted to \$33,000. The original school house was incorporated into the new structure.

In the years which followed, the congregation evidenced gradual growth under the sacrificial leadership of Roger and Anna Markey. The congregation soon began to assume a more central place in the life of the community. In 1964, the church council agreed to purchase an additional acre of ground to the front of the church from Charles Raker. The cost of the ground was \$2,000. On May 8, 1965, the congregation decided to add new oak pews to the sanctuary and to install new pulpit furniture. This was done at a cost of about \$2500. The Mission Church was managing its own affairs and making its own improvements. By 1966, the Knobsville Mission was approved by the Southern District as a congregation. The District Commission, following the recommended practice of the brotherhood, made a transfer of the deed for the property to the trustees of the congregation.

The church was transformed from a district project into a self-supporting effort in a comparatively brief period of time. As it purchased additional land and acquired new furnishings, the congregation met a third time to commemorate its achievements. On October 15, 1967, members of the District Commission met with the congregation to hear Dr. Ralph W. Schlosser, of Elizabethtown College, deliver the dedicatory address. At the evening Hymn Sing, the new church hymnals were consecrated. The dedication statement acknowledged:

"we have renovated and improved . . . this sanctuary . . . through the cooperation of many persons within the membership . . . who have given generously and sacrificially of time, effort and money."

In the time in which Roger E. Markey has served, the church has

shown additional changes. The membership grew from approximately thirty persons to seventy-five in 1972. The membership also became self-supporting and began to determine its own program. As new homes and new industries began to enter the valley, signs of continued growth have been present.



Knobsville Church

The church elected deacons into the permanent office. Since its beginnings, the Knobsville Church has been served by Warren and Goldie Kerlin, Clair and Sue Miller, Robert and Thelma Knepper, Dale and Mae Black and Luther and Madeline Cornelius.

Roger E. Markey (1959-) has been the only pastor of the congregation, serving faithfully and ably in the building of a church. Prior to his services at Knobsville, Bro. Markey served in the non-salaried ministry in the New Fairview congregation for fourteen years. The Knobsville Church was developed by hard work and faithful cooperation between the pastor and the people of the community.

LOWER CONEWAGO CONGREGATION

The Lower Conewago congregation has roots extending back to the beginnings of York County. At one time the Bermudian and Wolgamuth Church houses were a part of the Big Conewago congregation. This congregation was once the second largest in the brotherhood. The German Baptists were divided into districts within the congregation and met in homes in each district for worship. The congregation included an extensive area reaching from East Berlin to York Springs and once included all of the northern half of York County. In 1849, a division was made, forming the Upper and the Lower Conewago groups.

The Lower Conewago membership presently meets at two church houses. The oldest of these is the Wolgamuth meetinghouse located two miles southeast of Dillsburg on the Old Carlisle Road. It was named for Christian Wolgamuth from whom land was purchased in 1844 for the sum of \$5.00. The ground was purchased for use as a burial site and for the construction of a church building. The Wolgamuth Church house was erected in 1844 at a cost of \$385.60. The building has been remodeled in 1903, in 1938 and in 1960.

Members living close to the Bermudian stream worshiped in homes of members until 1856-1857. At this time, a brick church house was built one mile north of the Mulberry Post Office. A second building was erected on the site in 1887. Subscriptions were raised among the members ranging from \$.25 to \$120. Some records indicate that the brick church building was erected on solid rock.



Bermudian House



Wolgamuth House

For many years the congregation was served by the nonsalaried ministry and was governed by a presiding elder. One of these elders was Kurvin D. Henry (1879-1941), a nephew of the noted church historian, George N. Falkenstein. Kurvin D. Henry was one of the first students registered at Elizabethtown College when the school began in 1900.

Another presiding elder was G. W. Harlacher (1875-1949), who was elected to his position in 1929. He continued to serve the congregation as its moderator until his death came in 1949. G. W. Harlacher was involved in numerous district responsibilities. He was a member of the Brethren Home Board for thirty years, and a trustee of Elizabethtown College for two years. He was also a member of the first District Historical Committee.

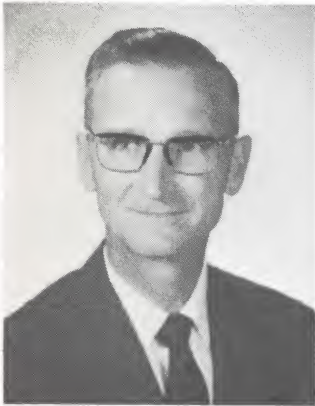


W. G. Harlacher

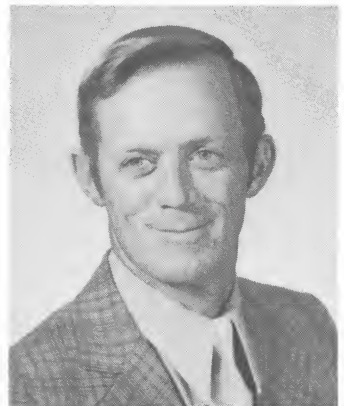
During the war years (1940-1945), the Lower Conewago congregation was active in promoting goods for overseas relief and in supporting the Heifer Project Inc. The Men's Work Organization rented a farm of 110 acres. The proceeds from the harvests were used for relief and the maintenance of the church. In 1947, the congregation sent the last of six heifers which it had donated for the rehabilitation of overseas farm families. The Bermudian Women's Organization in 1946 purchased goods from a store which was discontinuing its services and shipped the goods to New Windsor, Maryland. The purchase included shoes, stockings, needles and buttons.

The lower Conewago congregation has hosted missionary meetings sponsored by the district and was held many of its own.

A district missionary and peace meeting was held at the Bermudian Church on May 30, 1947. In 1955, the congregation hosted the sixty-fourth annual District Conference. Eighty-six delegates from thirty-three congregations met for two days at the Bermudian Church to conduct the business of the district. It was at this conference a decision was made to begin a district camp.



Glenn Julius

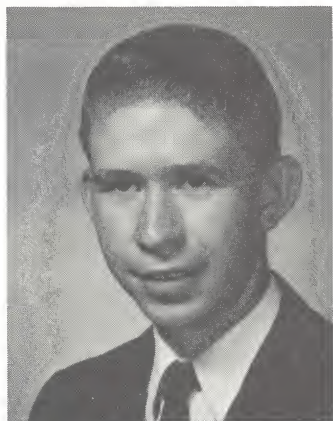


Stanley G. Barkdoll

The preaching in the congregation has been done largely by ministers called and licensed by the church. In 1940, Charles Eichelberger was licensed to preach and, in 1946, he was ordained at a special service conducted by W. G. Group and G. Howard Danner. J. Albert Cook, who was licensed in 1936, was advanced to the full ministry in 1942. J. Melvin Jacobs was ordained to the Christian ministry in the congregation in 1941. O. Wayne Cook and Glenn Julius were licensed to the ministry on January 29, 1950 with Robert Cocklin officiating for the District Ministerial Board. The licensing took place in a missionary service in which Grace Clapper brought the message. O. Wayne Cook was advanced to the eldership in 1953 with J. Monroe Danner and Robert Cocklin officiating. O. Wayne Cook later served the congregation as the elder-in-charge

(1958-1968). On March 6, 1960, Glenn Julius was advanced to the eldership with Joseph Baugher and George Hull officiating at the ordination. The congregation in the nineteenth century worshiped in the Julius homestead.

In 1964, the congregation licensed Floyd Myer as a minister. On September 3, 1965, he was relicensed at the Bermudian house. He later withdrew from the district. On January 1, 1967, Earl Dibert and Stanley G. Barkdoll were called by the congregation to serve as ministers. Both of these Brethren shared the preaching responsibilities with O. Wayne Cook and Glenn Julius at the Bermudian and Wolgamuth houses. Stanley G. Barkdoll was ordained to the full ministry in a special service conducted at the Bermudian house on November 22, 1970. Elmer Q. Gleim, moderator of the congregation, was assisted by Chauncey F. Trimmer in the service of ordination.



J. Leon Swigart

The church began to change its form of church government under the leadership of moderator Earl K. Ziegler. It adopted a church constitution and formed itself into a church board with a series of commissions. Representatives from the Wolgamuth and Bermudian houses constitute the board. The church also took steps to enter the pastoral ministry program. On June 16, 1968, Kenneth M. Shaffer Jr., of Denton, Maryland, began to serve as a summer pastor. He introduced the congregation to the advantages of the salaried pastoral system before he returned to Bethany Theological Seminary to complete his degree work.

The church boards and church councils held many meetings in 1969 to determine if the church should enter a full-time pastoral program. Early in 1970, a vote was taken at the two church houses and the decision was made to enter the pastoral program. The congregation later voted to employ J. Leon Swigart as its first full-time pastor, beginning on September 1, 1970. The congregation rented an apartment in the community on a temporary basis and J. Leon Swigart and his family began their pastoral responsibilities.

Both church houses have continued to make improvements to their structures. In 1930, the interior of the Bermudian house was extensively remodeled and the elevated seating at the ends of the sanctuary were removed. In 1943, the parking lot was improved and additional improvements were made in following years. The worship experience was refined by the addition of an electric organ (1948). The architecture of the Bermudian house was altered by the addition of a vestibule with a tower and a steeple at a cost of \$6,000 (1971). The Committee on Planning is currently projecting additional renovations and expansions for the Bermudian Church house.

The Wolgamuth Church has also made physical improvements to its property. The parking lot was covered with stone in 1948. The original church house was removed from its location close to the highway and was relocated several hundred feet away on a new site. The building was remodeled, a basement was added and extensions were placed to the original building. The Women's Work Organization purchased a chancel picture of Christ in Gethsemane. These improvements to the interior and

the exterior cost the people \$16,000. A special service of dedication was conducted on April 9, 1961.

The Wolgamuth and the Bermudian membership frequently meet for joint services. The council meetings and the Lovefeast services are conducted at the Bermudian Church house. Each Lovefeast and Communion service is conducted with simplicity and reverence in the manner of worship begun more than two centuries earlier. On occasions, the seal of Alexander Mack has been displayed prominently as a worship center during the Communion service.

The Bermudian Church house was featured in the **York Sunday News** (April 16, 1972) as one of the historic churches of York County. The article recited the range of services offered by the church, including worship, Christian Education, youth activities, Men's and Women's Fellowship programs.

The congregation has had many youth enter the Alternative Service and Brethren Volunteer Service programs since 1940. In recent years, Larry Barkdoll and Barry Waggy have served in such assignments. In 1972, David March, who enlisted for service in the United States Air Force in Germany, applied for conscientious objector status and was granted this recognition.

Presiding elders who have served the congregation are: G. W. Harlacher (1929-1949), the District Ministerial Board (1950), J. Albert Cook (1951-1957), O. Wayne Cook (1958-1968), Earl K. Ziegler (1968-1970) and Elmer Q. Gleim (1970-).

THE LOWER CUMBERLAND CONGREGATION

The Lower Cumberland congregation was once a part of the larger congregation known as the "German Baptist Church in Cumberland County." The congregation was divided into two parts in 1836, and was renamed Upper Cumberland and Lower Cumberland. Even after the division, the Lower Cumberland congregation had no church houses of its own, but continued to worship in homes, barns, school houses and union church houses.

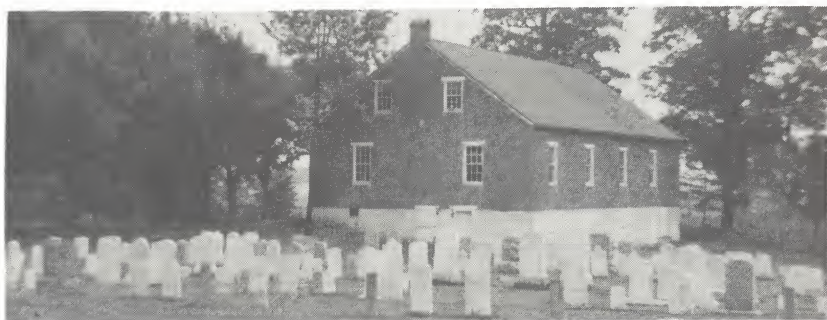
The first church house to be erected was known as the Baker meeting-house (1855). It was located on the Lisburn road close to Allen (Churchtown), Pennsylvania. When this brick building was razed in 1935, portions of it were used to place an extension on the Boiling Springs house, a meetinghouse erected in 1875 by the Lower Cumberland congregation.



Miller's Meetinghouse

The Miller's meetinghouse, close to Sterrett's Gap on the south side of the Blue Mountain, was built in 1855. It was built on land which had been donated by Joseph Miller (1812-1886), a deacon of the congregation. The Miller house was constructed of native stone and measured thirty feet by thirty-four feet. In 1954, a vestibule of native stone was added to the original building.

The Mohler house of the Lower Cumberland congregation observed its one hundredth anniversary with an all-day meeting on August 20, 1961. The ground for the Mohler house was donated by Solomon Mohler, the son of Daniel Mohler, who purchased land in Cumberland County in 1800.



Mohler's House

The building was erected of brick and stone in 1861.

The Lower Cumberland congregation has been affected by a group who were known as "Dunkard Brethren". This group took members from the Lower Cumberland church in 1926 when the Dunkard Brethren Church was organized. The loss of leadership left the Lower Cumberland congregation disorganized for a period of time. The District Ministry Commission reorganized the church on September 26, 1926.

On October 14, 1945, the Lower Cumberland congregation met in a special council meeting after the Sunday School period. Under the chairmanship of Elder Jacob E. Trimmer, the congregation met "to consider receiving a number of the members of the Dunkard Brethren Church into our fellowship." The meeting agreed to receive twenty-six people who applied for readmission to the church. Those who asked for admittance "confessed that they had made a mistake in withdrawing from the Church of the Brethren and asked the church to forgive them. The church willingly forgave them, and rejoiced to receive them once more into the fellowship of the Church of the Brethren."¹

The Lower Cumberland Church also met in council on October 18, 1945 "to consider the official positions of the elders, ministers and deacons who returned" to the church. The decision was made to restore the offices of all who had held such positions with the Dunkard Brethren. An installation service followed. The ministers and their wives were installed by G. Howard Danner; the deacons and their wives were installed by J. Albert Cook. Four ministers and two deacons were installed. A service of consecration followed and the people greeted the ministers and deacons with the right hand of fellowship and the scriptural salutation.

However, the Dunkard Brethren leaders brought with them an ultra-conservative attitude. They began to object to home and foreign missions, to Brethren Service work and to the Ministerial and Sunday School meetings. They objected to the sending of delegates to any of the District

Conferences. They openly objected in the church council to the lifting of Missionary and Brethren Service offerings in the congregation. Within a short time, the District Ministry Commission was asked to manage the affairs of the congregation. In 1948 and 1949, some members of the congregation left the church to form an independent movement.

The congregation has been served by the non-salaried ministry since its beginnings. A presiding elder administers the affairs of the church through a ministry commission and an official board. The elders-in-charge since 1940 have been Jacob E. Trimmer (-1947), the District Ministerial Board (1948-1949), Otho J. Hassinger (1950-1952), Jacob E. Trimmer (1953), Robert L. Cocklin (1954-1956), Paul H. Smith (1957-1960) Paul K. Newcomer (1960-1972), and Vernon E. Nell (1972-).

The congregation has been served by many ministers since 1940. Some of these have gone to other congregations to serve as pastors. Others have withdrawn from the Church of the Brethren. The church maintains a list of preaching services with the names of those who will preach in the course of the year. On occasions, special services are conducted. On July 20, 1958, the Lower Cumberland congregation heard a program at the Mohler house by the Singing Sims, a family of adopted children.

The ministers who have served the congregation during the past three decades are Walter E. Cocklin, who served from 1914 until his death in 1969; Henry L. Miller (1926-1965); Clair H. Alspaugh (1942-1958); J. Harry Smith (1945-1963); Paul H. Smith (1945-1968); Lester E. Eckert (1945-1970); Nevin L. Smith (1957-1960); Lester Lee Eckert (1962-); Marlin C. Ressler (1962-1970); John L. Pepper (1959-); Percy Kegarise (1965-) and Dean O. Fahnestock (1968-). In addition, Benjamin F. Lebo served the congregation briefly after his return from the Dunkard Brethren Church in 1945.

The worship services of the congregation have alternated between the Mohler's house and the Miller's house. In 1972, Sunday School and worship began to alternate between the two church houses. Up until this year, each house maintained weekly Sunday School classes. A superintendent served each church house. Sunday School superintendents serving at the Mohler's meetinghouse have been Charles Ditmer (1940), Walter Hershey (1941-1946), David Vogelsong (1947-1951), David Smith (1952-1956), and David M. Miller (1957-).

Superintendents at the Miller's meetinghouse have been Joseph Shatto (1940), Clair H. Alspaugh (1941-1943), Robert Alspaugh (1944-1945), Harvey Snyder (1946), Lloyd M. Fahnestock (1947-1951), Kenneth Kutz (1952-1955), Charles Ditmer Sr. (1956), Barton Sorber (1957), David Ditmer (1958-1962), Kenneth Kutz (1963-1965), Dean O. Fahnestock (1966-1969) and Russell Ditmer (1970-).

Lovefeasts and Communion services at the Lower Cumberland congregation are all-day services. The congregation meets twice yearly for these services at the Mohler's house. The preparatory service is observed at two o'clock in the afternoon and the Lovefeast begins at 6:30 P.M. of the same day. Deacons who have served the congregation since 1940 include Clair H. Alspaugh, Frank Saphora, Frank Britten, Charles Ditmer, Charles Armstrong, Ervin Holtry, Roy White, David Vogelsong, Levi Ditmer, George Yentzer and Lloyd M. Fahnestock.

The congregation is grateful for a history which extends back for more than a century. The Miller house observed its centennial celebration on May 22-29, 1955 with many speakers and with John Hershman delivering the centennial address on May 29. John Hershman also delivered the centennial address for the Mohler house on August 20, 1961. The

church seeks to continue the traditions and the simplicity of life associated with the Church of the Brethren of earlier decades.

THE LOST CREEK CONGREGATION

In the eighteenth century, lands adjoining the Juniata River were easily accessible to settlements. Scotch-Irish people began to move into the area about 1750. German settlers followed soon after land purchases were made from the Provincial authorities in 1754. The Albany Conference land sales were not pleasing to the Indians, but these sales did encourage rapid settlement. The entire region along the Juniata River had been used by the Delaware tribes as their hunting grounds.

John Shellenberger, following the Mahantango Creek from Liverpool, moved into the Juniata County area shortly after the land sales had been made. In spite of the continuing Indian threats (1754-1763), he lived in the area now known as Richfield. In 1780, he moved to the site which is now occupied by the community of Bunkertown. Here he purchased a tract of land from James Martin. John Shellenberger donated a portion of his land to the Lost Creek congregation which had been formed in 1790. When he asked what he wanted for the land, he said: "Nothing but good-will." It was this statement which gave rise to the name "Good Will Meetinghouse" for the Bunkertown Church, a name used until 1941.

The congregation was once comprised of four meetinghouses. The Free Spring meetinghouse was erected in 1863 on a lot donated by David Basehore. The Oriental meetinghouse was built on a plot of ground secured from Frederic Meiser in 1888. Services were conducted in an old schoolhouse in Richfield for years until, in 1906, the church was erected on land formerly owned by Christian Shellenberger. The present Bunkertown Church was the second building on the site. The first was erected in 1838 and the second in 1891. These meetinghouses are located in the fertile valley which runs diagonally below the Shade Mountain and its Lost Creek gap.

Today, three meetinghouses continue to be in use in the congregation. When John A. Buffenmyer served the church as pastor (1933-1941), he stood third in line in a pastoral ministry which began in 1916. The Lost Creek congregation became the first in the Southern District to employ a full-time pastor. John E. Rowland (1916-1924) served the congregation for eight years. He was succeeded by Charles E. Grapes (1924-1932) and then by John A. Buffenmyer. During the pastorates of these three district leaders, the congregation conducted a preaching and a Sunday School ministry at the Free Spring house, the Oriental house and the Bunkertown house.

During the pastorate of John A. Buffenmyer, the Lost Creek membership installed memorial windows, new pews and a floor covering in the Bunkertown Church. The interior and the exterior of the church house were redecorated. When John A. Buffenmyer died prematurely in a pastorate at Newville, he was returned to the Bunkertown Church for memorial services. He died on July 10, 1943 and services were conducted on July 13, 1943 in the church where he ministered for eight years.

Harvey D. Emmert came to the Bunkertown pastorate in October, 1941, from a pastorate in Cleveland, Ohio. He served the congregation until September 1, 1947. Concerning Bro. Emmert, one of the members of the church said: "Rev. Emmert is a grand man to work with — rather quiet but his words carry meaning."

On August 9, 1942, an Open House was held at the church parsonage. Fifteen beautiful bouquets decorated the home and 125 guests registered for the occasion of the parsonage dedication. It was also the thirtieth



Bunkertown Church

wedding anniversary of pastor and Mrs. Emmert. The new pastor introduced to the congregation the practice of dedicating children at a special service. The first of such services was held on Easter Day in 1943. In May of the same year, Frank Crumpacker, a veteran missionary of the denomination to China, gave a lecture concerning his work on the mission field. The congregation voted later to give support to missionary Anna Warstler, beginning on March 1, 1947. Presently, the Lost Creek congregation supports Ralph Royer on the Nigerian mission field.



Free Spring Church

The Free Spring Church established a tradition of conducting union summer Bible Schools with neighboring churches. The Cedar Grove Brethren in Christ Church joined with the Free Spring Church in conducting these schools annually for many years. At the present time (1973), the Free Spring Church conducts its own Bible School, with children being brought in by bus from neighboring churches. The Free Spring Church also began a tradition of observing Homecoming services in September of each year. Late in 1946, the meetinghouse at Free Spring was remodeled.

The St. John United Methodist and the Bunkertown Churches have conducted a joint Bible School for many years. These schools alternate between the two church houses.

With the resignation of Harvey D. Emmert, the congregation voted to secure Martin Scholten as pastor. He assumed his pastoral responsibilities on September 1, 1947 and continued to minister until 1952. The congregation established the tradition of conducting Lovefeast and Communion services at the Bunkertown Church on Easter Day and holding the fall services at the Free Spring house. At the present time, a one-week evangelistic service precedes the spring Lovefeast service, which is held on Palm Sunday evening. The Free Spring Church holds a one-week revival service in the fall prior to the World-wide Communion Sunday in October. In 1949, the interior of the Bunkertown Church house was redecorated.

For a brief period of time, Luke Buffenmyer, a member of the congregation and son of a former pastor, supplied the pulpit at the congregation until a new pastor could be found (1952-1953). He also served as a teacher in the public school system at Newport.

The District Ministerial Board assisted the Lost Creek congregation in securing David H. Markey as the new pastor. He came to the congregation as a pastor from Western Pennsylvania. Earlier he had been a school principal and a teacher. One of the first responsibilities of Stewart B. Kauffman as the new Regional Secretary was to install his father-in-law, David H. Markey, as pastor of the Bunkertown Church (September 20, 1953). Bro. Markey served the congregation until December, 1958.

In 1967 the congregation adopted the form of congregational organization recommended by the 1964 Annual Conference. The church government centers in a moderator and a church board of fifteen members, eight elected from the Bunkertown Church, six from the Free Spring meetinghouse and one from the Oriental house. Elders in the past thirty years have been J. A. Buffenmyer (1934-1941), Harvey D. Emmert (1942-1947), Ira D. Brandt (1948-1960), Earl S. Kipp (1960-1968) and Arthur M. Smith (1968-). During the period from 1958 until 1960, when the congregation was without a pastor, the moderator, Ira D. Brandt, was responsible for pulpit supply and conducted the pastoral visitation to the membership.

The church has also called and ordained a number of men into the ministry in the past three decades. Glenn L. Gingrich, a member of the congregation, was licensed to preach in September, 1943. Ira Brandt was ordained to the eldership in 1944. On June 30, 1960, the congregation voted to call John W. Sellers to the licensed ministry of the Church of the Brethren. A brief service of installation was held for him as he transferred his ministry from the Methodist Church to the Church of the Brethren.

In 1959 and 1960, the church proceeded with plans to erect a new sanctuary annex at Bunkertown. The old sanctuary was converted into an educational unit. During this time, the congregation was also seeking



Oriental Meetinghouse

for a new pastor. They found Forrest B. Gordon who moved into the parsonage on August 11, 1960, after attending Bethany Training School in Chicago and serving a summer pastorate in Northern California (1959). He came from Middle Pennsylvania out of the Dunnings Creek congregation where he owned a small business.

The church broke ground for their new church on September 4, 1960. Phillip Varner, the oldest member of the congregation, turned the first spadeful of earth. Forrest B. Gordon supported the plow as members of the church joined hands in pulling it across the plot of ground to symbolize their united efforts in the project. A service of consecration was conducted for the work which lay ahead. This was the third building erected on the site.

In June, 1961, three days of dedication marked the completion of the project. The new Bunkertown sanctuary cost the congregation \$91,000. John E. Rowland returned to share in the event with the church.

The Women's Fellowship of the Lost Creek congregation has been very active in the life of the community. In 1962, the women produced more than fifty garments for children. One other year they made 100 comforters from factory remnants and shipped them to the Brethren Service Center at New Windsor. The women have also produced comforters for people in the local community.

The Lost Creek congregation has continued to grow and to be interested in many district and brotherhood causes. In 1962, Bro. Gordon and members of his family participated in the Peace Walk in Washington, D. C., following the Annual Conference. The women of the church have participated in the District Women's camps at Camp Eder. Tragically, an accident took the life of three members of the church as they returned in 1966 from one of these camps. Mrs. Jay Fulkroad, Mrs. Blain Leonard and Mrs. Forrest B. Gordon lost their lives in an auto accident near the camp. Memorial services for Mrs. Fulkroad and Mrs. Leonard were held at the Bunkertown Church on July 22, 1966. Services were held for Mrs. Gordon at the New Paris Church of the Brethren in Middle Pennsylvania on July 23, 1966.



Forrest Gordon

The congregation celebrated the tenth anniversary for its new sanctuary on May 1, 2, 1971. The occasion was marked by a Saturday evening hymn sing with quartets and solos. On Sunday morning, the pastor delivered the message to the members and friends who had returned to share in the celebration. In the afternoon, former pastors, elders and ministers licensed in the church returned to speak of their experiences in the congregation. In the evening, members presented a pageant depicting the history of the church.

A Stewardship Workshop was conducted by the District in the Bunkertown Church on January 23, 1972. At this time, other area congregations in the Northern section of the District became acquainted with the Partners in Mission program of the brotherhood. The youth of the area

also met in a fellowship session at the church on this same day.

The present membership of the Lost Creek congregation, including the Free Spring, Bunkertown and Oriental Churches is 276 (1972).

THE MADISON AVENUE CONGREGATION

The Madison Avenue congregation is an outgrowth of the York First Church. It was officially organized on January 21, 1936 with Elders Samuel B. Myers and D. Edward Keeney in charge. The original 175 charter members were once members of the First Church. This new congregation purchased a property on Madison Avenue in the west end of the city of York and held services of dedication on February 9, 1936. Marshall Wolfe, of Bridgewater College, was the dedicatory speaker.

Melvin A. Jacobs, former pastor of the First Church, provided pastoral leadership for the new congregation from January, 1936 until May 23, 1948. In December, 1938, a special committee from the Annual Conference visited with the Madison Avenue Church. This committee, composed of James M. Moore, Edward Kintner and M. Clyde Horst, was satisfied with the organization and recommended full recognition for the church. On October 25, 1939, this recognition was finalized by an action of the District Meeting.

The congregation observed its fifth anniversary on February 11, 1941. At this time, some members of the church presented an Orgatron, the first organ in the new church. A piano had been purchased a year earlier for use by the choirs. In 1944, Melvin A. Jacobs participated in a radio quiz program over station WORK on the theme, "Heifers For Relief in the Church of the Brethren". The congregation gathered funds and purchased five heifers for overseas shipment. A wheat offering for overseas relief on October 21, 1945 amounted to \$463.50.

On the eighth anniversary, February 13, 1944, the church celebrated a mortgage-burning. Prior to this time, a cash rally drive was conducted and sufficient funds were donated to complete the payments on the building. Dr. Ralph W. Schlosser was the guest speaker and assisted in the ceremony of burning the \$10,000 note.

At the close of World War II, the membership greeted its returning servicemen with a banquet. The guest speaker for this occasion was David R. Perry, a special deputy Attorney General for the Common-

wealth of Pennsylvania. Several months later (November 9, 1946), the congregation conducted an anniversary celebration for Bro. Jacob's fortieth year in the Christian ministry. Thirty-five ministers from the community and from the districts entered the church in a body to participate in the service of recognition. A Book of Memories was presented to the pastor by the Planning Committee. Shortly thereafter, the York County Ministerial Association honored Bro. Jacobs by electing him president of the association for the year 1947.

Bro. Jesse O. Jenkins succeeded Melvin A. Jacobs as pastor. Bro. Jenkins was a minister of the First Church of the Brethren, and served for a period of time as a supply minister to the Madison Avenue Church. On April 12, 1950, he was installed as pastor on a full-time basis. He served ably and efficiently until March 31, 1959, the time of his resignation.

The congregation continued to make improvements to its physical structure. The kitchen was remodeled in 1951 for use in preparing the Lovefeast and Communion services. In 1952, the sanctuary was remodeled in colonial style. New pews were installed; new ceiling and lighting fixtures were placed; a beautiful chancel area was designed; and the exterior of the building was improved. On Sunday, July 20, 1952, the membership met to dedicate these improvements. Jesse O. Jenkins, Jacob L. Miller and Frank S. Carper conducted the services of dedication. The total cost of these improvements had been \$32,922.



Madison Avenue Church

The church also took action to upgrade its educational program. In 1955, it participated in a National Christian Teaching Mission with Robert Knechel as leader. In 1968-1969, the Madison Avenue Church also participated in a Mission Twelve experience at New Windsor. In 1972, a second group of participants became part of the Mission Twelve experience. The church has been active in community services and other interdenominational endeavors.

In 1957, the church conducted a Commitment of Life and Stewardship of Possessions campaign. This was in preparation for the time when

two hundred twenty

a new building would be erected on the Madison Avenue site. In preparation for the 250th anniversary year of the denomination, the church council voted to purchase new hymnals. It also adopted the single church board with its multiple commissions. Nineteen persons were selected to conduct the business affairs of the church. The change to a unified budget was also made in the year 1957.

At the time the denomination observed its anniversary year, the Madison Avenue Church observed its twenty-second anniversary. Dr. Calvert N. Ellis was the guest speaker on February 16, 1958. The congregation began to observe the Lovefeast and Communion on World-Wide Communion Sunday on the first Sunday of each October (1958). For many years, the congregation has observed a special Harvest Home service in the fall. Original designs and unique displays of fruit, flowers and canned goods have been exhibited for the worshipers before they were presented to The Brethren Home or some other agency.

When the pastorate of Jesse O. Jenkins came to a close in March, 1959, Raymon E. Eller was invited to meet with the membership for a fellowship and get-acquainted occasion. The congregation employed Bro. Eller, who moved to York from Dundalk, Maryland in August, 1959. A parsonage was purchased in the Carlisle Court area of Shiloh. Raymon E. Eller was installed as pastor of the church on September 6, 1959 with Harold Z. Bomberger, Regional Executive Secretary, in charge of the installation.

Plans for a new church building were adopted on March 12, 1960. At the same time, the congregation appointed a committee to mark its twenty-fifth anniversary. Chauncey F. Trimmer, chairman, Dorcas Kauffman, Nettie Wetzel, Reed A. Snyder and Spurgeon H. Gladfelter prepared a brief history of the church and outlined a program of celebration.

The Home Department of the Church has been a part of the congregation's life for more than thirty-five years. Chauncey F. Trimmer, a minister of the church, and his wife Ida, have guided this special ministry almost continuously since its beginnings. During a period of time when the Trimmers could not serve, Earl and Esther Lehigh visited the shut-ins and the aged at their homes. The Home Department has ministered to the aged and the ill of the church by visitation, by sharing subscriptions to church and Sunday School literature and by providing **The Gospel Messenger** for them. In addition, the church periodical has been mailed to The Brethren Home, York College, Martin Memorial Library, the Y.M.C.A., the Y.W.C.A. and the York County Prison.

The pastorate of Raymon Eller came to a close in June, 1962. D. Paul Greene, Director of Admissions at Elizabethtown College, served as the interim-pastor during June, July and August, 1962. Elmer Q. Gleim began to serve the Church as pastor in September, 1962. By February, 1964, new plans for a church building had been submitted and adopted by the church council. On September 13, 1964, ground was broken in a special ceremony following the morning worship service. Andrew Middleton, Halleck Gross, Chauncey F. Trimmer, Robert Schwenk, Donald Brenne-man, John Trimmer, Jesse O. Jenkins and Elmer Q. Gleim participated in this service with the architect and the contractor.

A new single-story educational wing and multi-purpose unit was completed and ready for use in 1965. It was built at a cost of \$62,000. Joseph M. Long, the Tri-District Executive, was the guest speaker for the service of dedication on May 2, 1965. The new educational unit added seven classrooms, a new heating unit, lavatories and a serving area for suppers and banquets to the original building.

A second major improvement was made within a period of three years. A portion of the original church building was removed and classroom spaces, a vestibule, an overhead storage area, A Nursery and a pastor's study were added to the sanctuary. A steeple was added to the exterior of the new addition and a baptistry was placed in the chancel area. The cost of this improvement was \$74,860.

A service of dedication was held on November 10, 1968. The original drawings were completed by Paul Reynold Jr., a member of the congregation and a member of the staff of Buehrt Associates. William L. Gould, pastor of the Codorus congregation, spoke to the church assembly on the dedication Sunday. A Book of Memories was placed in the vestibule to honor those who were remembered by special gifts in the new building.



W. Owen Horton

During the pastorate of Elmer Q. Gleim (1962-1969) and continuing into the pastorate of W. Owen Horton (1969-), the evening services became occasions of informal learning and discussion. Prominent district, college and brotherhood personnel were used to assist in such experiences as Schools of Missions or Schools of Psychology of Christian Living.

Several Women's Circles have been active in the life of the church. Mrs. Chauncey F. Trimmer has been president of one of these circles for more than thirty years. In 1970 and 1971, this Circle appeared in the famous Dutch Days exhibits in a downtown department store. Another Women's Circle is active in bake sales, rummage sales and other special projects on behalf of the congregation. These circles

regularly contribute their proceeds from sales and quilts to worthy projects.

In June, 1968, John William Lowe Jr., a member of the Hanover congregation and a student of Bethany Theological Seminary, began a summer pastoral program at the Madison Avenue Church.

W. Owen Horton succeeded to the pastorate on September 1, 1969. He came from a pastorate at the Blue Ridge Chapel in the Shenandoah District of Virginia (1965-1969). Soon after his arrival, he met in a special planning retreat with the deacons and deaconesses of the congregation to assist them to great service in the life of the church. An outgrowth of this effort was a Lay Witness Mission in October, 1972.

Since its beginnings, the church has licensed the following men to the ministry: John E. Winter (1944), Maurice Strausbaugh (1947), J. Ronald Mummert and Donald Mummert (1958). Chauncey F. Trimmer was ordained to the eldership on April 20, 1949 and Jesse O. Jenkins was ordained to the eldership on April 25, 1951.

The Madison Avenue congregation has served the needs of people who live in urban and suburban areas. In recent years, it has drawn plans to minister to community needs and has often been used by community organizations.

THE MARSH CREEK CONGREGATION

The foundations for the Marsh Creek congregations were laid in 1790 by migrating Brethren. David Pfoutz moved northward from Maryland to settle on lands where Scotch-Irish and Germans co-mingled. By 1805, Bro. Pfoutz and twelve others met to form the Marsh Creek congregation. Like other churches of the Southern District, the name derived from geographical associations. Here in the rich farm lands by the headwaters of the Monocacy, the Brethren found limestone and good farming.

The land on which these early Brethren settled was once a part of York County. In fact, York County in 1790 was more populous than Lancaster County. The Church of the Brethren continued to be small in membership, having only 1500 members in the entire brotherhood (1800). However, the membership in the York-Adams County area was populous enough to host two Annual Conferences in the decade 1790-1800. The growing population in the Gettysburg and Marsh Creek area forced the formation of an independent Adams County by 1800. Many people had found it highly inconvenient to travel the distance to York, Pennsylvania to do their business. An old York newspaper prior to 1800 carried notices of letters which were lying in the York Post Office for people of the Gettysburg area.



Upper Marsh Creek Meetinghouse

Many German settlers, who had been tenant farmers in Europe, were eager to own their own lands in America. They followed the river courses in their migrations to establish stable farm communities and to develop productive fields. The tendency of the Brethren to migrate in groups of twenty or more people had the advantage of sustaining the morale of the group in a new land and of creating groups large enough to form a church. At first the Brethren in Adams County worshiped in homes until they were able to build the first "stone meeting house" in 1830. Till this day, Adams County remains basically an agricultural county with a density of about 100 persons per square mile.

Eventually, the Marsh Creek congregation owned three meetinghouses. The oldest of these, the "stone meeting house", is located three miles to the west of Gettysburg along the Marsh Creek. The congregation also leased the Friends' Grove meetinghouse in Butler Township along Route

234. This house was leased for a period of fifty years. When the lease expired the Brethren purchased the one-room brick house from the Society of Friends. Lovefeast at Friends' Grove was a notable occasion in the earlier part of the twentieth century. Some Gettysburg people attended services on occasions at the Friends' Grove house. The regular services at the house were not large in number.

A third church house was a rebuilt frame house on Stratton Street in Gettysburg. The home had been moved into the community and had been built on the site of the abandoned Gettysburg reservoir. Late in 1947, extensive remodeling was done on this building. Additional excavation was undertaken in the basement and some Sunday School rooms were added.

The Marsh Creek congregation has been served by a multiple, non-salaried ministry. Following an old tradition, the church called persons from its membership to serve the pastoral needs of the church. If these men served well and gained experience in the ministry, they were advanced to the office of elder. Such ordinations occurred in 1942 when W. C. Hanawalt, John G. Miller, John M. Myers, and Walter A. Keeney were advanced to the eldership. In the 1940s, the congregation was also served by other ministers and elders, including Charles G. Flohr, B. F. Lightner, and W. G. Group.

In 1943, the congregation appointed a local Ministerial Committee to investigate the question of the pastoral needs of the church. The committee was composed of Cyrus G. Bucher, Dwight Sites, Rhoda Bosserman and Ruth Leer. The committee made a thorough study of the pastoral question and finally recommended that "we put ourselves into the hands of the District Ministerial Board as in need of a pastor". The committee acknowledged that a pastor could not cure all the ills of a parish, but a pastoral program was needed to give more vigor and buoyancy to the present program.¹

Early in May, 1944, the Marsh Creek congregation voted to enter into a professional ministry program. **Minutes** of the church council indicate that "the change from the free ministry to the pastoral ministry was made because there was a dire need for someone to devote full time to the many duties and responsibilities which normally arise in every congregation". The frequent loss of members to congregations already under a pastoral program was one of the forces for change.

These were tension-filled days for the leaders of the church since some people were not convinced that a change in ministerial style should be made. In some portions of the congregation there were open discussions about the possibility of forming a new congregation. B. F. Lightner served as moderator of the church in these transition years. In 1944, Walter A. Keeney assumed the office of moderator as the church moved into a pastoral program.

The congregation voted on August 15, 1944 to call Roy Keeny Miller to serve as the first professional pastor. He was acquainted with the Southern District from his youth since he had been a member of the Black Rock congregation. He moved from Brownsville, Maryland into the Marsh Creek community in June, 1945. When he was interviewed concerning his personal views, he expressed the opinion that the church must be willing to preach both "an individual and a social gospel."

The new pastor served the needs of the congregation from 1945 until 1948. He continued to enlist the ministers of the congregation in preaching and pastoral duties. He established a regular preaching schedule at the Gettysburg Church and at the Friends' Grove meetinghouse. In

time the Friends' Grove people saw the advantage of meeting with the Gettysburg people. This change was effected in 1949 under the leadership of the new pastor and the Friends' Grove house was sold to the Adams County Grange.

Walter A. Keeney, a local banker and an active member of the congregation, served as the moderator from 1944 until 1948. The Friends' Grove people cooperated more and more with the Gettysburg people in the developing pastoral program and the Marsh Creek people became more and more independent of the program.

In 1949, Robert Knechel became the pastor. He had been the Director of Visual Education for the brotherhood. During his ministry, the congregation showed encouraging growth. When B. F. Lightner died in 1951, he willed a Gettysburg property to the church for use as a church parsonage. Dr. A. C. Baugher, president of Elizabethtown College, was guest on the day when the parsonage was dedicated.

THE DIVISION OF A CONGREGATION

Beginning in late 1951, officials meetings were held to consider the division of the Marsh Creek congregation. A notice of a special council meeting was mailed to the entire membership on December 22, 1951, announcing a meeting to be held on January 4, 1952. The purpose of the meeting was to "study and make recommendations upon a division of the congregation and its assets into two entirely separate congregational bodies." At the January 4th meeting there was general agreement on the recommendations before the church. By an eighty-nine percent vote, the congregation decided to divide. The details of the division were entrusted to a committee.

The Gettysburg Area congregation retained the charter and the records of the corporate body. It also acquired the ownership of the Gettysburg parsonage, the Friends' Grove meetinghouse and the new church building north of Gettysburg along route 34. The Marsh Creek membership was granted the use of the Marsh Creek meetinghouse for a ninety-nine year period and the personal property items belonging to the meetinghouse. The Marsh Creek cemetery remained the property of the two congregations with a board of trustees selected from both church bodies.

The ninety-nine year lease was granted because of the stipulations contained in the original deed of the congregation dated March 9, 1855:

"Subject . . . to revert to the said John Pfoutz or his heirs or assigns at any time the said Dunkard congregation may become extinct or that the house now erected or any house that may hereafter be erected as a house of worship for the Dunkard congregation or society shall become vacant or not occupied as a meetinghouse as aforesaid for the Dunkard society for five successive years, the premises in such case to revert back to D. John Pfoutz. And it is further understood by the parties the D. Trustees or their successors can not sell or convey the premises aforesaid to any individual or any other Christian society or denomination for a place of Public Worship or other purpose."

Under terms of the agreement drawn up on January 4, 1952, the Marsh Creek members had full rights and use of the original meetinghouse "for public worship of Almighty God according to the doctrines, practices and usages of the Church of the Brethren". An agreement settled on services held at least bi-weekly. The lease was to be subject to automatic renewal for ninety-nine year periods so long as the conditions of the lease were fulfilled. The lease agreement was witnessed to by George L. Detweiler, Levi K. Ziegler and Robert L. Cocklin.

THE UPPER MARSH CREEK CONGREGATION

The membership which continued to worship at the Marsh Creek meetinghouse assumed the name of Upper Marsh Creek to distinguish it from the Marsh Creek congregation. The latter name was retained by the Gettysburg Area membership. There were discussions that the Upper Marsh Creek membership might take the name of Pfoutz congregation, but no official action was ever taken to make the change. M. Carroll Valentine became the moderator of the new congregation. George L. Detweiler continued to preside as the moderator of the Gettysburg Area membership, and Robert Knechel provided the pastoral services.

The Upper Marsh Creek membership was never large in numbers. For most of the years since its formation, the congregation has numbered less than fifty members. It has continued to provide Sunday School services, regular preaching and evangelistic services and biannual Love-feasts and Communions.

M. Carroll Valentine (1889-1967) continued to serve the congregation until his death on February 28, 1967. His son Donald G. Valentine was licensed to the ministry in 1956 and was ordained on April 13, 1958. He was advanced to the eldership on July 17, 1960. Along with John M. Myers, Harold E. Miller, Donald E. Stine and John G. Miller, Donald G. Valentine has provided ministerial leadership to the Upper Marsh Creek congregation.

In 1972, the Southern District Board appointed a committee to meet with the Upper Marsh Creek congregation to hear grievances against the district and the brotherhood. This committee, composed of John D. Miller, Donald E. Miller and Charles M. Bieber, met with representatives of the congregation on April 19, 1972. At that time, the district committee received a report of the action the Upper Marsh Creek Church had taken on February 17, 1972. At its official council, the congregation decided "to sever our relationship with the Church of the Brethren." As early as the fall of 1971 the congregation had taken steps to withdraw.

The motives for this action centered in the denomination's affiliation with the National Council of Churches. The members also objected to the denominations involvement in civil affairs and its relaxation of rules in granting divorce and permitting remarriage. A portion of the statement by the dissenting group noted:

"Also numerous other departures from the faith resulting in a suppressing of the Spirit causes us to feel that we can better function as our Lord intended by separating ourselves from organized religion." The withdrawing group assumed the name, "Marsh Creek Independent Brethren Church". They continued to meet regularly for a period of time in the original Marsh Creek meetinghouse.

The Executive Committee of the Southern District Board requested the special committee on grievances to determine whether a Church of the Brethren remained at the Upper Marsh Creek location and if there was any interest in continuing a ministry to any of its members.

THE MARSH CREEK CONGREGATION

A new church building was erected on the Biglerville Road in Butler Township on land which had been given to the congregation by Mr. and Mrs. Levi Ogburn. As the building neared completion, the Gettysburg Area membership prepared to sell the church building on Stratton Street in the Gettysburg community. The Pennsylvania Baptist Convention showed interest and negotiations were conducted to sell the house for \$20,000. The agreement was reached in 1951 with the Southern Baptist group. For a brief period of time the Gettysburg Church building was

used jointly by the Baptist congregation and the Church of the Brethren congregation. The work begun on Stratton Street in 1905 came to an end for the Church of the Brethren in 1952.

The new church building north of Gettysburg was unique in that it expressed the faith of the Brethren in art designs in the windows. The chancel window speaks of the open Bible, the cross, the resurrection and the ascension. Other windows depict baptism, the anointing service, the Lovefeast occasion, the footwashing rite, the Communion of the bread and the cup, home instruction, stewardship, missions and service, all drawn according to the style of the colonial period of history. Harry B. Lenker, a registered architect of York, supervised the work of construction.

The Gettysburg Church met for dedication services on January 22-25, 1953. Leaders of the brotherhood and of the district shared in this celebration with the congregation. M. Guy West, A. C. Baugher, Paul M. Robinson, Calvert N. Ellis and George L. Detweiler spoke during these services.



The Gettysburg Church

In 1954, an invitation was sent to the various congregations of the district announcing the completion of the Gettysburg Church building. "We are now worshipping in our new church building", the announcement said.

From April 29 to May 1, 1955, the Gettysburg Church united with the Upper Marsh Creek membership in celebrating their common heritage. The Upper Marsh Creek Church observed its 150th anniversary and the Gettysburg Church observed its 50th anniversary. A Stauffer Curry spoke to the congregation on April 29th and Roy K. Miller returned to address the membership on May 1st. The youth of the church celebrated the occasion by placing a bronze plaque at the grave of the founder of the original church.²

When Robert Knechel moved to Indiana, the Gettysburg Church negotiated with the Regional Executive to secure a new pastor. A letter to the membership on February 25, 1958 announced that the local ministerial board was recommending the employment of C. Reynolds Simmons Jr. as pastor. He came from a pastorate in Maryland and moved into a newly-renovated parsonage on July 17, 1958. A service of installation was conducted by Joseph M. Baugher and Harold Z. Bomberger on July 27, 1958. At this service, a representative of the congregation officially presented the church key to the new pastor.

The location, size and ample facilities of the new Gettysburg Church encouraged its frequent use by many district and Adams County groups. It has hosted the regular and special District Conferences of the Church of the Brethren. It has hosted the annual Ministerial meetings and Sunday School meetings. On December 12, 1959, a retreat of the Ministers and Ministers' Wives met at the church to hear an interpretation of the Brotherhood Call program.

The year 1960 was an eventful one for the church. During the Lenten season the pastor began a series of fireside meetings in private homes. In May of this year, the church met in council to license Warren Eshbach to the Christian ministry. Warren came to the Gettysburg area from the Coventry Church of the North Atlantic District. The Gettysburg Church requested the District Commission on Ministry and Evangelism to be present for the licensing. In June of the same year, Larry Boyer left for two years of experience in Brethren Volunteer Service.

Other young people from the congregation have also served in Brethren Volunteer Service or in Alternative Service assignments. Sue Bucher Rube served at Linz, Austria and has remained overseas as a resident of Germany. She married Eberhard Rube of Germany. Barbara Rummel Wagner entered B.V.S. work in 1953 and served in community work in Fresno, California. Roger Turner entered Alternative Service in the spring of 1969 and served two years at the Bethany Brethren Hospital in Chicago, Illinois. He has continued as a member of the staff of the hospital. Michael Arendt entered Alternative Service in the spring of 1969 and served two years at the Norristown State Hospital.



Merlin G. Shull

On August 4, 1963, the congregation called Merlin G. Shull to serve as pastor. C. Reynolds Simmons Jr. entered pastoral work in Spray, North Carolina. Bro. Shull was pastor of the Nimishillen Church of North Canton, Ohio (1955-1963). He had given three years of service in Austria as a Brethren Service worker for the denomination (1950-1953). Merlin and Grace Shull moved into the Gettysburg area on September 1, 1963.

The congregation continued to reduce its church indebtedness. The debt liquidation campaign was begun in December of 1962 under the direction of the laymen of the congregation. Bro. Walter A. Keeney was serving as the moderator of the church (1960-1971). By 1966, the congregation had completely paid for the new church

building. Recognition of the debt-reduction efforts was made at a mortgage-burning service on March 27, 1966. No sooner had the church paid

for its \$200,000 building than it began plans to build a new parsonage on the ground close to the church.

The congregation met in a ceremonial ground-breaking service as the membership joined hands to pull a single plow share at the site. On October 23, 1966, the new parsonage was completed and a service of dedication was conducted. Joseph M. Long, Tri-District Executive Secretary and C. Reynolds Simmons Jr. were guests for this important occasion. A reception and an open house event followed the afternoon dedicatory service. The parsonage cost the church \$29,567.

The Church has rendered unique services to the Gettysburg community. The Annual Meeting of the Adams County Council of Churches and the Adams County Leadership Training School have met at the church. A number of Brethren Volunteer Service weekend camps have also been conducted here. On occasions, even community weddings have been held at the church. The congregation has cooperated with the chaplaincy program to render service to the sick and to the infirm of the Annie Warner Hospital in Gettysburg.

In the summer of 1965, a Migrant Day Care Center to care for three- to six-year old children was opened at the church. An Infant Day Care Center was operated for two years (1970, 1971). The church has also made its facilities available to minister to public school Handicapped Children's Classes three days each week (1972).

Jeanne Lee Jacoby, daughter of Glenn William and Gladys M. Jacoby, was licensed to the Christian ministry on May 20, 1962. The District Ministry and Evangelism Commission continued to renew the license until 1966 when Miss Jacoby requested that it be discontinued. Daniel A. Hoopert was also licensed to the ministry in 1950 and was ordained to the full ministry in 1951 by the District Ministry Commission.

Jeffrey H. Johnson was called and licensed at a special service in September, 1966. He attended the Bethany Theological Seminary and graduated in 1972. On August 6, 1972, he was ordained to the Christian ministry in a service conducted by the Southern District Executive Secretary. Jeffrey entered into a pastorate at the Lone Star congregation in Kansas on September 1, 1972.

The congregation has provided leadership in the district and to the college at Elizabethtown through such persons as Merlin and Grace Shull, Cyrus and Jeannie Bucher, Paul S. Burkholder, Anna Kepner, Rhoda Bosserman and Walter A. Keeney. In 1972, Cyrus G. Bucher, the congregation's moderator, became the first lay Moderator-Elect of the Southern District.

The Gettysburg Church has had unique opportunities in the past to hear many leaders of the denomination. Special weekend services have been conducted for such leaders as Anna Mow, M. R. Zigler, Perry Huf-faker, Nevin W. Fisher, Ralph W. Schlosser and Rufus P. Bucher. Community hymn sings have been popular and well-supported. Dr. Carl W. Ziegler has conducted week-night Bible study sessions for the church.

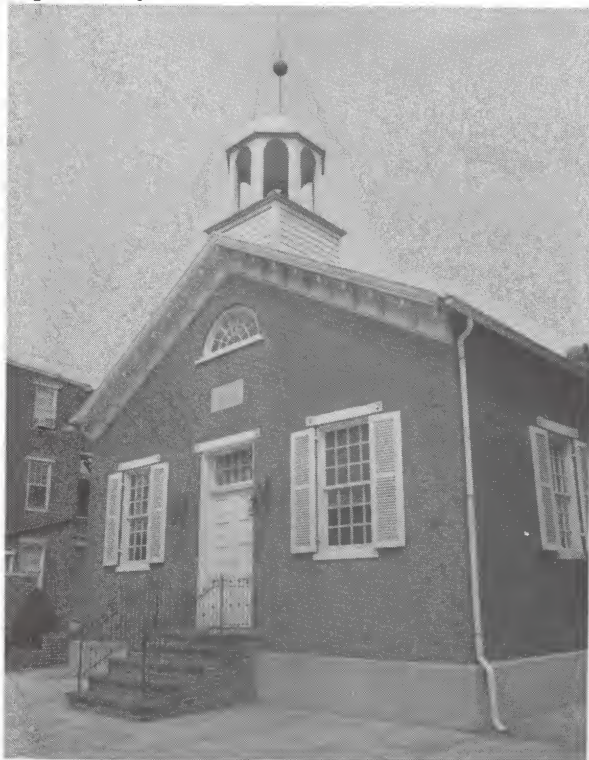
On January 17, 1971, a new Allen organ was dedicated at the Gettysburg Church. On April 8-9, 1972, the District Youth Hill Top event met in the church. Here young people engaged in a discussion concerning the meanings of fellowship and joined in a meal in Oriental style. The youth also participated in a planned, unique informal worship service for the entire church membership. As part of the weekend events, the youth walked from the Gettysburg Square to the church in order to raise subscriptions for the Fund for the Americas.

THE MECHANICSBURG CONGREGATION

The Church of the Brethren in Mechanicsburg was originally a part of the Lower Cumberland congregation. Services prior to 1900 were held in the Union Church on East Main Street in the community. In 1900, the first building to serve the Mechanicsburg congregation was erected by the Lower Cumberland congregation. A division of the Lower Cumberland congregation in March, 1926 led to the organization of the Mechanicsburg Church on May 8, 1926. The new congregation had sixty members.

The division was made because members of the Lower Cumberland congregation in the Mechanicsburg community preferred pastoral leadership. When this right was not granted to them, the members requested a division. Charles Steerman (1926-1928), Jesse Whitacre (1928-1931), Joseph Rittenhouse (1931-1934) and John Rowland (1934-1940) were employed as pastors prior to the period covered by this volume.

In 1940, J. Lloyd Nedrow (1940-1946), who had been serving the Center Hill congregation in Western Pennsylvania, came to minister to the Mechanicsburg membership. The church continued the practice of conducting regular fall evangelistic meetings. In 1943, cottage prayer meetings were used as a preparation for the evangelistic services. During this period of church life, congregations customarily chose their pastors for one year terms. An interesting note from the church **Minutes** said: "Bro. Lloyd Nedrow was elected as pastor for another year on the same terms as in previous years."¹



Union Church, Mechanicsburg

The congregation observed an all-day rally and homecoming service on October 4, 1942. W. Grant Group, Otho J. Hassinger and John Hershey were guest speakers for the day. Bro. Nedrow continued to serve the congregation faithfully until September 1, 1946, at which time he returned to Western Pennsylvania. Ira M. Hart supplied the pulpit until the church was able to employ a new pastor.

Harvey D. Emmert (1946-1949) was called by the Mechanicsburg Church to lead the congregation. Bro. Emmert had been pastor of the Lost Creek congregation and was not a stranger to the Mechanicsburg Church. During his pastorate in Mechanicsburg, the church council decided to remodel the church house. Unfortunately, Harvey D. Emmert died before the remodeling program was completed. J. Vernon Grim served as the pulpit supply for the congregation (1949-1950) until a new pastor was employed.

Special services of dedication were held for the remodeled church on March 24-26, 1950. George Klinefelter, president of the Mechanicsburg Ministerium and the local Reformed minister, was the guest speaker for a community night service. Hiram G. Gingrich, J. Vernon Grim and George L. Detweiler were speakers at other dedicatory services. Ira M. Hart presided as the elder of the congregation from 1946 till 1950. The congregation purchased its first organ for the dedication services in 1950.

Howard A. Whitacre succeeded as the pastor on November 1, 1950. He had served the Glendale and Artemas Churches of Middle Pennsylvania prior to his arrival in Mechanicsburg. He was brother to a former pastor of the congregation. During his pastorate (1950-1959) the growth of the congregation created the need for planned expansion. In 1954 the church began a building fund to secure more classroom space.

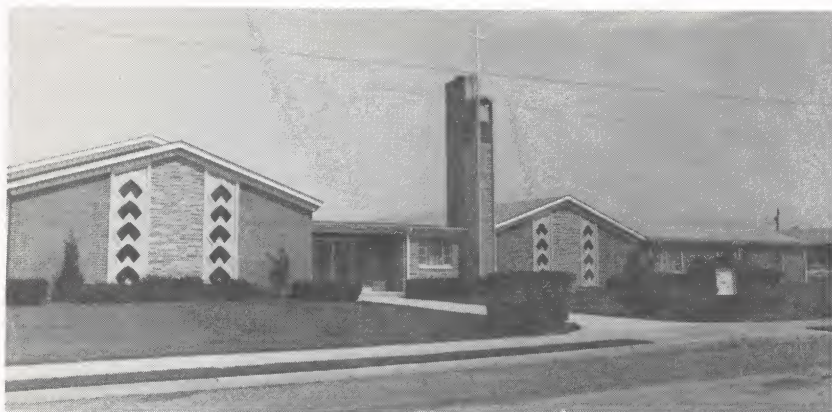
The congregation has licensed and ordained four young men to the ministry since the early 1940s. On January 16, 1949, Clarence Bivens was licensed. David C. Wilson, who has served in Brethren Volunteer Service in Puerto Rico at the Castaner Hospital, was licensed in 1952. He was advanced to the full ministry on May 23, 1954.

Robert Lee Earhart, son of a former pastor, was licensed to the ministry at a special service on May 22, 1966. Robert attended Bethany Theological Seminary and served the district as the summer chaplain at Pinchot State Park (1969). Larry Mark Dentler was called and licensed by the church in June, 1971.

The congregation selected a committee in 1956 to investigate possible new church sites. In 1957 the Mechanicsburg Church was given the deed to two and a half acres of land on West Coover Street for a new church house. In this year on Palm Sunday, the membership observed its thirty-first anniversary. Pastor Whitacre was honored by the church for his twenty-fifth year in the Christian ministry (1957).

When Bro. Whitacre concluded his services and moved to Western Pennsylvania, the church council called D. Luke Bowser from a pastorate in Middle Pennsylvania. J. Vernon Grim returned to conduct a service of installation on September 20, 1959 for the new pastor. Prior to his arrival, the church committed itself to a three-year stewardship emphasis. This campaign resulted in the giving of \$30,000 for a proposed building program.

After extended debate, the church council decided not to build on W. Coover Street. Instead, a larger lot in the Orchard Crest section of east Mechanicsburg was selected. The pastoral years of Bro. Bowser were difficult years of planning and building. The ground for a new church house was broken on March 26, 1961 at the Orchard Crest site. Nevin H. Zuck



The Mechanicsburg Church

was invited to be the guest for the event. A cornerstone laying ceremony was conducted on September 10, 1961 with Dr. Jesse D. Reber as a guest speaker. Dr. Reber was the Executive Secretary of the Pennsylvania Council of Churches.

By January 14, 1962, the last service was conducted in the original Frederick Street Church building. The church was later sold to the Mechanicsburg Area Public Library. Palm Sunday dedication services were held at Gale Street and Apple Drive with Dr. M. Guy West as the guest speaker (April 15, 1962). The new church structure has been erected at a cost of \$148,326. The building design was created by Arthur Dean, the brotherhood architect. William White, a member of the Church trustees, was the building supervisor. The building committee consisted of William Repogle, Harry Rohrer, Wayne Tritt and Paul Gible. During these eventful years of transition, Robert L. Cocklin served as the church moderator (1951-1962).

Ronald A. Beverlin succeeded D. Luke Bowser as the pastor of the church. Bro. Beverlin had served as the pastor of the Johnson City Church in Tennessee. J. Vernon Grim, acting on behalf of the District Ministry Commission, conducted the service of installation on September 16, 1962. The congregation continued to host many district events. In 1963, the annual Speech Contest and youth banquet of the district met in the church. Carl W. Ziegler was guest at a special Christian Education Day sponsored by the District Commission on Christian Education (1963). Ronald A. Beverlin served as pastor until September 1, 1964, at which time he entered pastoral work at the Immanuel congregation in Elkton, Maryland.

J. Stanley Earhart (1964-1970) came from the Oak Park Church of Western Maryland to serve as the new pastor. He brought steady counseling and skilled administration to the work of the Mechanicsburg Church. He continued to publish the monthly church paper to keep the congregation informed. At the close of his pastorate, he was able to report that numerical and spiritual growth had been evident. The church increased its membership from 224 to 286 during his years as pastor.

The congregation observed its fifth anniversary in its new building on April 16, 1967. D. Luke Bowser returned to share in the celebration. The congregation has continued to respond splendidly to the financial challenges of the expanding church program. New improvements were required by the challenge of the new location to a developing community.

To assist the church with its stewardship campaign, K. Ezra Bucher was invited to meet with the membership in 1969 as it planned its giving. The response was commendable in a congregation which had already established a very high per capita giving record.

J. Stanley Earhart submitted his resignation to the congregation in order to become the first Southern District Executive Secretary. William L. Gould, who was serving as pastor of the Codorus congregation and who has just returned from a preaching mission in the British Isles, began his pastoral work in the Mechanicsburg Church on September 1, 1970. An installation service for the new pastor was led by Elmer Q. Gleim, representing the District Ministry Commission (September 20, 1970).



William L. Gould

The deacons of the congregation were soon involved in an Undershepherd Plan. Other members of the church were invited to share in this effort to give an evangelistic thrust to the total church life. The congregation entered into Lenten preaching missions with W. Clemens Rosenberger (1971) and Glenn E. Kinsel (1972) as leaders. On March 12, 1972, the Mechanicsburg Church dedicated a new Conn organ and a public address system. The cost of these improvements was met by a legacy which had been granted to the church by the Rev. and Mrs. Ira M. Hart. The dedication was made in their names.

The church completed a new parsonage building program at a site adjoining the church campus on East Coover Street. The new parsonage replaced an older house in the center of Mechanicsburg. The older parsonage had been used by nine pastoral families over a period of forty years. The old parsonage was also sold to the Mechanicsburg Library. William and Edna Gould moved into the new church parsonage in 1971 and services of dedication for the new residence were conducted on May 2, 1971.

On November 23, 1971, the final payment was made for the black-topped area used for parking at the church. A note-burning ceremony was conducted on December 26, 1971.

Four persons from the congregation have served in the Brethren Volunteer Service work of the denomination. Bernice Stoner spent one and a half years in Brethren Service work in Puerto Rico early in the 1960s. Janice Hertzler Custer served at Pine Crest Manor, a home for the aging at Mount Morris, Illinois, beginning in October, 1967. We have already noticed that David C. Wilson gave a term of service at the hospital in Puerto Rico. Carol Tritt left on July 19, 1972 to begin training for Brethren Volunteer Service at Bethany Theological Seminary.

The congregation observes the Lovefeast and Communion service on Maundy Thursday and on World-Wide Communion Sunday of each year. A bread and cup Communion is also observed on the first Sunday in January and the second Sunday of July of each year.

The deacons who have served the Mechanicsburg Church on a lifetime basis are: George H. Arbegast, William Meals, D. K. Miller, William Kurtz, Raymond Westfall, Jacob Stoner, George Widder, J. W. Whorley, Esco Wilson, Edward Burkett, John Bivens, Paul Rebert, Jesse Wareham, Paul Cassell, David Smith and W. Wayne Tritt. Deacons who have served on a term basis are Warren Callaway, Earl Hertzler, Arthur Lewellan,

Warren Meck, Richard Whitcomb, Samuel Replogle, Harry Rohrer, Arden Snyder and William Snyder.

The elders-in-charge of the congregation have been John E. Rowland (1940), W. Grant Group (1941-1945), Ira M. Hart (1946-1950), Robert L. Cocklin (1951-1962) and Samuel A. Meyers (1963-1968). The first lay moderator of the congregation was Samuel I. Replogle, elected in 1969, and serving at the time of this writing.

THE MOUNT OLIVET CONGREGATION

The Mount Olivet congregation had its beginnings in one of the oldest school houses of Perry County. The Mount Fairview schoolhouse, located three miles west of Newport, dates back to 1839. In this building the Brethren, the Methodists and the Church of God members of the Newport community took turns in conducting services in a project which was commonly known as the River Mission. The Brethren conducted services once per month in this building just before the turn of the twentieth century.

Up until 1906, the Brethren of eastern Perry County were enumerated with the Lower Cumberland congregation. The ministers of Cumberland County assumed responsibility for the preaching in Perry County. In 1913, the District Mission Board of Southern Pennsylvania accepted the assignment of directing the work in Perry County. The board assigned William Miller, of Hanover to serve as pastor to the Newport Brethren. At the close of 1913, fifteen members formed the nucleus out of which the Mount Olivet congregation developed. By the close of 1914, a church was erected across the road from the Mount Fairview school house on a plot of ground donated by William Stroup.

When the Methodists at New Buffalo erected a new church house, the members of the Church of the Brethren in Oliver Township purchased the old building, razed it and removed it by horse and wagon to a site west of Newport. A service of dedication was held for this rebuilt church house on January 3, 1915.¹

In the spring of 1922, Earl S. Kipp and Ira D. Brandt were licensed to the ministry in the Mount Olivet congregation. Earl S. Kipp began to render pastoral service to the people of this area in 1928, and continued such service for the next thirty-eight years. He performed this ministry in addition to his responsibilities as a teacher of history in the Newport High School. In 1938, he was advanced to the eldership.

The Mount Olivet congregation remained the responsibility of the District Mission Board until 1957, at which time the members voted to become self-supporting. Title for the property was transferred into the hands of the local church trustees. In the time in which the District Mission Board had oversight of the work, John Rowland, S. C. Godfrey and J. L. Miller served as moderators.

The period from 1940 until 1957 were times of improvement for the physical church house. The building was redecorated inside and outside in 1943. At the close of the war in 1945, when equipment was more readily available, an oil burner and electricity were installed in the structure at a cost of \$1532.07. In order to provide space for the new heater, the basement was partially opened and walled. In 1957, new windows with colored glass were installed to replace the original windows. The stained glass windows now made unnecessary the folding shutters which hung on the outside of each window and window sashes were no longer required.

Electric lights by this time had replaced the old hanging chandelier with its kerosene lamps and its Aladdin lamps. The interior of the house

was also improved with new hardwood flooring. The ceiling was tiled with acoustic materials and the pews were repainted. A service of dedication marked the improvements in the summer of 1958 with Brethren Ira D. Brandt, Jacob L. Miller, John E. Rowland, John Shuman and Earl S. Kipp participating.

In 1958, the congregation voted to purchase the Mount Fairview school house in which the congregation had originally worshipped. The members who worshipped in this building with its double-desk seating arrangements were Susie Flurie, Henrietta Potter, Mrs. James Black, John Gabel, James Black, Frances Kipp, Solomon B. McNaughton, Sarah McNaughton, Elmira Zang, Edwin Rhoades, Katie Rhoades, William Stroup, Daisy Stroup and Alma Beers. These were the people who also helped to make the decision to erect their own church house. When the school house was purchased, an acre and a half of land was also purchased. The school house was remodeled and has since been used as a fellowship hall for the congregation. The cost of improving the school house was \$900.30.



The Mount Olivet Church

On May 17, 1958, members and friends of the Mount Olivet congregation honored Earl S. Kipp for his services to the church and to the community. At a banquet celebrating the occasion, Noah Fuhrman, a former classmate of the pastor, served as the master of ceremonies. A number of friends and associates portrayed the life of Earl S. Kipp. John Kipp showed his youth; Dr. Leonard Ulsh, his high school days; Ira Brandt, his election to the ministry; John Hershman, his early ministerial training; Caleb Bucher, his college days; and Jacob L. Miller, his service as an elder in the district.

The congregation planted four trees beside the new fellowship hall. Two of the trees were given by the young people and two were purchased from a memorial fund established at the time of death of Frances Kipp in 1963. Also, in 1963, the congregation joined with the Three Springs Church in a barn worship service to commemorate the bicentennial at Blain. When the Brethren moved into Perry County in 1843, they held their first services in private homes and in barns. The Mount Olivet con-

gregation and the Three Springs church observed the bicentennial by meeting in the barn of Peter Long where early Lovefeast services had been held.²

The Mount Olivet congregation observed a service of dedication on May 31, 1964. A number of improvements were made to the physical plant. A pulpit Bible, a new pulpit desk, pulpit chairs and a new carpet were dedicated. The pulpit Bible had been purchased by special gifts in 1961. A gift of \$100 from Frank Trout, a Pittsburgh attorney, given in memory of his aunt Ada Troup, was used to purchase the preaching desk. Pulpit chairs were presented in memory of Betty M. Brandt by Walter Brandt and family. In the winter and spring of 1963-1964, new carpet was placed in the aisles and to the front of the sanctuary. Also, in 1964, the Walter Brandt children gave an altar set in memory of their father. A combination organ-piano had been purchased and was in use at the time of the services of dedication.

The women of the congregation have been very active since their organization was begun in 1940. The organization observed a twenty-fifth anniversary in 1965 with L. Anna Schwenk, president of the Women's Work of Southern Pennsylvania, as the guest speaker. The original organization elected Dorothy Kipp as president and Ada Brandt as vice-president. Since that time, Ida Matello, Ada Brandt Burd, Nancy Kipp and Dorothy Benson have served as presidents of the Women's Work group. Maude Matello was recognized by **The Gospel Messenger** for her outstanding contributions to the local women's work organization. Between 1961-1963, she sent to Brethren Service 747 dresses, 29 boys' shirts, 10 sunbonnets and 2 quilts. She also contributed 2 draw sheets, 75 bed pads, many hospital gowns and 6 rolls of gauze dressing. This work in the congregation was recognized as a signal home missions effort.³

In June, 1965, Lois Jean Gible, daughter of Mervin and Elsie Gible, was consecrated as a missionary to the Ocean Grove Annual Conference. She was assigned to India as a nurse for a period of three years (See Mission Enthusiasm). She had also served with the Navaho Indians at the Lybrook Mission in New Mexico.

Marian J. Gible, a sister to Lois, served the Church of the Brethren through B. V. S. in 1965-1966. She worked on behalf of the National Council of Churches' special project in the Mississippi Delta Ministry. This was the civil rights arm of the National Council of Churches. Here Marian distributed clothing, worked in community development, aided people in the search for employment and attempted reconciliation between the blacks and the whites. Having served a year in this work under Brethren Volunteer Service, she continued for a second year under the National Council. In 1969, she returned to Mississippi to continue volunteer work. Marian is currently serving on the coordinating committee of the Brethren Peace Fellowship in the Atlantic Northeast District and is a member of the board of the Germantown Ministry. She is employed as an instructor at the Reading Area Community College.

Geraldine Gible also devoted time to Brethren Volunteer Service and found the work satisfying as she served the Indians of Utah.

The youth of the congregation have been active in support of the church and its numerous projects, including foreign and home mission work. In 1969, they purchased a heifer to send to India. They have also contributed funds to help purchase a mimeograph machine, tables, serving trays, the organ-piano and trees about the church property. In addition, they have steadily supported the church building fund.

In 1966, Earl S. Kipp submitted his resignation as pastor of the Mt. Olivet church. He moved into the Atlantic Northeast District where he has continued to serve in various forms of ministry. In April, 1972, the East Fairview congregation, where he holds his membership, recognized his service of fifty years in the Christian ministry.

Kenneth W. Andrews, of McAlisterville, Pennsylvania, was secured to serve the congregation as pastor. His services to the community were brief, for he was stricken with an extended illness and spent a prolonged period in recuperation. He served the congregation from October, 1968 until July, 1968.



John Shenk

On January 10, 1968, the congregation voted to license John R. Shenk to the ministry. John Shenk and John Shuman served as co-pastors until September, 1969. On October 1, 1969, John R. Shenk was called to serve as pastor of the congregation.

Across the past three decades, many visiting ministers have assisted with the work at Mount Olivet. Among those who have served are Mark C. Ebersole, Levi K. Ziegler, Glenn L. Gingrich and O. Wayne Cook. John Shuman served the congregation from 1968 until 1969, at which time he became the pastor of the Maiden Creek congregation in the Atlantic Northeast District.

THE NEW FAIRVIEW CONGREGATION

The New Fairview congregation is an outgrowth of a Codorus church extension project. A council meeting on New Year's day in 1909 at the Codorus Church appointed a committee to select a site for a church in an area which was once the northern end of the congregation's territory. The committee located a suitable site "beside the cemetery on the farm owned by David Markey". A house of worship and a shed were built at a cost of \$4,447.99. Two services of dedication were held on October 10, 1909 and the building was named the "Fairview House".

From 1909 until 1921, the Fairview House remained a place of worship of the Codorus congregation. The membership in the meantime had grown to 100. On August 15, 1921, a special council meeting decided to organize a new congregation under the name of New Fairview. The church had developed sufficient leadership and membership to become self-supporting. On August 20, 1921, a second special council meeting organized the congregation with Michael Markey and Israel Bowser as ministers. Michael Markey was ordained on January 9, 1922 as an elder. In 1928, he was chosen as elder-in-charge, succeeding D. Y. Brillhart.

The church was located in a growing community in suburban York. Community growth and expanding church membership required additions to the building in 1927 and classroom space in the church basement in 1944. Improvements were also made on the church grounds. The youth of the church began to sponsor an annual outdoor hymn sing. This service was open to the public and was often held in the nearby Pine Grove Park.

The congregation had outstanding stewardship achievement. In 1945, members raised \$4,100.42 to ship a carload of wheat to Europe's needy. The congregation also shipped forty-six heifers abroad under the Heifer Project. In 1946-1947, the membership gave \$5,558.56 for world relief. In 1961-1962, 1966-1967 and 1968-1969, New Fairview ranked third in the brotherhood in contributions to the Brotherhood Fund. The highest giving was in 1966-1967 when the congregation contributed \$23,289.17. New Fairview ranked fifth in per capita giving in the brotherhood in 1968-1969 with a figure of \$44.41.



Jacob L. Miller

Throughout its more than half a century, New Fairview was served by ministers who supported themselves in vocations with a strong orientation to agriculture or agri-business. Elder Markey himself was a fruit and vegetable grower and retail marketman. Joining him in his ministry in the congregation's first twenty-five years were C. F. Weaver, elected January 9, 1922; R. S. Krout, elected on January 1, 1930; and Jacob L. Miller, elected July 13, 1936. Bro. Miller, a farmer and agri-business man, was advanced to the eldership on January 1, 1945, just prior to the close of the congregation's first quarter century.

Additional ministers elected to continue the work of the next quarter century with Bro. Markey were Murray P. Lehman and Roger E. Markey. Chosen to the ministry on January 1, 1945, both were advanced to the eldership on April 18, 1955. Elected to the ministry in 1951, Lester M. Markey, Norman F. Reber, John D. Miller and John E. Krape were licensed to the ministry (January 1, 1952) and later advanced to the eldership. Murray Lehman's vocation was fruit-growing and broiler production. Brethren Markey and Krape engaged in vegetable growing and marketing. Brother Miller was a greenhouse and flower grower and general farmer. Norman F. Reber has served as editor of a state farm magazine.

On September 12, 1948, the congregation decided to begin Sunday School services in an unused Lutheran Church building in Yorkana. Preaching services were begun here on January 30, 1949 with seventeen families meeting for worship. Michael Markey, Jacob L. Miller, Murray P. Lehman and Roger E. Markey conducted these services. On August 7, 1950, the small group of worshipers purchased the church building, and the parsonage immediately adjacent on the south side, from the Lutheran Synod for \$7,000. Services of dedication were conducted by Dr. Ralph W. Schlosser on October 15, 1950 with an attendance of several hundred persons.

In 1972, church and Sunday School attendance at Yorkana averaged seventy-five persons. The worshipers at this site purchased a property on the north side of the church building to provide for possible future expansion. The Young Peoples' Fellowship has been active in sponsoring special evening services, including Christmas plays and the visitation of the aged at Pleasant Acres. Yorkana members have also raised funds to care for the needy and several families who had been burned out of their homes.



Yorkana Church Picture

In 1949, the New Fairview Young People's Fellowship began to develop an outdoor worship center in the woodlot on the church farm. The building committee consisted of Charles Ilyes, president, Paul Keeney, treasurer, and William Miller. Youth advisors, Roger E. Markey, Jacob Keeney and Norman F. Reber were chosen to serve on the committee. A baseball diamond, rest rooms, water supply and picnic tables were provided in the first development stage for the plot of ground. Money was contributed by members and from special projects.

Some years later the young people requested the help of the Men's Fellowship in erecting a pavilion. This was done with funds provided by the church paid back later by the two organizations and by donations from interested individuals. The center is operated by a church grove committee which, in 1972, consisted of Eugene Stremmel, Jeffrey Markey and Roger Miller Jr., youth representatives; and Charles Eckert, Erwin E. Myers Jr. and Wilmer Hartman for the Men's Fellowship. The center has made tremendous contributions to the total life of the church, justifying the vision of the young people. The group sponsored well-attended hymn sings and excellent breakfasts for worshipers at the Easter Sunrise services. These services have been ecumenical endeavors involving neighboring churches.

The worship center is also used by many neighboring congregations for their outdoor activities. Teen Encounter and the York Rescue Mission occasionally make use of the center. It has also been used regularly by the Men's Fellowship for the annual oyster bake and corn roast. The Women's Fellowship uses the center for its annual covered dish event. In the Sunday School League baseball program, the late Clair Fitz, H. Roger Miller and Richard Markey have given faithful and meritorious leadership as team managers.

The New Fairview congregation remodeled its building in 1950. Sunday School rooms were formed, a modern kitchen was erected and a new heating system was installed at a cost of \$15,000. The youth of the congregation presented a public address system to the church. Services of dedication were held on May 13, 1951.

Over the years, the members of the congregation have sustained a keen interest in foreign missions. During the past three decades, the church has supported, in whole or in part, missionaries in Nigeria and in Ecuador. In 1966, the congregation was supporting five missionaries and five children of missionaries. These included Ruth Utz for whom the con-

gregation helped to build a home in Africa. In 1972, the church was supporting Chalmer Faw, Betty Campbell, Roy Valencourt, Ralph Royer, Irma Snively, David A. Williford, Virginia Ingold, Howard Ogburn and Merle Bowman. In previous years supported missionaries included Paul Weaver, Anita Keeney and Laura May Wine. The missionary giving of the congregation has remained consistently high.

In 1957, a special service of recognition was conducted for Michael Markey on his eightieth birthday anniversary. He lived his life as a school teacher (1896-1903) and farmer. He sold produce in the city markets for sixty-seven years. A member of the Codorus congregation at the time the new congregation was formed, he became a charter member of the New Fairview Church. He served as presiding elder of the congregation from 1928 until 1956. He served as a minister for forty-five years; as an elder for thirty-nine years. He was succeeded as elder-in-charge of the congregation by J. L. Miller.

In 1962, plans were introduced for a new sanctuary and enlargement of the educational facilities. Ground was broken on July 19, 1964. A new sanctuary was merged with the older structure to form a unified facility. The courtyard divides the old sanctuary from the new and includes a baptistry.



The New Fairview Church

Services of dedication were conducted on July 9-10, 1966. Professor Elmer B. Hoover, of Elizabethtown College, spoke at the Sunday morning service and D. I. Pepple gave the dedicatory message at the afternoon meeting. The cost of the new building was \$190,428.63. Pulpit furniture and chancel items were presented to the church in memory of Michael Markey.

Under the direction of a Brethren Service Committee, authorized by the congregation in 1968, the congregation has ministered to the needs of inner city people. Between 1968 and 1971, the church contributed more than \$20,000 to aid needy families in the city of York. The committee, under the chairmanship of Captain Charles L. McCaffery of the York City Police Force, seeks to minister to these families and to improve their lot. The church has designated it a "people-to-people" program and through it seeks to minister to body, mind and soul.

Other members of the Service Committee are Murray P. Lehman, Norman F. Reber, David and Orpha Markey, Daniel Myers, H. Roger Miller and the incumbent presidents of the Men's and Women's Fellowship groups, the High School and the Junior High Youth organizations. In 1972, these representatives were Donald Myers, Marian Bachman, John Fitz and Steve Fitz. The presidents of the various organizations automatically become members of the Service Committee, and the Church Moderator is an ex-officio member.

Early in September, 1971, the New Fairview congregation observed its fiftieth anniversary with 600 people in attendance at the morning and afternoon services. The food committee, with Erwin E. Myers Jr., Charles Ilyes, H. Roger Miller and Vernon Myers and a host of helpers served 550 meals. J. L. Miller reviewed some of the highlights of the congregation since its beginnings in 1921. Dr. Ralph W. Schlosser of Elizabethtown College was the guest speaker. Dr. Norman F. Reber was the moderator of a panel that reviewed the history of the congregation under the theme, "Fifty Years of History in Retrospect". Through the foresight of Earl Rudisill, the entire anniversary services were recorded on tapes.

The panel interviewed by Dr. Reber consisted of John Emig, Charles Eckert, Lottie Eckert, Catherine Smeigh, Beulah Chronister, John Godfrey, Sarah Godfrey, Ethel Godfrey, Raymond Striebig and Fred Shearer. Daniel Godfrey was a guest panelist representing the founding Codorus congregation.

The church honored its forty-three charter members on this occasion. In addition to the panel members already mentioned, the charter members honored were Cora Barshinger, Myrtle Boeckel, Jessie Emenheiser, Erwin and Ellen Emig, Mazie Emig, Alveta Fitz, Stuart Hamberger, Katie Hamberger, Lucy E. Heidlebaugh, Lester and Mary Ilyes, Amy Jacobs, Amy Keeney, Grace Lehman, Melvin and Marie Markey, Margaret Markey, Lester M. Markey, Jacob and Ada Miller, Anna Myers, Mabel Myers, Calvin Myers, Effie Myers, Mary L. McWilliams, Robert Ness, Ellen Strickler, Kathie Keeney, John Hamberger, Esther V. Hildebrand, George Kammerer and Mary Jane Markey.

Charter members were those who belonged to the Codorus Church at the time the congregation was divided and who were living in the territory assigned to the New Fairview Church by the council. They also included any who made the choice at the time of organization to worship with the New Fairview membership.

Deacons elected by the congregation since 1940 include William H. Fitz, Murray P. Lehman, Roger E. Markey, Lester Markey, Howard H. Fitz, Norman F. Reber, E. Glenn Grim, David L. Markey, David Grim, Charles Keeney, Austin E. Hartman, Raymond Markey, Lester Marteny, Charles Ilyes, Charles Cleaver, Marlin Fitz, David Godfrey, Dale Markey, H. Roger Miller, Vernon Myers, Raymond Heidlebaugh Jr. and Charles Steele.

New Fairview Ministers



John Krape



John D. Miller



Murray and Mary Ellen Lehman



Lester M. Markey



Norman F. Reber

Howard H. Fritz Sr., Jacob L. Miller and Daniel E. Myers in succession served long and faithfully in the office of Sunday School superintendent. After their service, the Sunday School was served by Charles Cleaver, E. Glenn Grim, Charles Ilyes, H. Roger Miller, and Marlin Fitz. At the Yorkana house, John Krape, Lester Markey, Belvin Markey, David Grim, Richard Stine, Raymond Heidlebaugh Jr., and Clark Daugherty have served as superintendents of the Sunday School. Both the New Fairview house and the Yorkana house have had good attendance at their daily vacation Bible schools.

The Women's Fellowship of the church has contributed much in worship and activities. They have sponsored the annual Christmas White Gift service and brought in such outstanding groups as the Choraleers. The fellowship has also sponsored two annual work days at New Windsor and has served dinners for numerous local, district and brotherhood functions. The fellowship's annual picnic meal for guests at the Brethren Home in 1972 was the largest the women served.

The Men's Fellowship has contributed to the maintenance of the outdoor worship center. In one instance the organization has contributed to the improvement of the housing of a member of the church.

Youth Fellowship activities have included Bible Conferences and annual week-end camps. Many youth of the congregation have given their peace witness in Brethren Volunteer Service and Alternative Service programs.

Jacob L. Miller's long and faithful service to the congregation consisted of 35 years as a minister, 26 years as an elder and 15 years as a presiding elder. He was also active in the founding of the Fort Myers Church in Florida. The church was deeply saddened by his sudden death on November 3, 1971. A successful businessman, farmer and meat retailer, Bro. Miller gave positive leadership in many ways including a dedicated visitation of the sick. He was active in support of the brotherhood fund with its stress on foreign missions and relief work. By precept and example he challenged the church to significant efforts for the world cause of Christ.

In the spring of 1972 the congregation elected the assistant moderator, Murray P. Lehman, to the post of presiding elder. Bro. Norman F. Reber was chosen to be the assistant presiding elder. One of the new goals for the congregation is to study polity and procedure, the purpose being to write a constitution and by-laws consistent with the congregation's past decisions.

A congregational release entitled, "A Reminiscence of New Fairview's Fiftieth Anniversary" states:

"We have already begun another fifty-year period in the work of the Lord Jesus Christ. May we remain faithful to the trust left to us by brothers and sisters who have passed on. Let us be more diligent, constantly admonishing the faithful and seeking the lost."

THE NEWVILLE CONGREGATION

At one time the Newville congregation was part of the larger organization known as Upper Cumberland. The original church, a two-story brick school building in Newville, was purchased in 1917. H. K. Ober, of Elizabethtown, preached the dedicatory sermon in June, 1917. The congregation did not become independent until October 14, 1925. H. Mitchell Stover, of Waynesboro, was appointed the elder-in-charge of the work.

The congregation is located in the small community of Newville, situated between Carlisle and Shippensburg. It is located to the south and to the east of the Blue Mountains of Pennsylvania in the heart of the

fertile Cumberland Valley. The community lies in the path which Indians once used as they passed through the famous Doubling Gap into Perry County. It also lies on a route used by 18th century settlers as they made their way southward and westward in search of new lands. Newville is an old and stable community with a population of about two thousand persons.

The Newville congregation has been served by the non-salaried and part-time ministry for most of the years since its organization. Cletus S. Myers, who had been elected to the ministry in the Huntsdale congregation, began to serve the Newville congregation on September 1, 1939, and continued to serve until August 31, 1942. On November 1, 1940, the church purchased the Lizzie Westhafer property on E. Big Spring Avenue, Newville, as its first parsonage. This building was sold on June 23, 1945 and the congregation was without a parsonage until 1969. Letters of correspondence from this period indicate that the congregation was offering a parsonage and was paying \$500 per year for a minister's services.

John A. Buffenmyer, who had served the Lost Creek congregation of the Southern District, moved to Newville in 1942 to begin the pastoral work. He was installed by members of the District Ministerial Commission on November 1, 1942, with C. E. Grapes in charge of the service. J. A. Buffenmyer, who was noted for his strong evangelistic emphasis, had not served the congregation very long until he was stricken with an incurable illness. Mrs. Buffenmyer, who was a licensed minister, accepted the responsibilities of the pulpit at the church for a number of months in her husband's absence.

On September 1, 1943, Cyrus B. Krall, of the Midway Church in Eastern Pennsylvania, succeeded John A. Buffenmyer as pastor. While he served the congregation, he partly supported himself as a public school teacher. He was advanced to the eldership in a special service conducted at the church on December 18, 1944. Edward K. Ziegler and Otho J. Hassinger were present from the district Elder's Body to conduct the ordination.

During the 1940s, the congregation cooperated with other Cumberland and Perry County churches in an open-air service at the Big Spring Park. The park, located in the Tuscarora Mountains in the western end of Perry County, was close to the Hemlocks Natural area. Such services as these joint ventures were forerunners of the modern Park Chaplaincy programs. On the last Sunday of July, the congregations would share responsibilities for conducting the Sunday School and the preaching services. Very often, the offerings were used for the support of Brethren Service work. Efforts were made toward forming joint choirs for this annual event.

Like many other congregations of the district, the Newville Church has preserved the self-examination service prior to the bi-annual Lovefeast. In later years, the church joined in observing the World-wide Communion service observed on the first Sunday of October. Deacons and deaconesses who have been installed by the congregation since 1940 are: Austin and Sarah Reid, Cloyd and Ethel George, Merle and Marietta Hummel, Mark and Alice Bucher, Bruce and Lois Cohick, Walter and Betty Chestnut, Harold and Jane Carey, Markwood and Joan Reid, Jack and Mona Kay Yingling, Dale and Verna George, and Wayne and Marjorie Mohler.

On March 15, 1954, the church council voted to construct a new church on ground which had been purchased at the east end of Newville, along route 641. A ground-breaking service was observed on March 27, 1955 and dedication services were held for the new church on May 13, 1956. Dr. Calvert N. Ellis brought the message of dedication and Cyrus B. Krall, who had moved to the Maiden Creek congregation in February,

1954, returned to deliver the evening message. The cost of the new church was \$80,000. The congregation moved to its new location in May, 1956. The original building was sold to Mr. David Alleman on June 1, 1959 to be used as a family residence.



The Newville Church

During the summer of 1954, David C. Wilson, a Bethany Biblical Seminary student, served as the summer pastor. Robert L. Cocklin became part-time pastor in September, 1954, and continued to serve the congregation until May, 1965. During the 250th anniversary observance by the denomination in 1958, the church joined in celebration. In the course of this year several Brethren films on the heritage of the church were shown.

Arthur M. Smith, of Carlisle, served as an interim-pastor at Newville from June, 1965 to October, 1965. He had served as moderator of the congregation prior to his work as pastor.

On May 1, 1966, Norman R. Cain was elected pastor. He was the congregation's first full-time pastor, serving from July 15, 1966 to August 31, 1968. Bro. Cain was licensed to the ministry in the Fort McKinley Church of the Brethren in 1959 and was ordained to the full ministry in the Newville congregation in 1966 by his moderator, Ordo M. Pletcher.

The congregation had been governed by an official board with an elder-in-charge until 1965. In this year, the congregation voted to adopt the church board with a series of commissions to govern the affairs of the church. Harold Carey was the first elected church board chairman. The unified budget was also adopted by the church. Under this plan all of the support from the congregation came from a single weekly offering. After many meetings and much diligent effort, a new constitution and by-laws was adopted by the council on February 19, 1968.

Moderators who have served the church are Harper M. Snavelly (1937-1942, 1944-1945), John A. Buffenmyer (1943), Cyrus B. Krall (1946-1953), Otho J. Hassinger (1954-1956), Clarence B. Sollenberger (1957-1958), Samuel A. Meyers (1959-1960), Kenneth R. Blough (1961-1962), Arthur M. Smith (1963-1964), Paul M. Basehore (1965), Ordo M. Pletcher (1966-1969), and O. Wayne Cook (1970-).



Richard A. Grumbling

When Norman R. Cain became pastor of the Welty congregation, O. Wayne Cook served as the interim-pastor at Newville from September 1, 1968 until August, 1969. Richard A. Grumbling who moved from the Yellow Creek congregation, became the full-time pastor on September 1, 1969 and has continued to serve the congregation.

The church membership voted to erect a parsonage on a lot adjacent to the church. The decision was made on January 20, 1969 and ground-breaking services were held on April 6, 1969. The parsonage was completed and ready for occupancy by August 18, 1969. The cost of this project had been \$32,000. A dedication and an open house was held on November 16, 1969.

The Sunday School has continued to meet prior to the church worship each Sunday morning. New facilities were provided for the Sunday School when the new church was constructed. The Christian Education phase of the Church's life has been directed by a Christian Education Commission. The Sunday School superintendents since 1940 have been: Roy Shultz (1940), Ernest Scott (1941), Markwood Reid (1942-1944), Austin Reid (1945-1952), Wayne S. Cohick (1953), Wayne F. Mohler (1954-1968), Dale G. George (1969-1970) and Wayne F. Mohler (1971-).

THE PLEASANT HILL CONGREGATION

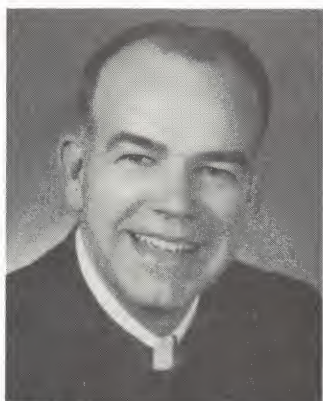
The Pleasant Hill congregation is one of the larger free ministry congregations in the Southern District of Pennsylvania. At one time a part of the Upper Codorus (Black Rock) congregation, it was established as an independent congregation on May 6, 1904. At the time of its organization, the congregation had 130 members. Since its beginning, the congregation has grown steadily in membership until in 1972 it had 440 members.

The membership of the congregation is located in the southwest section of York County and the eastern sections of Adams County. At one time, the membership was located in the northern zone of the Upper Codorus congregation. The custom in the nineteenth century was to erect meetinghouses to serve the membership residing in the widespread geographical regions assigned to a congregation. Many members of the original Upper Codorus congregation lived in the valley extending westward from Spring Grove. The Pleasant Hill house was erected northwest of Spring Grove to meet the needs of these members.

The congregation assembles in three church houses today. The oldest of these is the Beaver Creek house originally built in 1866 to the south of Abbottstown. The present brick structure was erected about 1925 close to the stream which gave rise to its name. The Pleasant Hill house was erected in 1898. A year later, the North Codorus house was built west of Stoverstown. The Pleasant Hill meeting house is the largest of the three houses, and is centrally located between the other two. All Sunday morning services and all evangelistic meetings are conducted at the Pleasant Hill house. Sunday evening services alternate between Beaver Creek and the North Codorus meetinghouses.

Since its beginnings, the congregation has been served by the plural free ministry. The congregation is organized as most of our congregations were organized in the nineteenth and early twentieth centuries, with an

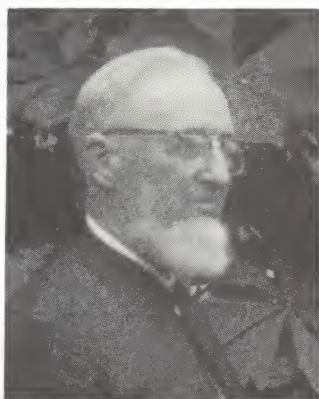
Ministers of Pleasant Hill



Harold Martin



Merle Bievenour



David Lehigh



Harry E. Sellers

elder in charge. He is responsible for directing the church administration, the visitation program, and the preaching services within the congregation. The church is administered by an official board which consists of all of the ministries and the deacons, all of whom are elected for life. The congregation calls young men to the ministry in order to continue the preaching and witnessing functions of the church.

Since 1940, the following ministers have served the Pleasant Hill congregation: G. Howard Danner (deceased), Henry R. Miller (deceased), Jacob H. Keeney (deceased), Samuel M. Lehigh (deceased), Paul K. Newcomer, James C. Sellers (deceased), David M. Lehigh, Paul M. Hoover, Milton W. Yohe, Harold S. Martin, D. Fred Miller, Harry E. Sellers, and Merle E. Bievenour.



Paul K. and Martha Newcomer

The congregation has been served by only two elders-in-charge since 1940. G. Howard Danner, who was ordained in 1937, served the congregation for thirty-one years. He had also been active in the interests of the district, having served as a trustee for Elizabethtown College and as a member of the District Ministerial Board. In 1958, Paul K. Newcomer succeeded to the office and has served continuously since that time. Paul K. Newcomer had been ordained as an elder in 1946 in a service conducted by Jacob L. Miller and G. M. Resser. He has also served the district as a member of the Southern District Board.

The Pleasant Hill congregation has regularly conducted two-week revival and evangelistic meetings during the summer, usually in July. These meetings have proven highly successful in strengthening and enlarging the membership of the church, and they provide a highlight in the congregational year. Elder Murray P. Lehman held his first revival meeting at the Pleasant Hill congregation in 1951. Twenty-seven persons were baptized as the result of that meeting. D. I. Pepple conducted meeting in the old Pleasant Hill house in 1960 with thirty-eight new members added. Other evangelists over the several decades have included Clarence Shwalter, Noah Martin, Donald E. Miller, Olen Landes, Roy Hawbaker, Ollie Hevener, Kenneth Hershey, Milton Hershey, Michael Olivieri, James Myer, Alton Bucher and Luke Bucher.

Attendance at the morning worship services averages 400 persons, and the evening services average 200 persons. The interest and attendance required an enlargement and an improvement of the original Pleasant Hill meeting house. In 1960-1961, the church placed an extension eastward

two hundred forty-eight

from the original sanctuary, and built a vestibule to the west end of the original frame building. It also added an oil-fired heating system, placed tile on the floor of the sanctuary, added carpet to the aisles of the church, and re-decorated the interior. All of this was done at a cost of \$65,000. Additional improved parking area was placed to the north and to the west of the meeting house.

A service of dedication for the improved building was delivered on June 25, 1961 by Elder Noah Martin, of Ephrata, Pennsylvania. A week of meetings followed the dedication, with a different minister speaking each evening. These meetings were concluded with a Lovefeast service on July 2, 1961.

For many years the congregation has continued the tradition of weekend Lovefeast services. The service begins on Saturday evening and concludes on Sunday evening. These bi-annual meetings have proven to be mountain-top experiences in the life of the membership. The deacons meet to prepare the Lovefeast and to serve the worshiping congregation.

Since 1940, the following deacons have ministered to the congregation: David Hoover (deceased), Moses Mummert (deceased), Nelson Hoover (deceased), Raymond Altland, Edman Miller, William Yohe, Stewart Jacobs, David Lehigh, Charles Hartman, Claude Hoover, Stuart Lucabaugh, Paul Hoover, Milton Yohe, Richard Miller, Charles Lehigh, Harold Martin, Amos Lehigh, Earl Krout, Harry Sellers, Fred Miller, Robert Yohe, Paul Nell, Merle Bievenour, Donald Newcomer, Paul Mummert, Philip Hoover and Steven Fodor.

The church regularly conducts mid-week prayer services, usually with meetings alternating between the three meetinghouses. During the winter months, a regular bi-weekly singing class is conducted. Stress is placed on the learning of new hymns and on preparation for caroling. Every year, on one Sunday afternoon, a service is conducted at the Wildasin meetinghouse formerly shared by the Brethren with other denominations. This union house, once a school building, is located in the Project Seventy area of southwestern York County.

In 1950, David W. Lehigh was ordained to the eldership. On October 17, 1966, Harold S. Martin, Paul M. Hoover and Milton W. Yohe were ordained to the eldership. These ordinations took place after the ministers had been interviewed by members of the District Commission on Ministry and Evangelism.

During the past few decades, several dozen young men from the congregation have entered Alternative Service in lieu of induction into the Armed Services of the United States. Most have served in civilian projects in the United States, although several have served in foreign lands. Connie Stambaugh of the congregation served two years as a volunteer nurse in the Garkida Hospital in Nigeria, West Africa (See Missions).

Amos Lehigh, one of the deacons of the congregation, is the founder of a bi-monthly publication called **Bible Helps**. He has served as the editor of this publication since 1950. At the present time, 300,000 copies of these pamphlets are being distributed annually free of charge in most states of our nation and in a number of foreign countries. A "Bible Helps Brethren Church" has been established in the Philippine Islands in recent years. Harold S. Martin visited the Philippine Islands in 1970 on behalf of the **Bible Helps** ministry. The Pleasant Hill congregation has continued to give support to the **Bible Helps** program.

The church has also contributed to the work of the Garkida Hospital where the Church of the Brethren ministers to leprosy patients. The Nigerian hospital is one of the largest leprosy treatment centers in the

world. The congregation also contributes to the Brethren Disaster Fund and other relief funds of the denomination. When misfortune strikes in the neighborhood, the congregation collects "basket" offerings for the needy. The money is not counted but is given directly to the needy family.

The life of the congregation has experienced changes over the decades. Where once the membership was comprised largely of farming peoples and orchard workers, today it is composed of people who make their living in the industries and stores and transportation enterprises of the surrounding communities. Nevertheless, the congregation continues to strive to maintain that simplicity of life which was associated with the Church of the Brethren of former generations. All of this is reflected in the style of life and the manner of worship and the type of architecture preserved within the congregation itself.



Pleasant Hill



Wildasin Schoolhouse



Beaver Creek



North Codorus

THE PLEASANT VIEW CONGREGATION

The Pleasant View congregation was once the eastern meetinghouse for members of the Codorus congregation. The frame meetinghouse was built in 1875 by Jacob and Julia Herbst in memory of their daughter Julia who died at an early age in 1873. The house was built several miles south of Red Lion on the Stewartstown road at the top of a pleasant hill. For many years the church house was known as the Herbst's meetinghouse and, later, the Pleasant Hill church. In 1907, the Codorus congregation enlarged the original house with an eighteen foot extension to the north end.

The congregation has been served by the non-salaried ministry since its beginning in 1875. Ministers from the Codorus congregation provided



Original Pleasant View Church

the preaching and visiting ministry until a separation was made in 1956. Since the reorganization, the congregation has been served by Richard R. Grim, George W. Keeny, Richard L. McWilliams and E. Gerald Thompson. The elders-in-charge since 1940 have been S. C. Godfrey, George H. Keeny, Martin M. Hartman, Richard R. Grim and George W. Keeny.

In 1951, the Pleasant View congregation observed the seventy-fifth anniversary of its beginnings. Elder Benjamin Stauffer was the guest speaker. When the congregation became independent in 1956, the membership changed the name to Pleasant View because there was already a Pleasant Hill congregation.

In July, 1953, Elder S. C. Godfrey called the Codorus Church into a special council. The result of this council was the appointment of a planning committee to submit plans for a new church house. The committee was composed of Joseph Hartman, chairman, John E. Krout, Alvin Dise, Harvey Baker, and George W. Keeny. The committee proceeded with plans to build. By October 3, 1954, a ground-breaking service was held to the rear of the original meetinghouse. Howard A. Whitacre, the pastor of the Mechanicsburg Church of the Brethren, was the guest speaker for the occasion.

A new brick church was erected on a lot behind the frame building. Land had been donated to the church from the farm of Mr. and Mrs. Edwin Herbst, members of the congregation. The first services were held in the basement of the new structure on April 3, 1955. George H. Keeny brought the message at this service.

Services of dedication were conducted at the new church from July 3 to July 9, 1955. The original meetinghouse was dismantled and provision was made for lawn and parking where the old house stood. The speakers for the dedication Sunday were Stewart B. Kauffman, Regional Executive Secretary, and Frank S. Carper, pastor of the Palmyra Church of the Brethren. Guest speakers on succeeding nights of the week were Robert Faus, Nevin H. Zuck, Noah S. Sellers, Charles L. Lady, Howard A. Whitacre and M. Guy West. The new church cost the congregation \$35,000.



Pleasant View Ministers and Wives

From Left: George W. Keeny, Pauline E. Keeny, Richard R. Grim, Ethel Grim, Richard L. McWilliams, Lois E. McWilliams, E. Gerald Thompson, Florence V. Thompson.

On April 18, 1956, the District Ministry Commission met with the Codorus congregation to effect a division of the church. The commission found the two groups amicable and the congregation was divided. The original organization retained the name of Codorus Church of the Brethren and the new organization assumed the name of the Pleasant View Church of the Brethren. The District Ministry Commission recommended to the District Meeting that the new congregation should be recognized and the delegates seated. The new congregation had 100 members.

When the congregation became independent, the need for additional ministries to share the preaching responsibilities became evident. Richard R. Grim was ordained to the eldership on June 6, 1957 and soon was elected elder-in-charge of the congregation. George W. Keeny was licensed to the ministry in May, 1956. In 1958, he was advanced to the office of elder. E. Gerald Thompson was licensed to the ministry on October 22, 1961 and Richard L. McWilliams was licensed to preach on November 26, 1961. These ministers have shared the preaching and visiting chores of the congregation since its formation.



Pleasant View Church

The church conducts regular preaching services and Sunday School sessions each Sunday. In addition, the congregation has observed two Rally Days each year, a Harvest Home service, regular Bible Institutes, anniversary events and evangelistic meetings. Evangelists in the congregation have included Frank S. Carper (1961), Elmer B. Hoover (1962), Robert O. Hess (1963), Howard A. Whitacre (1964), Harold S. Martin (1965), Howard Bernhard (1966), Becker Ginder (1967) and Abram Eshelman (1969).

When Sunday School class rooms were added and a nursery was built in 1960, a service of dedication was held for these improvements. On July 6, 1960, Dr. Ralph W. Schlosser, professor at Elizabethtown College, was the guest speaker. A tenth anniversary observance for the new building was held on July 5, 1965, with Frank S. Carper returning to preach in celebration of the event.

Soon after the congregation was organized, A Women's Work Organization was formed. This organization meets regularly each month and involves itself in activities which support the church and the relief needs of the district. The organization makes gifts to be sold by the Women's Auxiliary Gift Shop at the Brethren Home. They have also canned many kinds of fruits and vegetables for the Home in past years. Each month, a number of the women continue to go to the Brethren Home in order to bake pies and sugar cookies for the residents. They have also made comforters and collected relief goods for overseas use.

The church meets for Lovefeast and Communion twice each year in the spring and in the fall. The service has been prepared by the ministers, the deacons and their wives. Since the congregation began in 1956, the following deacons have served the church: Harvey Baker, Wayne Brandt, Norman Godfrey, Harold Good, John Raver, Harvey Ferree, Charles Keeny, Lehman Schlag, Fred Shannaman and Allen Bahn.

The Sunday School has continued its Christian Education functions for many years. In 1960, the Pleasant View congregation hosted the Christian Education School for the York area for six successive Monday nights. Those who have served as Sunday School superintendents are C. E. Godfrey (1940-1941), George W. Keeny (1942-1949), Charles E. Keeney (1950), George W. Keeny (1951-1957), E. Gerald Thompson (1958-1962), Wayne Brandt (1963-1965) and Harold Good (1966-1972).

On July 6, 1968, the Pleasant View congregation met for a special service of dedication for its new organ. Samuel E. Keeney, of the Codorus Church, gave an organ recital as part of the program. The congregation joined in singing many familiar hymns of the church with Alvin Brightbill as the guest chorister.

THE RIDGE CONGREGATION

Jacob Fogelsanger came to America in 1761 from Hamburg, Germany and settled in Lancaster County, Pennsylvania. His descendants formed the nucleus of the congregation which was known at first as the Fogelsanger Church and later, as the Ridge congregation. At one time the district served by the Ridge Church was a part of the Antietam congregation of Franklin County. In 1836, the area between Chambersburg and Shippensburg was created into a separate district.

The district continued to grow in population and in church membership. By 1852, David Fogelsanger Jr., his brothers and sisters, donated land on the Ridge Road for the erection of the original meetinghouse. The first church house was built in 1853. The Fogelsanger family donated the land, the materials for the church and a cemetery plot for the use of the Brethren. By 1869, the entire district had erected three meetinghouses. The houses in use in this year were the Fogelsanger (Ridge) house, the Etters (Salem) meetinghouse in Letterkeny Township near Chambersburg and the Old Stone Church near the South Mountain.

Early members in this district included Daniel Eckerman, John Newcomer, John R. Fogelsanger, David Minick Fogelsanger, John Monn, David B. Wineman, William G. Etter, Henry G. Etter, David W. Allison, Casper F. Hosfield and John D. Garnes. Most of these served as deacons or ministers between the years 1853 and 1890.

Prior to the year 1940, S. S. Blough, Olden D. Mitchell and Robert L. Cocklin served the congregation as pastors. Olden D. Mitchell was installed on September 9, 1936 as part time pastor at the Ridge and the Shippensburg churches. Robert L. Cocklin, of Mechanicsburg, agreed to

serve the congregation beginning in 1938. He succeeded Bro. Mitchell who decided to complete his education at Bethany Biblical Seminary in Chicago, Illinois. Robert L. Cocklin continued to provide the ministry for the congregation until 1950. In May, 1943, Olden D. Mitchell returned to conduct a series of evangelistic meetings for two weeks.

In 1950, M. B. Mentzer served the congregation for a short period of time. He had been a member of the Back Creek Church and was residing in the Chambersburg area. During 1950 the Ridge congregation lost one of its faithful ministers. Joseph U. Burkhardt, who had been licensed to the ministry in 1909, passed to his reward in 1950. He ministered at the Ridge, the Salem and the Shippensburg houses on numerous occasions during the years and lived in the Ridge congregation as a farmer-minister.

From 1950 until 1961, James A. Heckman and Elmer C. Hall shared the preaching and pastoral responsibilities for the church. In 1954, both of these brethren were advanced to the eldership. James A. Heckman was ordained in the Ridge Church house with E. B. Wingert and Howard A. Whitacre officiating. Elmer C. Hall was advanced to the eldership in a service at the Shippensburg Church. During the years these brethren served as co-ministers, the congregation gave support to Betty Blickenstaff, who was ministering with her husband in medical missions in India.

The year 1958 was eventful in the life of the congregation. The Ridge Church joined with the Shippensburg house and the Newville Church on January 5, 1958 for the observance of the denomination's 250th anniversary. On April 13, 1958, the church also broke ground to erect a new church building. In a symbolic ceremony, the members of the congregation joined hands to pull a plow as a furrow was broken for the construction of the new sanctuary. A new two-story brick structure was planned and the membership gathered \$28,000 for the project. By July, the cornerstone was laid. On November 30, 1958, services of dedication were held for the new sanctuary and the Sunday School space.

The new sanctuary cost the congregation \$50,568. More than 4,000 man-hours of labor were given by the congregation in the construction of the church. The new sanctuary seats 325 persons. Two class rooms to the rear of the sanctuary care for an additional 100 persons.



The Ridge Church

Prior to the services of dedication on November 23, 1958, a week of services featured many guest speakers. These include the Rev. Allen Brubaker (Green Spring Brethren in Christ), the Rev. Roland Garvin (Newburg E.U.B. Church), the Rev. Harold R. Rockey (Middle Spring United Presbyterian Church), the Rev. Jacob Zepp (Oakville Evangelical United Brethren Church), the Rev. Robert Cocklin (Newville Church of the Brethren) and the Rev. Joseph M. Long (Chambersburg Church of the Brethren). Special music was furnished each evening by members of the visiting congregations.

On November 23rd, at the special services of dedication, Harold Z. Bomberger, the Regional Executive, M. Guy West and Howard A. Whitacre were guest speakers. Dr. Ross D. Murphy spoke at the evening service of the day of dedication. The pastors of the congregation, Elmer C. Hall and James Heckman, assisted in the services.

In June, 1959, the original church house, located next to the new structure, was struck by lightning and was partly destroyed. The church council voted to dismantle the original building but to mark the site with a special memorial stone. The original sandstone steps remain with the memorial marker on the site of the old church building. The dates of the building and a simple outline of the building are inscribed into the memorial stone.

The congregation began to prepare for the full-time pastoral ministry in the early 1960s. Philip M. Kulp, a career missionary to Nigeria, was on furlough and was taking some additional work at the Shippensburg State Teachers College in 1961. The Ridge congregation voted to employ him as the pastor, effective June 1, 1961. The congregation knew he must return to the African mission field in the summer of 1962. The Southern District took action to advance Philip M. Kulp to the eldership. At a special service conducted in the Ridge church on December 10, 1961, Clarence B. Sollenberger, moderator of the congregation, and assisted by James A. Heckman and Samuel A. Meyers, conducted the service of ordination.

The congregation met in a council to vote for the full time pastoral ministry on March 11, 1962. Ordo M. Pletcher, then serving as pastor at the Leamersville Church of the Brethren, was elected by the council to serve as pastor. He became pastor on July 1, 1962 and was formally installed on July 29, 1962 with Clarence B. Sollenberger conducting the service. Ordo M. Pletcher was called to the ministry at the Connellsville Church in Western Pennsylvania and served pastorates in Florida and in Pennsylvania. While he served as the Ridge pastor he was elected president of the Shippensburg Area Council of Churches (1967).

In preparation for a full time pastor the congregation built a new parsonage on an adjacent lot along the Ridge road. Within a period of five months the parsonage was completed. The cost to the congregation was \$12,635, but many man-hours of donated labor from the membership reduced the cost of the building. The church observed a mortgage-burning service on November 29, 1964. On this date, the money borrowed to build the church and the parsonage was completely repaid, leaving the congregation free of debt.

Terry Slusher succeeded Ordo M. Pletcher as pastor of the congregation on September 15, 1969. Terry Slusher was a licensed minister from Southern Virginia who served the congregation as an interim full-time pastor. He provided the ministry for nearly a year.

Perry B. Liskey became the new pastor of the congregation in July, 1970. A service of installation was conducted on July 26, 1970 by a representative from the district Ministerial Committee. Perry B. Liskey

was called to the ministry by the Annville congregation in Eastern Pennsylvania and served congregations in Eastern and in Middle Pennsylvania. He has been active in evangelistic work in many Pennsylvania congregations.

The Ridge congregation called Carl Baughman to the ministry on April 4, 1971. Since his High School days he felt a call to serve in the Christian ministry. A special service of licensing was conducted by J. Stanley Earhart, the Southern District Executive Secretary, at the Ridge congregation. The message for the day was, "A King In Servant's Clothes."

The Ridge congregation is an active church. Its interests center about Christian Education, Men's and Women's Work activities, organized youth activities and regular evangelistic meetings each year. The congregation, occupying the ridge section northwest of the community of Shippensburg, continues to serve a people of strong rural interests. Like many other congregations of the district, its people have gradually turned to the industries in surrounding communities.

THE ROUZERVILLE CONGREGATION

Close to the South Mountain and the Pennsylvania-Maryland line lies the community of Rouzerville. This Franklin County community had been laid out in 1868 by Peter Rouzer. The Rouzerville Church was started by members of the Antietam congregation who were meeting in the old Amsterdam schoolhouse. They found that the schoolhouse, located one mile from Rouzerville, was too far for most people to walk in bad weather. As early as 1904, a movement was begun to establish a Sunday School in the village of Rouzerville so that people could walk to church.

From 1906 until 1909, meetings were conducted bi-weekly in the Rouzerville Methodist Episcopal Church. After this group of worshipers conducted a successful revival meeting in the Rouzerville community, the desire increased to have a church of their own. The Brethren broke ground in 1909 on a plot of ground purchased from Harvey Hartman. The ground had cost them \$300. By 1910, a new frame church with brick veneer was constructed at a cost of \$3,288.69. The church was formally dedicated on May 29, 1910 with Elder C. R. Oellig of Waynesboro delivering the message. A week of revival meetings followed the dedication.



The Rouzerville Church

On the day of dedication, seventy-two persons united to form a Sunday School organization. For a brief period of time the Sunday School convened on Sunday afternoons, but eventually changed to a time prior to the preaching services of the morning. The preaching ministry was provided for the church by ministers from the Antietam congregation. These ministers included Walter A. West, W. Hartman Rice, Willis Rice, H. Mitchell Stover and M. Carroll Valentine.

The congregation has consistently shown strong interest in the work of the Brethren Home and in the work of the Children's Aid Society. Early records show that Sunday School classes and individuals of the church have contributed canned goods and cash to the Children's Home at Carlisle, and to the Old Folks' Home at Huntsdale and at Cross Keys. At Christmas time the Sunday School contributed cash and gifts for the children at the Carlisle Home.

On October 17, 1949, the Ministerial Board of the Southern District met to discuss the division of the Antietam congregation and the formation of the Rouzerville Church. The Ministerial Board of the District suggested that the church might secure a summer pastor to begin its work. In 1950, D. Luke Bowser, from Bethany Biblical Seminary, spent the summer with the new congregation. In 1951, John E. Rowland of Greencastle began to serve both the Welty and the Rouzerville congregations. This was done by arranging the morning preaching schedules at 9:30 A.M. for the Welty congregation and at 10:40 A.M. for the Rouzerville Church.

The church membership and the children enjoyed the ministry of John E. Rowland who blended stories with evangelistic preaching. He frequently used illustrated Bible stories for children during his ministry. In 1953, the congregation held a special service of dedication for its first electric organ. Nevin W. Fisher was invited to be present as guest of the congregation to conduct a hymn sing.

Bro. Rowland continued to serve the church until 1958, the denomination's 250th anniversary year. The church joined with the Waynesboro congregation and the Antietam congregation in placing a special marker on the grave of John Mack in a cemetery south of Rouzerville.

On November 30, 1958, John E. Rowland delivered his final sermon to the church as the pastor. He had decided to retire from the pastoral ministry after forty-two years. Edwin Eigenbrode was appointed chairman of a committee to prepare a surprise farewell for Bro. Rowland. He sent special notices to friends of the church and to leaders of the district announcing the special service of recognition for the pastor. Present on November 30th were Harold Z. Bomberger, the Regional Executive Secretary, and Joseph M. Baugher, a member of the District Ministry Commission, in addition to many other representatives from the churches which John E. Rowland had served.

In 1956, Laurean R. Smith, son of Mr. and Mrs. Rufus Smith of Waynesboro, was licensed to the ministry. On June 27, 1957, he was advanced to the full ministry in a special service at the church. Laurean R. Smith accepted a position as the first full-time pastor of the Moorefield Church in West Virginia in July, 1957.

With the retirement of John E. Rowland, the congregation installed Kenneth L. Franklin as pastor. He served the Buffalo congregation as pastor prior to his election at Rouzerville. J. Vernon Grim, of the District Ministerial Commission, visited with the congregation on December 14, 1958 and installed the new pastor into office. Like the ministers before him, Kenneth L. Franklin served on a part-time basis. However, he moved into a new parsonage which the congregation had recently acquired across the street from the church. The parsonage was purchased for

\$16,000, and was formally dedicated by special services on May 24, 1959. Glenn E. Norris, representing the Southern District of Pennsylvania, was present to assist in the dedicatory program.

On May 29, 1960, the congregation observed its fiftieth anniversary. Dr. Ralph W. Schlosser, of Elizabethtown College, was the guest speaker for the morning service. C. Reynolds Simmons, of the Gettysburg Church spoke at the afternoon service, and the pastor, Kenneth L. Franklin, spoke at the evening service. Jesse O. Jenkins, of York, conducted a series of evangelistic meetings following the anniversary day. In this manner, the congregation repeated the experiences of the church when it began fifty years earlier.

In 1961, the congregation added an educational building to the rear of the sanctuary. This building, erected at a cost of \$15,000, gave the congregation six Sunday School rooms and the possibility of six more. An enlarged basement with kitchen was also realized in this building endeavor.

When Kenneth L. Franklin became pastor of the Drexel Hill congregation on July 16, 1962, the local ministerial commission recommended to the church council that the church should enter into a full-time pastoral ministry. However, the church voted against the recommendation and decided to maintain a part-time ministry.



LeRoy E. Plum

H. James Pearson, who had been ordained to the ministry in the Conemaugh Church, had been active in the supply ministry in Western Pennsylvania and in Middle Pennsylvania. The church voted to have him serve part time as pastor at Rouzerville. He began his pastoral duties on August 22, 1962, and was installed into the pastorate by Clarence B. Sollenberger on September 9, 1962. He continued to serve the congregation until 1967.

On May 13, 1967, LeRoy E. Plum was installed as the part time pastor of the church. He has continued to provide the preaching and visitation ministry to the congregation until the present. In 1972, the congregation began to negotiate with him for his full-time services.

In 1971, the congregation remodeled the church sanctuary. An improved chancel was added and indirect lighting was installed.

THE SHIPPENSBURG CONGREGATION

The decision to erect a meetinghouse in Shippensburg was made in the Salem meetinghouse close to Chambersburg. In 1896, members of the Ridge congregation met and decided that a new worship center was needed in Shippensburg. It was a banking borough at the time, and had been a center for a carriage works. It was a community of three thousand people, and was the second oldest town west of the Susquehanna river. A state normal school, now Shippensburg State College, had been founded here in 1871. In keeping with the trend to follow the movements of the Brethren to the towns, the members of the Ridge Church constructed the first building at the corner of East Garfield and Washington Streets. The estimated cost of the construction was \$2800.

The church was served by the self-supporting ministry for many years. In 1897, Abram K. Hollinger moved his membership from the Upper Cum-

berland congregation to the Shippensburg meetinghouse. In 1917, Ross D. Murphy began to serve the church as the first full-time pastor. During his pastorate, he aided the church in organizing itself. He developed missions study classes and teacher training classes. The growth of the Sunday School between 1915 and 1920 was very promising. During his early years at Shippensburg, Bro. Murphy married Florence Fogelsanger, a member of the Ridge congregation.

On May 7, 1926, the Shippensburg Church was organized into an independent congregation, separating from the Ridge membership. Early presiding elders of the new congregation were E. J. Egan, B. F. Zug, J. M. Moore and Levi K. Ziegler. In 1937 S. A. Meyers became the elder of the congregation and served almost continuously until 1962.

Jesse D. Reber became the pastor of the congregation in 1928. He was succeeded by Olden D. Mitchell in September, 1936. In 1938, J. Linwood Eisenberg, the dean of Shippensburg State Teachers' College, began to serve the church as the new pastor. Dr. Eisenberg served in the ministry of the Church of the Brethren since 1902 and spent many years in public education. He became the editor of the first district history published in 1941.

In 1944, the Shippensburg congregation voted to adopt the Ministerial Pension Plan and to contribute to the 100 percent Messenger Club. The church also began the tradition of holding several decision days each year, sometimes known as Rally Days. In 1944, on May 7, a Decision Day was held at the church with four decisions for Christ.

Dr. Ross D. Murphy and Florence Fogelsanger Murphy retired from their pastorate at the First Church of the Brethren in Philadelphia and moved to Shippensburg in 1946. On December 20, 1946, the Murphys conducted an open house to invite their friends and neighbors to their new home in the community. Mrs. Murphy continued to serve the brotherhood as a representative for the Brethren Service Committee as she worked with the Friends Service Committee in Philadelphia. Mrs. Murphy's grandfather, Elder John Newcomer, was a minister of the Ridge congregation in earlier years.

For a brief period of time, while he was a student at the Shippensburg State College, Donald F. Hursh served as pastor of the congregation (1950). In September, 1950, Glenn E. Kinsel, a recent graduate of Bethany Biblical Seminary, was installed as pastor of the church. It was during this period that the congregation began to plan for alterations and improvements to the original church building. Glenn E. Kinsel was ordained to the eldership while he was pastor.

By 1953, the congregation began to erect a sanctuary to the west of the original church structure. Much of the work on this new building was done by volunteer labor by the members of the church. The work proceeded slowly and was not completed until 1956.

During Glenn E. Kinsel's pastorate (1950-1953) the congregation licensed several men to the ministry. Elmer C. Hall, a life-long resident of the community, was ordained to the ministry in 1950. He was ordained to the eldership in 1954, and, in 1963, became the presiding elder of the congregation. He has served continuously in this capacity since 1963. Donald H. Fogelsanger was also called by the congregation in 1950 and was ordained to the full ministry in 1956.

When Glenn E. Kinsel accepted a pastorate in Indiana, the congregation asked Dr. Ross D. Murphy to minister to the people. In 1954, he began a pastorate at the Shippensburg church for a second time, helping it to recover its morale, and developing a plan for completing the sanctuary. He provided a full-time ministry to the church at a minimum

cost to the congregation. By March 18, 1956, the Shippensburg Church was ready to dedicate its completed sanctuary. An organ with chimes had been installed, stained glass windows had been placed as memorials. A baptistry was installed in the pulpit area and choir lofts were placed on both sides of the central pulpit. A series of services were conducted with Dr. M. Guy West, Dr. Calvert N. Ellis, E. Russell Hicks, Joseph M. Long, Dr. A. C. Baugher and Dr. Jesse D. Reber as speakers.

In 1957, the congregation observed its sixtieth anniversary. Dr. Murphy was the speaker for the January 20th observance. In this same year the church decided to conduct its own fund-raising campaign with an Every-Member Canvass. In 1958, the church secured Dr. Clyde W. Meadows as an evangelist and conducted an Every-Member visitation prior to the services.



Shippensburg Church

The church council called Kenneth C. Martin Jr. to the ordained ministry on August 27, 1961. He was a graduate of Elizabethtown College and had recently graduated from Bethany Theological Seminary. On July 1, 1961, he had become the pastor of the Lewistown, Pennsylvania, Church of the Brethren.

Dr. Murphy submitted his resignation to the congregation, the resignation to be effective on his eightieth birthday in September, 1962. He had suffered from illness early in February. On December 31, 1962, he suffered a severe heart attack which took his life. Memorial services were conducted at the church by Dr. Calvert N. Ellis, Dr. M. Guy West, Elmer C. Hall and the new pastor, Irving R. Glover. Mrs. Florence Murphy presented a memorial gift annuity to Bethany Biblical Seminary in honor of Dr. Murphy in 1963. A picture and a brief biography of Dr. Murphy appeared in the **National Encyclopedia of American Biography** for 1966.

Irving R. Glover, who had been licensed and ordained in the Big Swatara congregation of Eastern Pennsylvania, was installed as pastor of the church on September 30, 1962. He was a recent graduate of Bethany Biblical Seminary. Irving R. Glover served the congregation until August, 1964, at which time he assumed the pastorate of the First Church of the Brethren in Canton, Ohio.

At the October 14, 1964 church council, Paul H. Boll was employed as an interim-part-time pastor of the church. He had previously served as a pastor in West Virginia. Elmer C. Hall was employed to care for congregational visitation and for church office responsibilities until May 31, 1965. On February 21, 1965, Paul H. Boll was installed as pastor of the Shippensburg Church. He became a full-time employee on September 1st of the same year, and continued to serve the congregation until August, 1971. He resigned from the pastorate in order to accept the position as director of men's housing at Bridgewater College, Virginia.

On March 11, 1967, Florence Fogelsanger Murphy died. She had been active on behalf of the brotherhood in Women's Work and was recognized in the book, **Faces Among The Faithful**, written by Inez Long.

The congregation completed its new educational unit in 1968. The original church had been remodeled, and the space had been converted into Sunday School rooms, a church vestibule for the new sanctuary, and a pastor's study.

Ronald E. Ludwick was installed as pastor of the church on September 12, 1971. He had been a member of the Quakertown Church of the Brethren and a 1971 graduate of the Messiah College of Grantham. The church voted in March, 1972 to continue their pastor under an indefinite contract. On May 27, 1972, Ronald E. Ludwick and Peggy Good were united in marriage at the Shippensburg Church, with Dr. Clyde Meadows, Elmer C. Hall, and Hess Brubaker assisting in the service.

The congregation has had several young people to enter Brethren Volunteer Service. Larry J. Carey, Ray Horst and Alvin Martin have served in hospitals within the state under the Alternative Service arrangement. The outreach program of the congregation began under Dr. Ross Murphy when several members of the church represented the membership on the Shippensburg Council of Churches. The members of the congregation have cooperated with the Meals-on-Wheels program in the community. Others have worked with Industries Limited organization which assists the retarded youth of the area. Up until 1972, when the program came to a close, the congregation cooperated with the Released Time program of Religious Instruction operated by the local Council of Churches.

The church is organized with a moderator in charge. In the past thirty-five years, the church has been served by only three moderators: Samuel A. Meyers, Ross D. Murphy and Elmer C. Hall. The Ministerial Board functions as the Official Board for the church and meets once per month. The church also has a Trustee Board, a Board of Christian Education, a Deacons' Board, A Music and Worship Committee and a Missionary Committee.

The Sunday School organization began in the church soon after the original church was built. Since 1940, the following superintendents have served the Sunday School organization: W. P. Harley, William H. Fogelsanger, Samuel A. Meyers, Joseph Shelly, Elmer C. Hall, Charles L. Rowland, Ray E. Swartz, Benjamin Brechbiel, Lawrence J. Carey, Marlin Mohn and Jesse Killian.

THE SHREWSBURY CONGREGATION

The community of Shrewsbury was originally a crossroads settlement on the side of a hill. It was founded in 1739 by immigrants from Shrewsbury, England. Agriculture soon became the chief means of livelihood for many of the people who settled there. By 1800, German Methodists had organized the Evangelical Association in the community. The first regular preaching was conducted by this religious organization.

Shrewsbury Township, organized in 1742, was one of the early townships in York County. The German people began to take up the rich farm lands of the township before the organization was formed. For more than a century, early Brethren who entered the southern portion of York County were content to worship and fellowship in the homes of their own members. The homes of Samuel Bowser, near New Freedom; the Charles Small house near Shrewsbury; and the John Keeney home near Shrewsbury, were used regularly as centers for worship. The Brethren retained their membership in the large congregation known as the Codorus Church.

The New Freedom Church house was the first to be built in the area. The decision to build was made on April 14, 1883 in a meeting at the home of Catherine Myers of the Codorus congregation. The New Freedom house was built of brick later in the year on a site one-half mile northwest of New Freedom. It was known for many years as the Bowser's meeting house because it was located on an acre of land which had been given by Samuel Bowser.



New Freedom House

In 1910, John H. Keller was appointed to solicit funds to erect a church house in Shrewsbury. He reported to the church council on January 2, 1911 that a lot had been donated in the borough of Shrewsbury and that \$1998 had been subscribed for the construction of the church. A building committee composed of John H. Keller, Lewis Keeney, Daniel B. Keeney, Jacob L. Myers and David Y. Brillhart was appointed on June 19, 1911. This committee completed its work in 1912 with the construction of a new brick meeting house. The church was built on South Main Street in the community along the old Susquehanna Trail.

The Shrewsbury congregation has been served by the non-salaried ministry, with services alternating between the New Freedom and the Shrewsbury houses. Since 1940, the following elders have been in charge of the work of the congregation: Samuel C. Godfrey (1940-1951), Joseph M. Baugher (1952-1958), Chester H. Royer (1959), and Henry E. Miller (1960-). Until its separation from the Codorus congregation, the Shrewsbury and New Freedom church houses were served by ministers of the total Codorus Church. However, since its division in 1952, the following ministers have provided a preaching-visitation ministry to the membership: Samuel A. Lerew, Samuel K. Sweitzer, George B. Fuhrman, Henry E. Miller and Wendell H. Sweitzer.



Shrewsbury Church

The congregation has produced some notable community and church leaders. Obed F. Fry, who was elected to the ministry in the Codorus congregation, was ordained to the eldership in 1942. He served for many years as a delegate to the Annual Conference and to the annual District Meetings. He taught a Sunday School class at the Shrewsbury house for many years before his death came on October 31, 1946.

The descendants of Emmanuel Keeny continue to attend the Shrewsbury and the New Freedom Church houses. Emmanuel M. Kenny once owned a farm house which was used by the Codorus congregation as a house of worship before church houses were built. He died at his home in Shrewsbury on July 18, 1949.

Henry G. Gottshall (1903-1946) was a music supervisor in the Glen Rock and the New Freedom schools. He was a composer and a writer of church hymns. He published a book of hymns under the title, **Joy of Salvation**. Many of these hymns were used in the Codorus and the Shrewsbury congregations. He composed the music for the hymn, "Death, Where Is Thy Sting?", in 1938. This hymn was included in the 1951 edition of **The Brethren Hymnal**. Henry G. Gottshall died on November 15, 1946.

Samuel A. Lerew (1895-1963) preached and taught for many years at the Shrewsbury house and in the Codorus congregation. He passed from this life on October 27, 1963, and special memorial services were conducted for him by Henry E. Miller and Joseph M. Baugher. His wife, Martha Keeny Lerew, continues to be an active member of the congregation.

Henry Z. Sweitzer served the Shrewsbury congregation for many years as a Sunday School superintendent and as a Sunday School teacher. He had been active in the community as a school director for fifteen years, was a charter member and director of the Glen Rock State Bank and aided in the organization of the Superior Wire Cloth Company at Hungerford, Pennsylvania. He died at his home in Shrewsbury on September 28, 1948.

George B. Fuhrman, who was active as a minister in the congregation, passed from this life on December 22, 1965. Memorial services were conducted for him by Henry E. Miller and Joseph M. Baugher.

On January 1, 1948, plans were presented to the Codorus Church for a new congregation at the Shrewsbury and New Freedom Church houses. The view had frequently been expressed that congregations should think of dividing when they discover that their membership resides in two or more communities which are not homogeneous. In addition, in 1950, the Codorus congregation conducted three evangelistic meetings at three different locations. In the face of its growth and its size, the need for a new congregation was expressed. The Shrewsbury congregation was organized in the fall of 1952 with 189 members.

In 1948-1949, the New Freedom Church house placed a basement beneath the original structure. It added a hot air furnace, rest rooms and class rooms for the Sunday School. The vestibule was enlarged and stairs were placed to the new basement.

The congregation observed many special events in the years since 1940. It has continued the custom of regular annual evangelistic meetings, regular rally days, frequent temperance and mission emphasis Sundays. Bible leaders from Elizabethtown College and the district have served at the annual Bible Institutes in the congregation. On March 9, 1947, a service of dedication for Heifers for Relief was held at the Shrewsbury house. Bob Zigler, the son of M. R. Zigler, delivered a message and an offering was lifted for the overseas relief program.

In 1960, the children of the Sunday School presented a special Christmas program. The children placed many pairs of stockings on a Christmas tree as part of their program. These stockings were later sent to New Windsor, Maryland to be used for overseas relief. In 1962, when a member of the congregation was ill for an extended period of time, the members of the church aided him by caring for his chicken houses and by bedding the chicken houses with new straw.

The congregation was host to the Annual District Meeting on October 25, 26, 1960 with Robert L. Cocklin as the moderator. The Children's Aid Society, the Women's Fall Fellowship, and the Men's Fellowship met for special programs at the church houses on Tuesday of the Conference. The Elders' Body of the district met and made their decision to inaugurate the Three Year Reading program for non-college and non-seminary licensed ministers. Ninety-one delegates from thirty-five district congregations met in the Shrewsbury house for the business sessions.

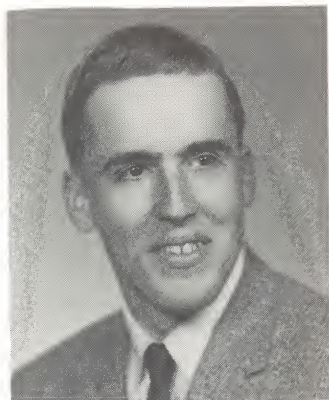
On October 29, 1961, the Shrewsbury congregation celebrated the 50th anniversary of the beginnings of the Shrewsbury house. Dr. A. C. Baugher, former president of Elizabethtown College, was the guest speaker for the occasion.

The congregation has continued to meet for its Lovefeast and Communion service twice each year. The Lovefeasts and Communions are served in the Shrewsbury house on Sundays. The following deacons have served the congregation since 1940: William Bailey, Harry Sellers, Roy G. Myers, John Sieling, George Keeny, Paul Stremmel, Vernon Sieling, John Orwig and John Lerew.

Since 1940, the congregation has elected Samuel K. Sweitzer, Samuel Lerew, George B. Fuhrman and Wendell K. Sweitzer to the ministry. Samuel K. Sweitzer, Samuel Lerew and George B. Fuhrman were installed into the permanent ministry on January 1, 1941 and were all ordained as elders on December 18, 1950. In the spring of 1961, the congregation called Wendell H. Sweitzer to the ministry. He served in Alternative Service at Falfurrias, Texas in 1962 and 1963. On his return to the community, he was ordained to the full ministry at the church. He has served as co-minister of the congregation with Henry E. Miller since 1963.



Henry E. Miller



Wendell H. Sweitzer

In the fall of 1970 and the winter of 1971, the Shrewsbury house was repainted. New lights were installed, new carpet covered the complete sanctuary floor and a new baptistry was built. Much of the work was done by the members of the church. A divided chancel was introduced into the church house at this time. The cost of the entire project was \$5,000.

On May 30, 1971, J. Stanley Earhart, the Southern District Executive Secretary, conducted a service of dedication for the improvements at the church house.

THE SUGAR VALLEY CONGREGATION

In October, 1960, the Sugar Valley congregation met in a rededication and home-coming event. The church house was remodeled and an addition was made to the original structure. Much of the work on the new building was done by volunteer labor and much of the lumber was contributed by members of the church. Milford Martz supervised the work of remodeling. Other members contributed of their time and materials. Edward T. Heggenseller, Fred Heggenseller, Grant U. Barner, Lawrence Bartges, Clifford Walizer, Donnell Jeffries and the Rev. John C. Boone donated 27,000 board feet of lumber to the project. Daniel Boone donated his time and the use of a sawmill for the preparation of the lumber.



Sugar Valley Church

The new building provided seven rooms, six of them for class room space and a nursery. The new addition also made possible basement space, rest rooms, a kitchen and a fellowship-dining area. A new heating system was installed in the basement beneath the old building. The floor space of the church and the Sunday School area was increased from 1,680 square feet to 3,775 square feet. The people who dedicated themselves so completely to the building of a sanctuary to the Lord now met on October 16, 1960 to dedicate the work of their hands.

Earl S. Kipp, who had served as a moderator of the congregation, brought the message of dedication for the new building. John C. Boone, Mervyn Mensch, Robert Harbach and Ernest Geisewite assisted in the services. Robert Harbach and Ernest Geisewite recited the history of the congregation for the assembled audience. S. Clyde Weaver spoke to the church at the evening service. A Lowry organ was placed in the church for these services and was played by Lillian Lupton Gramley.

With the completion of this structure, the congregation observed ninety-three years of history. The donation of materials and labor kept the costs of the building to \$26,586. A congregation of 100 people gather to worship each Sunday in the beautiful, white frame structure nestled among the hills of Clinton County.

In the year 1867, Brethren ministers began to ride circuits and to preach in the Sugar Valley area of lower Clinton County. The records of the congregation show that ministers crossed the mountains by horseback and by wagon from York County, from Huntingdon County, and Juniata County. These ministers arrived at intervals of eight to sixteen weeks to conduct services. Such early services were held in the homes of George Schroyer and David Schroyer. The first recorded baptism into the Church of the Brethren in the Nippenose Valley was of David Schroyer on June 23, 1867.

The Sugar Valley congregation was formed in a region noted for its groves of sugar maple trees. The production of sugar maple syrup and maple sugar was once a flourishing enterprise in the region. The limestone which crops out in the valley next to Sugar Mountain attracted the sturdy farmers of earlier years. Some Brethren of the Buffalo Valley came into this region and organized the Sugar Valley Church on October 22, 1878. From 1878 until 1880, the Church of the Brethren rented the United Brethren Church building at Eastville, five miles southeast of Loganton. The congregation paid an annual rental of from \$35 to \$50 for its use. In 1880, when "the Rev. Smith locked the doors" against them, the Brethren decided to erect their own church house.

A lot was purchased at Eastville in 1881 from Solomon Lupold for the sum of \$128. All the labor and the materials for the new building were donated by the members and the residents of the community. For many years this congregation was known as the Sugar Valley German Baptist Church. The church house was located twenty-two miles north of the Buffalo congregation and twenty-one miles southeast of Lock Haven, the county seat of Clinton County.

The original lighting of the early church was by kerosene lamps attached by brackets to the side of the walls. An interesting note in the Minutes for 1909 states that, "since the congregation was unable to see to sing", the hanging lamps were purchased and installed. In 1919, acetylene lamps were secured. These served until the church was wired for electricity in 1935.

The Sunday School was originally a Union Sunday School. It was first held in 1878 in a school house located on the Henry Schwenk farm, now owned by Joseph Raudabaugh. The Sunday School moved into the United

Brethren church house for the brief time in which the Brethren rented the building. In 1881, the Sunday School was transferred to the new church building. In those earlier years there was no Sunday School during the winter months.

All of the singing in the church and the Sunday School was done without the aid of a musical instrument until the year 1904. In this year an organ was installed. The organ served until March, 1932, when a piano was installed.¹

The Sugar Valley congregation has been served for most of its existence by the non-salaried ministry. Elder John C. Boone, who was elected to the ministry on August 19, 1922, served the congregation as moderator and as pastor until his death on October 25, 1962. John C. Boone succeeded Earl S. Kipp who had been appointed by the District Ministerial Board to be elder-in-charge in 1942. Earl S. Kipp was appointed to serve at the death of Charles A. Schwenk on August 20, 1942. Mervyn W. Mensch succeeded John C. Boone as elder-in-charge of the congregation and has served until the present time.

Other ministers have provided a preaching-visiting ministry to the congregation over the past three decades. B. Frank Long, formerly a minister of the Brethren in Christ Church, was installed into the ministry in the Church of the Brethren on September 25, 1927. He served in the non-salaried ministry at the Sugar Valley congregation until his death on June 7, 1957. Dana Z. Eckert, who transferred from the Pittsburgh Brethren Church, was installed into the ministry on September 25, 1948. He died on December 3, 1957. Mervyn W. Mensch transferred his membership from the Buffalo congregation in 1959. On December 16, 1962, he was called to serve as pastor of the congregation. He served in this capacity until his resignation in 1967.

Gerald E. Walizer was called to serve in the ministry by the Sugar Valley congregation. He was ordained to the ministry on April 19, 1957. He became active in pastorates in Middle Pennsylvania and Eastern Pennsylvania, but in 1972 returned to the Sugar Valley area.

Robert C. Harbach, a native of the county, was licensed to preach at the Sugar Valley congregation on December 16, 1962. Clarence B. Sollenberger represented the district in the licensing service. Robert felt the call to serve in the ministry through the evangelistic meetings conducted at the church annually. He also received encouragement from members of the congregation to enter the ministry. On November 6, 1966, he was ordained to the full ministry. On June 11, 1967, the congregation called him to serve as its pastor.

Since 1940, the congregation has observed the custom of annual evangelistic services. Over the years such evangelists as Joseph Whitacre (1940, 1944, 1947, 1951, 1955, 1959, 1964, 1969), H. H. Nye (1941, 1946), Edward K. Ziegler (1948), S. Clyde Weaver (1949, 1953, 1962, 1965), Jacob L. Miller (1952), Paul R. Yoder (1950) and Linford Rotenberger (1954, 1960, 1967, 1971) have served the congregation.

Laura Mae Boone, Delores Salamone, Linda Walizer, William Walizer and Jane Walizer have all completed terms of service for the Brethren Volunteer organization of the brotherhood. Laura Mae Boone worked in the community program of the Church of the Brethren at Modesto, California, and Delores Salamone worked in rehabilitation work in Baltimore, Maryland.

Although the congregation represents the northernmost church of the Southern District, it has maintained regular participation in district affairs. The Annual District Conference convened in the renovated church on October 24-25, 1961. Eighty-nine delegates met in the church from

thirty-four congregations of the Southern District, with J. Vernon Grlm as the moderator. At the worship services for this occasion, the congregation used the 1925 edition of the **Church of the Brethren Hymnal**. The District Men's Fellowship Supper was served in the Loganton Fire Hall on October 25, 1961 with the Rev. Roy S. Forney as the guest speaker.

The Sugar Valley congregation stands in a section of Pennsylvania which is noted for its spectacular beauty. Rugged mountain scenery and pleasant streams make the country a scenic delight. The church is in an area of the state which has not grown rapidly. Greene township, in which the church is located, has a population of 900 persons. The borough of Loganton has about 400 persons.

The congregation stands in the path of history where lumbermen, farmers and Indians once lived. The name of Loganton and Logan Township celebrate the memory of Logan, the son of Shikellamy. The church continues to symbolize the kind of self-help spirit begun more than a century ago among the Brethren of Clinton County.

THE THREE SPRINGS CONGREGATION

The Three Springs congregation is located in the western end of Sherman's Valley in Perry County. It is situated in Jackson township west of the community of Blain. The community of Blain grew up about a mill erected by James Blaine in the eighteenth century, but the town itself was not formed until 1846. The Three Springs congregation took its rise in 1843 when Elder Peter Long and Elder John Eby moved into the area of New Germantown. Peter Long came from Huntingdon County and John Eby from Cumberland County.



Peter Long Farm

About 1843, Jacob Swartz moved into the Perry congregation from Juniata Township and became the first deacon. The first services were held in the homes of the members. The Lovefeasts were held in barns, using the barn floors for the foot-washing and the Lovefeast. The communicants sat in the hay mows. The first Lovefeast in Perry County was held at the barn of Elder Peter Long in September, 1843. When school-houses became plentiful, church services were conducted in these. The Fairview schoolhouse was one of the first used by the Brethren of western Perry County. Communion services continued to be held in barns until church houses were erected.

An interesting record of the congregation, in the possession of Edmund R. Book, makes this observation about the Perry congregation:

"Toboyne Township, Perry County, September the 14th A.D. 1845.

The members as Brethern (sic) and Sisters of the German-Baptist

Church met this afternoon at the house of Brother Peter Long's for the purpose of electing a member as a meet helper or Preacher in said church."

Three individuals were named in the voting, and Jacob Spangogle received the election.

The original Three Springs Church house was built in 1876 on land donated by Samuel Book. Later, his son Edmund D. Book enlarged the grounds by gifts of land. The building committee for the original structure was composed of Edmund D. Book, B. F. Shoemaker and Isaac Eby. The cost of the structure was \$1477.73.

The Brethren also shared in the construction of the Manassa Union Church several miles to the south of Blain on the Newville Road. The Lutheran, German Reformed, Presbyterian, Methodists and German Baptists united in erecting the building in 1870-1871 to conduct union services. Eventually, the other denominations withdrew and the property became the sole possessions of the Mission Board of Southern Pennsylvania. In the 1940s, services were customarily conducted at the Three Springs house and at the Farmers' Grove house by the District Mission Board. In the late 1940s and early 1950s, services were revived at the Manassa house. However, in 1958, the Mission Board received permission to sell the Manassa house. It is now used by the Manassa citizens as a community church house.



Three Springs Church

In 1942, Cletus Myers moved from Newville into the vicinity of Blain to take up the work in Perry County. Robert L. Cocklin, on behalf of the District Mission Board concluded his work with the Perry congregation about June, 1941. The Mission Board continued to give partial support to the work in Perry County. During the 1940s, the congregation began the practice of meeting during the week for Bible studies. In the beginning, these studies were conducted once per month. In more recent years they have been conducted on a weekly basis.

During the period following World War II, the congregation was very active in shipping comforters, dried foods, soap, shoes, blankets, several heifers and other goods to New Windsor, Maryland, for overseas relief. In 1946, Glenn L. Gingrich began to serve the Perry County Church with a part time ministry. Glenn had been licensed to the ministry in 1943 by the Lost Creek congregation. However, shortly after his services began

in the Perry congregation, he went to Elizabethtown College to complete his education. In 1949, he returned to serve the congregation. He also taught school in the new Blain Union school until 1956.

The church remodeled the interior of the church building in 1952. New pews were purchased, new folding chairs were secured and class rooms were constructed. A social room and a kitchen were added to the basement and a new furnace was installed. An outside entrance to the church was placed in the center of the north end of the Three Springs building. The exterior landscaping was done with assistance from the Agricultural Extension Services in the County. The cost of the project to the congregation was \$18,000. On December 7, 1952, the church had George L. Detweiler as a guest minister to assist in dedicating some of the improvements.

On May 2, 3, 1953, the Three Springs Church dedicated its completely remodeled building. Guests at these services included Dr. William I. Book, the moderator of the First Church of Philadelphia, Murray P. Lehman. Dr. M. Guy West, the district moderator, preached the dedicatory message and Jacob L. Miller led in the service of dedication. The East Petersburg a capella male chorus presented an evening program of music and worship.

At many times during the 1950s, the congregation celebrated homecoming and rally day services. On October 9, 10, 1954, the membership met for a Lovefeast service on Saturday, followed by a homecoming and Rally day service on Sunday. J. L. Miller and Frank S. Carper were guests. On October 9th, Dr. Morley J. Mays, dean of Juniata College, was the guest at a homecoming service. On October 6, 1957, Graybill Hershey of Manheim spoke at the morning homecoming service. The Hanoverdale male quartet gave a program of gospel music in the evening.

From 1957 until 1959, Nevin L. Smith, of Mechanicsburg, served as the pastor of the church. In October, 1957, the congregation took steps to have the name changed from the Perry congregation to "the Three Springs Church of the Brethren." In 1958, the District Board approved a recommendation from the Missions and Church Extension Commission to sell the Manassa house.

Harold M. Kenepf began to supply the ministry to the congregation in November, 1959. He was a graduate of Juniata College and of Bethany Biblical Seminary (1958). He was then residing at Huntingdon. On June 30, 1960, the Three Springs Church council called him to become the full-time pastor. He began his full-time ministry in September, 1960. Twice per month in 1961, the Three Springs pastor conducted the morning devotions over radio station WJUN at Mexico, Pennsylvania.

In 1961, David K. Hanawalt retired as the Executive Secretary of the Districts of Maryland. He took up a position at a High School in Perry County and resided at Blain. When Harold M. Kenepf resigned in 1962, David K. Hanawalt began to assume the preaching responsibilities of the church. Both Glenn L. Gingrich and David K. Hanawalt assumed the preaching in a shared ministry until 1964. The congregation was saddened by news of a tragic accident which took the life of Glenn L. Gingrich (1965).

It was on May 5, 1962 that the Men's Fellowship of the Southern District of Pennsylvania met at the Center Presbyterian Church of Loysville in Perry County. Milo Manly, a member of the Pennsylvania Human Relations Commission, was the guest speaker for the occasion.

It was also in 1963 that the community of Blain in Perry County observed its bicentennial occasion. The celebration began with a worship service conducted in the original Peter Long barn where the first Lovefeast had been held by the Brethren more than two hundred years

earlier. The Mount Olivet congregation joined with the Three Springs congregation in the observance.

In August, 1965, Robert L. Cocklin returned to serve the congregation as a part-time pastor. Harold Kenepp served the church for several months prior to the return of Brother Cocklin. The congregation showed signs of growth and vitality during the pastorate of Robert L. Cocklin. Unfortunately, the pastorate was too brief since Robert L. Cocklin became ill and was forced to retire. Death came to him on April 5, 1970.

The membership made some additional improvements to the property during Bro. Cocklin's pastorate. They installed a beautiful stone and wrought-iron bulletin board to the front of the property. They also dedicated a public address system to their faithful pastor, Robert L. Cocklin, in 1971, and installed it in the sanctuary. A new furnace was placed in the building and the social room was remodeled with new paneling (1971).

Arthur M. Smith moved into the area when he became the supervisor of the public schools. The congregation approached him to serve as part-time pastor. He had been licensed to the ministry in the Carlisle congregation and advanced himself educationally at Gettysburg College and the Pennsylvania State University. He assumed responsibility for the work at Three Springs in 1970 and served faithfully until 1972.

In April, 1972, a new electric Hammond organ was placed in the church as a memorial gift to Mrs. Myrll M. Roth and son Harold E. Roth of the David E. Roth family. A service of dedication was conducted for the organ on June 11, 1972 with Walter Smilie as the guest organist for the service.

The pastor of the congregation is now Percy Kegaris, who resides at New Kingston. He began his work in the spring of 1972. On April 1, 1972, he became the full-time pastor.

The congregation has had unusual experience in serving the needs of residents in the community. On three different occasions in the past, the church has ministered to the needs of the sick and to those who were affected by fires. On one occasion, the congregation voluntarily raised \$900 for such an afflicted family. Unknown to members of the congregation, the money was the exact amount needed by the family to cover a due note.

THE TUSCARORA CONGREGATION

The Tuscarora congregation was originally known as the Van Dyke Mission. The Juniata County Sabbath School Association began a Christian work at the Van Dyke schoolhouse located six miles southeast of Port Royal. The work was begun in a thinly settled section which extends from the borough of Thompsontown on the east to the borough of Port Royal on the west along the Juniata River. At some time prior to 1933, the Sabbath School Association opened a community Sunday School in the public schoolhouse.

In 1933, evangelistic meetings were held at the Van Dyke school under the sponsorship of the Church of the Brethren. At this time, thirty persons made the decision to unite with the Christian Church. Since it was a community school, the new Christians were given a choice of churches for their membership. Most of these people decided to unite with the Church of the Brethren. Robert L. Ditmer, who had been licensed and ordained in the Lower Cumberland congregation, began to work with the people of this region. In 1935, there were thirty-two members at the Van Dyke Mission.

Since the work was within the bounds of the Lost Creek congregation, this congregation petitioned the District Mission Board to care for

the work of the mission. In 1940, under aggressive leadership of Bro. Ditmer, the work was expanded to include a preaching point at the Olive Branch schoolhouse three miles to the east of Port Royal. This was the year in which the pastor took eighteen persons to the Lewistown Church of the Brethren for a service of baptism. In this year, the combined memberships of the two preaching points was seventy. Both the Van Dyke and the Olive Branch schoolhouses were made available for use by the church without charge for light or heat.

Bro. Ditmer further expanded his work to include the Farmer's Grove Church in his preaching assignments. When the Farmer's Grove Church separated from the Perry congregation, Robert Ditmer assumed preaching responsibilities in this congregation of the Tuscarora Valley (1944).

In 1947, plans were projected to erect a church building to provide for the religious needs of the communities of the Tuscarora area. This action was required by the passage of a regulation forbidding the use of public school buildings for religious services. A building committee of five local Brethren and Robert Ditmer was formed. This committee selected a site halfway between the villages of Van Dyke and Tuscarora on the mountain road leading from Thompsonstown to Port Royal.

The land was cleared of its timber and the work of excavation was begun on the west banks of the Juniata River. A cinder block building was erected at a cost of \$12,000. The District Mission Board assisted in the work by supplying funds for the new church house. The name of the congregation was changed from Van Dyke Mission to Tuscarora Congregation in 1949 when the building was dedicated.

On the day of dedication, April 3, 1949, members of the District Mission Board were present to lead the services. J. E. Trimmer, the chairman of the District Mission Board, taught the Sunday School lesson at the new church house. The moderator of the church, Earl S. Kipp, brought the morning message. Chester H. Royer, the secretary of the Mission Board, led the afternoon audience in a hymn-singing period, and Walter A. Keeney conducted the devotions. A Carlisle Men's chorus and a Women's group from the York First Church aided in the worship services



Tuscarora Church

during the day's events. L. Elmer Leas gave a brief history of the developing congregation. Levi K. Ziegler, the Regional Executive Secretary, offered the dedicatory message at the afternoon service.

These dedication services were a prelude to an evangelistic meeting conducted by J. L. Miller. In the two-week period which followed, forty-two new members were added to the rolls of the Tuscarora Church of the Brethren, increasing the enrolment to 110 persons.

Robert L. Ditmer faithfully served the church under the supervision of the District Mission Board. One of the board members said of him: "He performed a yeoman service in a very difficult situation". Working with him on behalf of the district were such leaders as C. R. Oellig, S. C.



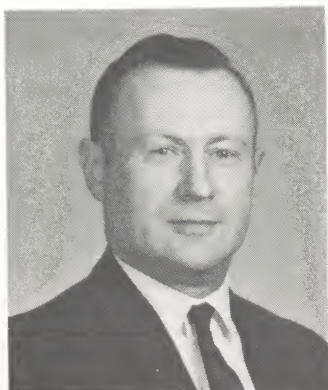
Olive Branch Schoolhouse

Godfrey, L. Elmer Leas and Earl S. Kipp. Bro. Kipp and other members of the District Mission Board filled the preaching responsibilities when the congregation suddenly lost their pastor by death (1962).

The area in which the mission point was formed has frequently faced high unemployment. For many years the chief industry of the region was the refraction of stone from the mountain for the making of brick. The brick was burned in local kilns. When this industry declined, people were compelled to search for work at great distances from their homes. The church faced serious difficulties in the face of the high unemployment. The difficulties were compounded with the death of Robert L. Ditmer.

In 1962, John W. Sellers began to serve the Tuscarora congregation as a part-time pastor. Formerly a minister of the Methodist denomination, he was licensed to the ministry in the Lost Creek congregation on June 30, 1960. He began to provide three services per month for the Tuscarora people. Services were also conducted at the Farmer's Grove congregation about ten miles to the southwest. Under the leadership of Bro. Sellers many young people identified themselves with the life of the Tuscarora congregation. In 1967, the District Mission Board transferred the deed for the property to the congregation's trustees.

Harry L. Milliken was licensed to the ministry of the congregation on December 6, 1964. He had been active as a teacher and as a Sunday School superintendent for



John W. Sellers

the church. He assisted with the preaching responsibilities until he withdrew from the denomination.

The Tuscarora congregation has been under the supervision of the District Witness Commission. In recent years, Noah S. Sellers and Roger E. Markey have served as the presiding elders of the church. In 1968, members of the Witness Commission conferred with the leaders of the congregation to develop a more effective witness in the community. Under the guidance of moderator Roger E. Markey, the congregation adopted a new plan of organization. In 1970, a new furnace was installed and rest rooms were added for the convenience of the membership. As these words are being written, the commission is seeking for a yoked pastoral arrangement with other church houses to give the Tuscarora people services each Sunday.

THE UPPER CONEWAGO CONGREGATION

The Upper Conewago congregation was once a part of the Big Conewago congregation. The Big Conewago congregation had been organized in 1741 on the Great Conewago Creek of Adams County. The original membership included such families as the Neagleys, Sowers, Sweigards, Neifers, and Latschas. Many of these members lived in the present territory of Adams County in the vicinity of Abbottstown and East Berlin.

Adam Sower Sr. was one of those who helped to start the Big Conewago congregation. He had come to America from Germany, arriving in Philadelphia on September 10, 1731 on the ship **Pennsylvania Merchant**. His wife Catherine Barbara and his daughter Elizabeth arrived in Philadelphia on September 19, 1773. Adam Sower Sr. was a supervisor of highways in Berwick Township in 1764 and an overseer of the poor in 1769. He and many of his descendants are buried in the Mummert's meeting-house cemetery.¹

The German Baptists in the Big Conewago congregation were divided into districts and met in a home in each district for worship. The districts were called Bermudian, Conewago, Mountain, East Berlin, West Berlin, Longeneckers, Latimore, Pigeon Hills and Seven Hundred. John Sower (1778-1841), a minister of the congregation, conducted worship services in his home near New Oxford. This area was commonly known as "Seven Hundred". The congregation once covered the entire northern portion of York County. At one time, the Big Conewago congregation was the second largest in the brotherhood.

In 1849, the congregation was formed into two parts. The Lower Conewago congregation included the Bermudian and Wolgamuth groups. The Upper Conewago congregation met in homes until church houses could be erected.

A cemetery at the Mummert's meetinghouse was first used in 1849. However, worn stone and slate markers with High German inscriptions in the oldest portion of the cemetery record deaths in the 1700s. There is no explanation as to why the deceased were moved to this central cemetery.

The Mummert's meetinghouse, originally a small stone structure, was erected in 1852 on land secured from John Mummert, a deacon of the congregation. This worship house was located two miles south of East Berlin close to the Abbottstown Road. The present brick structure was erected in 1882. The Mummert's house contains an upper floor over the sanctuary suitable for accommodating worshipers who came great distances to attend the Lovefeasts and Communions. Rope beds with straw ticking were provided for those who slept here during the two-day celebration.

In 1856, the Latimore meetinghouse was constructed in Latimore Township two miles north of York Springs. A new structure of brick was



Latimore House



Mummert's Meetinghouse



Hampton House



Trostles Meetinghouse



East Berlin House

erected in 1892. In 1970, an addition was placed to the Latimore house, giving vestibule space, a nursery and class room space.

The Trostle house, three miles southwest of York Springs on the Old East Berlin Road, and the Hampton house near Hampton, were both built in 1874. The Trostle house was built on land acquired from Isaac B. Trostle. Services have been held irregularly at this meetinghouse over the years. Services were discontinued in 1912 and begun again in 1939. During the latter part of World War II, the Trostle house was closed and was not reopened until 1951. In this latter year, Alan Herr conducted a community survey to discover the interest for a church. Norman Patrick conducted a series of evangelistic meetings at which time nineteen persons united with the congregation. The building was remodeled under the direction of Bruce Anderson and services of dedication were conducted on February 1, 1953. The Trostle house was closed again in 1969.

The Hampton house was rebuilt in 1894. In 1927, it was destroyed by fire. The congregation rebuilt it in 1929 and continued to meet for services



Ministers of Upper Conewago Congregation

Back row: Vernon Nell, Ralph E. Schildt, Dale King, Harry Nell, Donald E. Miller. **Front row:** Bruce E. Anderson, J. Monroe Danner, J. Hershey Keller.

in the building until 1960. The meetinghouse was afterwards rented to the Mennonites for their worship services.

The East Berlin house was built in 1899 and services were conducted here until 1964.

The Upper Conewago congregation has been served by the non-salaried ministry since its beginnings. The church calls men to the ministry through its church council. The action of the council is regarded as the call of God to men to serve him in the set-apart ministry. During the past three decades, many men have been called by the Upper Conewago congregation to serve. In 1951, Donald E. Miller, Benton Junkins, Allen H. Herr and Ralph C. Schildt were licensed to the ministry, and were ordained to the eldership in 1952.

Vernon E. Nell was ordained to the eldership in the church in a service conducted in February, 1958 by Joseph M. Baugher and W. Hartman Rice. Harry B. Nell was licensed in the same year and was advanced to the full ministry on December 2, 1962. Donald E. Miller was ordained to the eldership on January 25, 1959 with M. Carroll Valentine representing the District Ministry Commission. On December 6, 1959, Ralph E. Schildt was ordained to the eldership. Dale King and J. Hershey Keller were called to preach in 1963.

In addition, these ministers have served the Upper Conewago congregation: C. L. Baker, J. Monroe Danner, W. G. Group, S. S. Miller, Truman Grogan, Paul Miller, Bruce Anderson, George W. Hull, D. Bucher Harlacher, and Allen H. Herr. A regular preaching schedule has been maintained at the various meeting houses, and each minister has shared responsibilities in serving the church.

In the past three decades, the following brethren have served the congregation as elders-in-charge: J. Monroe Danner (1938-1955), Bruce Anderson (1956-1959), George W. Hull (1960-1961), Ralph E. Schildt (1962-1968), and Donald E. Miller (1969-).

The congregation has a tradition of annual Bible Conferences extending back to 1934. In 1950, for example, a four-day conference was held at the Mummert's house with the theme, **The Mission of the Church Today in The Jesus Way of Life**. In 1955, Olen B. Landes, of Harrisonburg, Virginia, conducted a five-day Bible conference. Perry B. Huffaker joined with the conference in its closing sessions to conduct the congregational singing, all of which has been done without musical accompaniment.

The Upper Conewago congregation observed its 100th anniversary on May 15, 1949 with a home-coming service at the Mummert's house. Elders Rufus P. Bucher and W. A. Petry were guests of the church. Elder George Resser spent time in recounting many experiences in the life of the congregation. During this year, other guest speakers included Benjamin Lebo, G. Howard Danner and W. Hartman Rice.

When the nation was involved in the Second World War, the Ladies' Aid Society was active in sending soap and clothing to New Windsor, Maryland for overseas relief. Once per month the church lifted an offering for Brethren Service work. The Ladies' Aid Society also canned goods for the Civilian Public Service workers at Camp Kane in northern Pennsylvania. In recent years, the church has lifted special and regular offerings for the support of missions, Bethany Hospital, and the Brethren Home Building Fund. The women of the church have been active in supporting the Brethren Home Auxiliary.

Like other non-salaried congregations of the district, the Upper Conewago church meets for a two-day Lovefeast and Communion in the spring and in the fall. The congregation worships in pews which date from the time the original brick church was erected. These pews can be converted

into tables for use in the observance of the Lovefeast meal. The ministers sit before the congregation on the same level as the congregation. They sit in back of extended reading tables from which the Scriptures are read and the preaching is heard.

The large complete Bible used by the ministry was purchased for the church by the Helping Hand Class of the Sunday School. The congregation continues to use **The Brethren Hymnal**, a book first published in 1901 and commonly known as "the black hymn book." A part of the congregation sits on elevated seats at the north and the south ends of the building according to a style of architecture familiar in the nineteenth century.

The Lovefeast and the Communion is prepared by the deacons of the church. The following brethren have served in this office since 1940: Paul Wagner, John Krape, Charles Staub, Edward Wolfe, W. E. Brough, Cleon C. Zeigler, Rodger M. Witter, Earl C. Witter, Charles A. Weaver, James H. Shaffer, S. H. Baker, George Weigle, Titus E. Sipe, Harry Nell, Paul E. Miller Jr., James H. Livingston, Robert Leer, Lewis H. King, Charles E. Weaver, J. Hershey Keller, Charles Hilbert, George W. Harboldt, Glen W. Boyer, W. A. Bosserman, Luther Baum, and J. Erwin Baum.

The Upper Conewago congregation has observed many other special events during the past three decades. Each year, the several church houses conduct their own evangelistic services. Among the evangelists have been John M. Geary, D. I. Pepple, Harold S. Martin, Donald E. Miller, Wilmer A. Petry, Roy Hawbaker, Jesse Whitacre, Joseph Moyer and Kenneth Hershey.

A. Stauffer Curry visited the church on November 5, 1950 to conduct a peace conference. The congregation held special services from April 23 to 27, 1958, in celebration of the 250th anniversary of the founding of the denomination. The annual Daily Vacation Bible School has splendid interest and attendance, with an average on many occasions of 240 pupils. In recent years the congregation has rented a large tent to accommodate all of the pupils who attend these summer classes.

In 1963, an addition was built to the front of the original Mummert's house. A nursery, a spacious vestibule, several Sunday School rooms and rest rooms were added in a 40 foot by 24 foot addition. Since 1955, a central heating plant has been in use. New tile flooring was placed over the entire basement in 1972.

The congregation continues to seek its guidance from the Scriptures and from the presence of the Spirit. It prefers to be known as a church separated from the world — separated unto God. Its wish is to embrace the total program of the early Apostolic Church, avoiding present day formalism and all associations with the present ecumenical movement within the World Council of Churches.

THE WAYNESBORO CONGREGATION

In 1920, the Annual Conference of the Church of the Brethren had submitted a report on the procedures for dividing established congregations. Pressures had arisen at least four years earlier for some guidelines for such divisions. The Waynesboro congregation was separated from the Antietam congregation on the recommendation of a Standing Committee commission. This commission had recommended division at a meeting on July 19, 1922. The final act of division occurred on December 7, 1922 in a special council meeting held at the Waynesboro Church.¹

Of the original 423 charter members, twenty-eight were descendants of Alexander Mack through his son John Mack and a grandson William, the son of Alexander Mack Jr. Fifteen of the charter members were

descendants of John Jacob Price who emigrated to America in 1719 with the first group of Brethren from Germany.

The committee from Annual Conference was the third such committee to meet with the Antietam congregation. The final committee was composed of James M. Moore, David Metzler, and J. W. Lear. When the committee recommended a division of the congregation, a committee of twelve persons met with the Annual Conference committee to seek advice on a pastoral program. The congregational committee felt that one of the members of the Annual Conference committee might serve the congregation. With this thought in mind, the congregational committee petitioned James M. Moore to assume the pastorate. He agreed to begin his work at Waynesboro on October 20, 1922.

In 1941, when Levi K. Ziegler (1930-1941) completed more than a decade of pastoral service, the congregation had grown to 863 members. Levi Ziegler's administrative abilities involved him in many district functions beyond his local church responsibilities. Several statements from his personal correspondence of the era reveal his personality: "I do not enjoy fighting. I enjoy trying to find the right way for things."² He brought such judicious and calm temperament to all of his positions.

By 1941, the new Brethren Service Committee urgently required Levi Ziegler's services in Civilian Public Service work. He was acquainted with service to conscientious objectors, for he had been counselor for conscientious objectors in the eastern region. Levi K. Ziegler's resignation was accepted by the congregation and he became camp director at Camp Kane in northern Pennsylvania.

The congregation acted to call George L. Detweiler as the new pastor. A native of western Pennsylvania, George L. Detweiler had served as pastor of the Stone Church at Huntington, Pennsylvania (1938-1941). On December 3, 1941, he assumed his responsibilities as pastor of the Waynesboro congregation. Dr. M. Clyde Horst and Edward K. Ziegler were in charge of the service of installation on December 5, 1941. Dr. Horst spoke of the pastor-congregational relationship under the theme, "Magnifying The Office."

The Waynesboro congregation joined with the brotherhood on October 4, 1944 in observing the India Golden Jubilee. The church had organized a Missionary Association as early as 1893. This association, known as the Missionary Reading Circle, had pledged \$800 toward the support of a missionary in India, and so made possible the Meyersdale Conference (1894) decision to send Wilbur Brenner Stover, Mary Emmert Stover, and Bertha Ryan as missionaries to the India field.

Since that eventful decision to support missions, the Waynesboro people have been host to many missionaries who came to share their experiences with the congregation. In addition, the church has provided mission workers for mission fields at home and abroad. Earl Snader Jr. was consecrated for the mission service in 1945. Olive Widdowson attended the congregation's services for a period of time after her retirement from the India mission field. On July 6, 1947, the church observed "Faith of our Fathers" day with Walter H. Judd, former missionary and United States Congressman, as the guest speaker. On July 21, 1950, members of the congregation greeted Premchand G. Bhagat, one of the strong leaders of the Church of the Brethren in India, as he toured America. In 1952, the congregation voted to give support to Mary Elizabeth Hoover who was serving with her husband in medical missions in India.

The congregation has had the privilege of assisting in the training of many leaders of brotherhood work. Donald Mitchell Snider spent many of his early years in the Waynesboro fellowship as an active youth worker,

a Sunday School teacher, and a choir member. He had been licensed to preach by the congregation on December 27, 1938, and was installed into the ministry on September 6, 1939. He served for a period of time as the associate minister of the congregation.

Donald M. Snider served as the regional secretary for the Juniata territory of Pennsylvania (1942-1944), and was chosen youth director for the brotherhood (1944-1951). He has been involved in Brethren Service work at home and abroad. He shared his experiences with the Waynesboro congregation after he returned from a tour of duty in Germany as director of Brethren Service work (1951-1954).

The Waynesboro congregation early developed a summer pastoral program in cooperation with the Bethany Biblical Seminary. The following ministers have served the congregation in this cooperative relationship: John Weaver (1942), Glenn H. Bowlby (1943), Earl E. Snader Jr. (1944), and Donald H. Shank (1952). Earl Snader and Donald Shank were both former members of the congregation. Earl Snader, the son of Earl E. and Mary G. Snader, was licensed to the ministry at the age of nineteen. Donald H. Shank, the son of D. L. Shank, graduated from Bethany Biblical Seminary in 1953 and went into full-time pastoral work. At the time of this writing he was serving as pastor of the Highland Avenue Church in Elgin, Illinois.

An interim-pastoral program was also fostered by the congregation to give young men the experience of a year of pastoral responsibilities. The following men have served the Waynesboro church in this capacity: Theodore E. Whitacre (1959-1960), Willard E. Dulabaum (1960-1961), Beverly B. Good (1961-1962), and G. Forrest Collier (1962-1963).

On August 26, 1950, George and Zola Detweiler left for a three months' tour to Europe and Palestine. George L. Detweiler spent one month at Kassel, Germany as the first exchange pastor of the Church of the Brethren. The Detweilers continued their travels into the Holy Lands. When they returned to the states, they shared their experiences with many congregations by lectures and pictures. During the absence of their pastor, the Waynesboro people were served by Paul H. Bowman Sr. of Virginia.

Pastor Carl Pabst, with whom the Detweilers served while in Germany, returned the visit in 1952. He was guest of the Waynesboro congregation on May 11, 1952 at the worship service. The German pastor toured the district and was the guest of the Annual Conference at Richmond, Virginia. In 1952, Fritz Schmidt lived as an exchange student from Germany in the home of a member of the congregation. In addition, in 1956-1957, five Europeans found a church home with the Waynesboro Church. One was a refugee from Germany and the others were a family of four from The Hague, Holland.

Important improvements were made to the church's physical plant during the pastorate of George L. Detweiler. A property south of the church was purchased by the congregation in 1947 and was converted into the caretaker's home. In 1950, a voice amplifying system was installed in the sanctuary. The youth of the church purchased a tape recorder in 1954 to record services for use with the sick and the shut-ins of the congregation.

In 1956, the congregation entered into an extensive remodeling program for the church and the educational unit. In preparation for these changes, the church became the first in the brotherhood to use a professionally directed fund raising campaign (May, 1953). This campaign made possible a remodeled sanctuary, remodeled educational facilities, a fellow-

ship hall, and the Widdowson Chapel. Members of the Widdowson family joined to contribute to the memorial chapel. All of these improvements were made at a cost of \$335,000.

The congregation has been keenly aware of its ties with the founders of the denomination. Some of these ties were severed with the passing of H. Mitchell Stover (1870-1951) on April 21, 1951. He had served the district, the Antietam congregation and the Waynesboro congregation in many ways over a fifty year period. He and his brother Wilbur were great-great-grandsons of William Stover, the first resident elder of the Antietam congregation. They were also descendants of John Jacob Price, a co-laborer of John Naas in Germany and an immigrant with Peter Becker in 1719.

Whenever the Church of the Brethren observed its 250th anniversary, the Waynesboro congregation invited surrounding congregations to a special service at Wayne Heights. Here, on a plot of ground to the east of Waynesboro, is a cemetery which contains the remains of John Mack, the son of the founder of the Church of the Brethren. On June 8, 1958, the congregation placed a monument to mark his grave. He rests on land which had once been owned by the Macks.

George L. Detweiler brought vigorous and skilful leadership to the congregation. The church was active with numerous musical programs, radio broadcasts, scouting programs, Men's and Women's Work groups. On July 13, 1952, the church conducted a summer musical festival. This program was broadcast over radio station WCHA. The church cooperated with many community ventures. Members of the congregation have subscribed in good numbers to **The Gospel Messenger**, the denominational periodical. A note in this paper said under May 13, 1950,

"Elder and Sister C. R. Oellig have been regular subscribers to **The Gospel Messenger** for more than sixty years, beginning with their marriage on January 23, 1890."

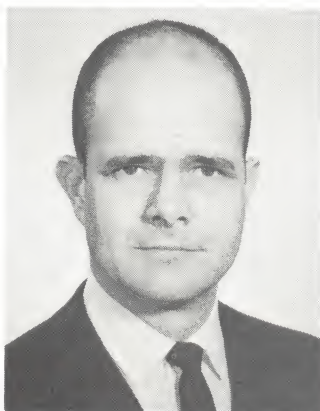


Waynesboro Church

In 1961, George L. Detweiler assumed the pastorate of a congregation in Indianapolis (1961), and then returned to Western Pennsylvania to hold the pastorate of the Somerset Church (1962). The Waynesboro congregation met in council on August 20, 1961 to take the vote on accepting Harry M. Gardner as pastor. He moved from Massachusetts, where he had been completing his work on a doctoral degree, and began his work as pastor of the Waynesboro Church.

Beverly B. Good served as the pastor of the church from September, 1961 until the time of Dr. Gardner's arrival. A service of installation was conducted on January 7, 1962 for the new pastor by members of the District Ministerial Committee. Beverly B. Good continued to serve as the Bethany Biblical Seminary intern until the middle of 1962, at which time he returned to Bethany Biblical Seminary to complete his work.

Harry M. Gardner led the Waynesboro congregation in a church reorganization. At this time the general board plan under the commission system was established in the denomination. The new pastor also served as the pastoral advisor to the Men's Work Council of the Southern District in 1962. In 1963, Dr. Gardner decided to return to Virginia. There he assumed pastoral responsibilities at Arlington, Virginia and has continued to serve until the time of this writing.



Samuel H. Flora Jr.

On June 9, 1963, the Waynesboro congregation gave the pastoral call to Samuel H. Flora Jr. The new pastor served the Second District of Virginia as the District Executive and made his home at Bridgewater, Virginia. He assumed the pastoral responsibilities at the Waynesboro Church on September 1, 1963, and has served the congregation to the present.

During Samuel H. Flora's pastorate, the congregation renovated the church parsonage (1964). This home was purchased in 1923 and had been used continuously since that time as a parsonage for all of the pastors. The older section of the education building was also renovated at a cost of \$17,000 in 1971.

Samuel H. Flora Jr. has brought innovative leadership to the congregation. He involved the church in numerous small study groups meeting in various homes of the congregation. Many of the participants have found these useful and exhilarating experiences. He has continued a tradition which began early in the life of this church, for it was in 1872 that the Waynesboro house organized the first Bible study groups as a part of the Antietam congregation.

Ben Simmons served the church as the first full-time pastoral assistant. He ministered for a period of two years (1964-1966) before returning to Bethany Theological Seminary to complete his work.

Samuel H. Flora Jr. also introduced another program which he has designated "Twelve Disciples" (March, 1970). Under this unique program, eleven selected individuals from the congregation gather to speak with the pastor concerning the work and the life of the church. Each group meets for four consecutive Monday evenings for study and for questions. The basic pattern has been to center the discussion around several ques-

tions: What are the strengths of the church? What are the weaknesses? What new directions should we undertake? Each month a new group is selected. The program is designed to involve the entire congregation in such discussions over a period of years.

The Waynesboro congregation was a century old in October, 1971. The occasion was marked by a 100th anniversary dinner and the viewing of a pageant which was specially prepared for the occasion. Forty-four living charter members of the 1922 organization were recognized at the dinner. Dr. George L. Detweiler and Dr. Harry M. Gardner returned to assist the congregation in celebrating the occasion.

The Waynesboro Church has been noted for its strength in providing leadership for the district and for the brotherhood. In 1971, Samuel H. Flora Jr. became a member of the general brotherhood board of the denomination. The church has frequently been recognized as one of the top twenty congregations in the brotherhood to excel in giving to outreach ministries. The church continues to show evidence of growth. In 1971, land adjacent to the south boundary was acquired for additional parking space for the members.

THE WELTY CONGREGATION

The Welty membership was a part of the Antietam congregation until 1934. A request for a division came before the Southern district on April 14, 1934.¹ Since there were no serious objections, the division was made and the new congregation was formed with 170 charter members. This organization was effected in the Price's church house on June 22, 1934. Levi K. Ziegler and C. R. Oellig assisted the people in the division and in the reorganization. At the time the new congregation was formed, Maryland's Middle district had no interest in claiming the congregation in its enumeration.²

The original meeting house at Welty had been erected by John Welty, a Mennonite who, in 1836, had been disfellowshipped by his denomination. He had served as a member of the state legislature against the principles of his denomination. He built a large stone structure which was divided in the center by folding doors. One part was used as a church and the other part as a schoolroom. The church portion was used as a union meeting house. The German Baptist Brethren, the Winebrennerian Church of God and the Brethren in Christ conducted their services alternately or by satisfactory mutual arrangements. Mr. Welty was baptized into the German Baptist Brethren group two years after the church house was erected. At his death, the property was willed to the family maid. At the death of the maid, the church and its grounds was granted to the German Baptist Brethren.³

In 1898, the crumbling stone church building was removed and a brick edifice was erected on the site. Six hundred persons attended the services of dedication for the new building. An offering was lifted and the total indebtedness was liquidated. A Lovefeast service was conducted in November, 1898, and H. Mitchell Stover was called to the ministry at this time by the Antietam congregation.

In November, 1933, a building fund was begun by the congregation. The brick church was remodeled in the years from 1946 to 1949. The indebtedness was completely liquidated by 1952. An oil furnace was installed, and the south end of the building was partitioned for three classrooms. The interior was remodeled to provide a vestibule, a new baptistry, and the pews were refinished and rearranged. The pulpit was recessed into the north end of the building, and the kitchen was modernized.

The dedication speaker on May 22, 1949 was Dr. Desmond W. Bittinger, editor of **The Gospel Messenger**. Much of the labor for the project was volunteered by members of the congregation. A religious drama and an old-fashioned hymn sing marked the program during the week of dedication. Many objects used by the Welty congregation in its earlier Lovefeast and communion services were placed on display. These objects included several earthenware objects, four silver communion goblets, three bottles inscribed with the words, "Unfermented Grape Juice, Luke 22nd 18th", and such items of tinware as candleholders, dippers and cups.

J. Irwin Thomas began to serve the church as a pastor as early as 1926 on a part-time basis. He became the presiding elder of the congregation in 1934. The church called him to serve as the full-time pastor in 1941. During his pastorate, he introduced a quarterly church paper for the membership (1941-1942). J. Irwin Thomas served the church until his resignation on April 11, 1950.

John E. Rowland, who resided at Greencastle, became the pastor of the congregation (1950-1957). He has been remembered for his enthusiasm and his evangelistic endeavors. During many of his services he conducted periods of illustrated story-telling for the children. John E. Rowland served in the Christian ministry since 1907 and witnessed the church as it changed from the free ministry to the salaried ministry program. Those who remember him recall his energetic preaching, his persistent program of pastoral visitation, and his meaningful prayers.

In 1953, the Welty congregation purchased "the little white church across the road." This was the Old Order Brethren church house. In 1957, the congregation moved this building to its present location in back of the Welty Church and began to use it as a classroom center and as a fellowship hall.⁴ In the spring of 1956, the C.B.Y.F. and the Men's Work Organization cooperated in growing a field of corn to sell in order to establish an organ fund.⁵

The church has called several men to the ministry since 1940. On July 11, 1955, the congregation licensed LeRoy E. Wastler and ordained him to the full ministry on December 3, 1961. He served the Ringgold Union Church and the Welty Church in a joint pastoral program from 1955 to 1971. In 1971, he was called to serve three congregations in the Mid-Atlantic District in a shared pastoral arrangement.

Galen A. Heckman, son of Glenn A. Heckman, was licensed by the congregation on August 14, 1961. When he graduated from Bethany Theological Seminary (1964) he entered Brethren Volunteer Service. He served overseas in Greece in cooperation with a Greek Orthodox Church's community betterment program. In 1965, James Carl Strite was also licensed to the ministry in the Welty congregation.

Glenn A. Heckman served as pastor of the congregation from 1957 until 1968. He and his family moved into a renovated parsonage on October 15, 1957. The services of installation for the new pastor were conducted by Robert L. Cocklin of the Southern District Ministerial Board. Glenn A. Heckman was a native of Southern Pennsylvania, and had served in the free ministry in the Back Creek congregation (1949-1953). Prior to his call to serve as pastor of the Welty church, he was pastor in Western Pennsylvania at the Ligonier congregation (1953-1957).

Glenn A. Heckman arrived in time to assist the congregation in its observance of the 250th anniversary of the Church of the Brethren. The church made use of the devotional booklet which had been prepared for the anniversary year. It also made use of the filmstrip, **Come Up Higher**, as part of the services of remembrance. A program of congregational renewal was inaugurated in association with the Call Program of the

Church of the Brethren. In 1959, Gareth Lease, a member of the congregation, and a former Brethren Volunteer worker in India, shared his experiences with the church.

At its own request in 1962, the congregation was granted the right to transfer its membership to the Mid-Atlantic district of Maryland. This decision was granted by the Southern district in the Annual District Conference in the Waynesboro congregation.

As early as 1959, the church secured the architectural services of Arthur Dean to plan for a remodeling program. An Every Member enlistment program was conducted in 1966 under the leadership of Dale Hess, a financial consultant. A general contract was awarded to construct seven classrooms, a library, a pastor's study, a lobby and rest rooms. A new steeple, new pews, and a stone-faced entrance was also part of the general remodeling program. The cost of these renovations was \$49,201.

When Glenn A. Heckman moved to another pastorate, the congregation employed Norman R. Cain, who had been serving as pastor of the Newville congregation. Norman Cain had pastoral experience in Indiana and in Pennsylvania prior to his services in the Welty congregation. He worked in Alternative Service (1955-1957) in California and at the Pilot House in Baltimore, Maryland. He has had clinical training as a preparation for a counseling ministry.

The Welty congregation stands in a rural setting and provides services to a people who farm and work in the industries centering at Hagerstown. The congregation has reasons to be proud of an historic past. It continues to preserve among its people the resourcefulness and steady dependability known to the earlier history of the denomination.

THE WEST YORK CONGREGATION

When the First Church of the Brethren of York decided to relocate in the Haines Acres section of the city, many of the original members preferred to remain in a house of worship nearer their homes in the West End of the city. These people also were convinced that a new congregation would serve the interests of church extension in a developing Greater West York area. In the light of these conditions, a few members took the initiative to request a division of the York First Church.



West York Church

These concerns were expressed to the Annual District Conference in 1965 as it met in the Prices' Church. The query stated in part:

"Whereas a sufficiently large number of members of the York First Church of the Brethren desire to maintain a congregation in the western part of the city, and,

"Whereas establishing and maintaining such a congregation will, we believe, increase good-will and understanding in the present mem-

bership, and also provide a continuing Brethren ministry in the immediate area of the present location,

"We, the undersigned, acting for and representing the above mentioned members, petition District Meeting to grant a committee to investigate organizing and establishing such a congregation. Signed, Joseph M. Baugher, Oscar L. Hostetter, Harold R. Lefever, Paul E. Ritchey."

The District Conference granted the request and appointed a committee to determine a division. The committee was composed of Glenn Kinsel, convener, Jacob L. Miller, William L. Gould, Robert L. Cocklin, James V. D'Amico and Earl K. Ziegler.

When the committee on division consulted with the District Board, the Board tried to determine the need for church extension in the Greater West York Area. It appointed a committee to study the question. This committee was composed of Elmer Q. Gleim, chairman, Glenn E. Kinsel, Robert Schlegel, Charles Hash, Oscar L. Hostetter and Joseph M. Long, advisor. The committee prepared a thoroughly documented report to the District Board. This report stated in part:

"we unanimously agree that a Church of the Brethren needs to be established in the general area of the Five Mile House on route 30 in West Manchester Township."

The recommendation was made on the basis of the presence of Church of the Brethren members residing in the area, the projected population growth for the area and on the grounds the area was under-churched.

During the winter and spring of 1968, many meetings were conducted to effect the new West York Fellowship. In the meantime, services were begun on a temporary basis in the Lincolnway Fire Company social hall at 2601 West Market Street in West York. The first services were conducted on July 31, 1966. By October 1, 1966, the District Conference at the Brandt's Church approved a new church extension project in the West York area.

A public meeting was announced by the District Church Extension Committee for November 13, 1966 at the Lincolnway Fire Company hall. The invitation said:

"Any member of the Church of the Brethren, interested in being part of this new fellowship, is invited to attend and will be eligible to vote and to be elected to serve as officer" of the new congregation to be formed.

A basic organization was effected at this meeting at which more than 100 persons attended. During the period from 1966 to 1968, John Krape provided a pastoral ministry to these people. The membership continued to meet in the Lincolnway Fire Company hall.

Even as the new fellowship continued to meet, plans were under way to discover a new site for a church structure. A local church committee made field trips into the West York area to find possible sites. When the committee reported to the congregation, the West York Fellowship decided to acquire land on the Darlington Road close to Thomasville. The 1968 District Conference in session at Carlisle approved the purchase of the site and authorized the local church committee to proceed with plans for the new church building.

The District Commission on Missions and Church Extension reported to the 1969 conference:

"The commission has carried out the decision of the 1968 conference in making a \$20,000 grant to this congregation and has assisted in negotiating a \$50,000 loan from the Brotherhood General Board for construction purposes, and in making application for supplemental pastoral support in the amount of \$2,000. The combined brotherhood and district pastoral support, beginning on September 1, 1969, is \$6,000."

In 1967, part of the new group withdrew from the West End fellowship to form the Belvidere Fellowship, returning to the original property at Belvidere and King Streets. The West York Fellowship proceeded to construct a new and beautiful facility in a new development southwest of York. The cornerstone-laying ceremony was conducted on December 8, 1969. The first worship service in the new structure was held on May 4, 1969. This day was climaxed with the observance of the first Lovefeast and Communion service for the new congregation.

Much of the work on the new church building was done by members. Oscar Hostetter provided the grading for the new site and the adjoining parking lot. Harold Lefever and Oscar Hostetter placed the heating into the new building. Many members contributed liberally to the support of various projects to assure a successful, swift building program.

On July 17, 1969, the West York Fellowship approved the construction of a church parsonage. The parsonage was completed early in October, 1969 at a cost of \$25,000. The new sanctuary and the parsonage were dedicated on Sunday, October 12, 1969. J. Stanley Earhart, moderator, John Krape, the former pastor, and Joseph M. Long, the Tri-District Executive Secretary, participated in these services of dedication.

Services of dedication continued into part of the following week. On October 14, a Brethren Night was observed. Members of the Church of the Brethren from surrounding churches worshiped in the new church house. Ministers from the Madison Avenue, Codorus, First Church, Pleasant View, Hanover, Second Church, Belvidere, Black Rock, New Fairview and Shrewsbury congregations participated in the service. On Wednesday, the West York Church observed a Community Night. Ministers from neighborhood churches assisted in the conduct of the evening program.

The new West York Church and the Sunday School unit had been constructed at a cost of \$125,000. The building consisted of a sanctuary, six classrooms, a nursery, two multi-purpose rooms, a kitchen, rest rooms and a pastor's study. The church and the parsonage were built on a five-acre plot with ample space for parking and future expansions.

The West York Fellowship appealed to the District Conference in 1968 for recognition as a congregation and this status was granted. The church has established for itself the goal of a full-time pastoral ministry by the year 1974. It has made its appeal to a developing community by offering Family Nights, Music services, Christmas Eve and Easter Sunrise Services, drug addiction seminars, race relations programs and peace education meetings. The church prepares people for membership by regular membership classes.

The congregation is organized under the commission plan with a central board of administration. Since its organization, the church board chairmen have been Oscar L. Hostetter (1966-1971) and Mrs. John H. Myers (1971-1972). In 1972, the congregation called Robert Hoke to the licensed ministry. The moderators of the church have been appointed by the District Commission on Missions and Church Extension. Since 1968, J. Stanley Earhart and William L. Gould have supervised the business of the congregation.

THE YORK FIRST CONGREGATION

The First Church of the Brethren has shown unusual growth and has provided exceptional leadership for both the district and the brotherhood. It has been a numerically large congregation. In 1935-1936, a special study committee of the congregation recommended a division to reduce its size. At the time the congregation had 946 members and was the largest in the denomination.



York First Church

During a difficult period of its church life, the First Church employed S. S. Blough, the former pastor of the Greencastle congregation, to provide pastoral leadership. On the recommendation of a committee chaired by John F. Sprenkel Jr., the congregation employed S. S. Blough on May 15, 1936. Bro. Blough had been called to the ministry in the Western District of Pennsylvania at the Walnut Grove congregation. He served the First Church until August 31, 1940.

S. S. Blough was the first of a distinguished list of pastors who have served the church. He was a teacher and a writer. In 1919, when the General Sunday School Board of the brotherhood published a book on doctrinal materials under the title, **Studies in Doctrine and Devotion**, Bro. Blough joined with C. C. Ellis and D. W. Kurtz in writing the volume. This work had ten printings.

At the church council of July 19, 1940, the membership voted to call Edward K. Ziegler to become pastor. He had recently returned from the India mission field and had been approached concerning the pastorate while he was in attendance at the Annual Conference (1940). Like his predecessor, he was interested in writing and in teaching. He produced a series of books centering on rural life and worship. These books include such titles as **A Book of Worship For Village Churches** (1939), **Country Altars** (1942), **Rural People At Worship** (1943) and **Worship in the Christian Home** (1943). He also contributed frequently to **The Gospel Messenger**.

During his pastorate, Bro. Ziegler involved the congregation in a number of changes. The First Church, like many other congregations of the district, was in the early stages of changing to the pastoral ministry. Edward K. Ziegler expressed in a letter the fear which some ministers had within the congregation that acquiring a pastor would "put them on the shelf". He used the ministers of the congregations for many services, including preaching, worship leadership, visitation and teaching. He also introduced the church to noted brotherhood leaders and began the practice of dedicating children at special services at Christmas time (1941). He brought the church to the community by entering into a radio ministry over radio station W S B A.

As the congregation continued to grow, the membership acquired a parsonage next to the church house on West King Street. More than

two hundred ninety-one

300 hours of volunteer labor enabled the new parsonage to be remodeled in 1943. The church dedicated a new organ on July 30, 1944. Doreen Crist was then the organist for the church. The First Church remodeled the building to provide Sunday School space for a nursery, the junior and the intermediate departments (1944-45). The Gleaners' Class of the Sunday School raised \$1000 early in 1945 to contribute to Brethren Service.

The interest which Edward K. Ziegler had in teaching caused him to resign his pastorate. Even as pastor of the congregation he had engaged in teaching at the York Junior College (1943) and was a guest lecturer at a school of missions in Swannonoa, North Carolina (1944). In March, 1945, he met with the trustees of Manchester College and accepted teaching responsibilities with this mid-west institution. His resignation at the First Church became effective on August 31, 1945.

Bernard N. King became the new pastor to the congregation on September 5, 1945. G. Howard Danner represented the district Ministerial Committee at the installation services on September 9th. Bro. King had recently received a graduate degree from the Boston Divinity School.

In the period from 1945 until 1952, more changes came into the life of the church. Very gradually the adult choir became a part of each Sunday's worship experience. The interior of the church house was remodeled and a colonial style, divided chancel was installed. The basement of the church was modernized and fellowship rooms, Sunday School rooms and a kitchen were added. The council voted to add a Connsonata organ for the services of dedication. An organ committee of the church visited the Conn factory at Elkhart, Indiana to select the organ. The company installed the organ and provided a professional organist for the day of dedication. Rufus D. Bowman came from Chicago, Illinois on September 6-7, 1947 to aid the congregation in dedicating its remodeled building.

It was during the pastorate of Bro. King that the minister assumed full charge of the worship services. In prior years, as had been the custom of many congregations, the presiding elder of the congregation moderated each session of worship, frequently inviting ministers of the church to assist him with the conduct of the worship.

Bernard N. King began the practice of meeting in adult discussion groups and in fellowship occasions on Sunday evenings. At many of these meetings **The Gospel Messenger** articles were used as a basis for discussion (1949).

The Women's Work organization has been active in the life of the church. One of the memorable occasions was an International Evening at which the women of the congregation hosted representatives of many nations living in the York area. These representatives came from Korea, Japan, France, Norway, Sweden and North Africa (1947). During the post-war years, the church became involved in supporting refugee- and displaced-families. In 1950, a displaced family was brought to York by the church.

Bernard N. King was succeeded in the pastorate by M. Guy West, a former Uniontown, Pennsylvania, pastor. A reception for him and his family was held on September 2, 1952 and the service of installation was conducted on September 7, 1952. The next sixteen years of Dr. West's pastorate were to witness many changes for the congregation (1952-1968).

The First Church continued its outreach ministry by bringing more refugee families to America. In 1953-1954, Uta Merkwitz, an exchange student from Germany, remained with a family of the congregation. In 1955, three church families signed sponsorship papers for a refugee family. The stewardship of the congregation continued to grow with its outreach ministry.

The congregation in 1953 entered a new phase of stewardship education as 115 children and adults were enrolled in the Fellowship of Tithers. The congregation has frequently been recognized for its superior giving to outreach ministries. In 1953, the Sunday School contributed \$1,000 as a share for a new jeep for the India mission field. The annual school of missions, conducted at the beginning of each calendar year, sustained a keen interest for mission support. In 1957, the church moved into the unified budget system of stewardship.

The Gospel Messenger (1957) featured M. Guy West on two illustrated pages. He was shown in his roles as pastor to the church and to the community. The pictures showed him as the counselor, the minister, the administrator, the businessman and the family man. The article said nothing of the additional roles he assumed as guest lecturer and speaker, his relations to the college and his role in ecumenical endeavors.

The First Church met on February 10-11, 1962 to honor their pastor on the occasion of his fortieth year in the Christian ministry. George L. Detweiler spoke at one of these services on "The Ordination Glow". M. Guy West had been installed into the ministry on February 4, 1922 at the Nokesville Church of the Brethren in Virginia. He was also serving his tenth year as pastor of the First Church.

In 1958, in celebration of the denomination's 250th anniversary, the congregation sent their pastor and Naomi West to Germany. J. Vernon Grim, Kathryn Grim, Hattie Slagle and Mary Hershey Glatfelter also attended the World Convocation of Brethren at Schwarzenau. The year was notable for the congregation as the time in which it employed Guy E. Wampler (1958-1959) as an intern pastor to assist Dr. West with the work of the church. The youth of the First Church presented a drama entitled, "In Our Own Strength" as part of the 250th anniversary observance. This dramatic group journeyed to Waynesboro to share the presentation with the Waynesboro congregation.

The church appointed a long-range planning committee to study the possibilities for expanding, rebuilding or relocating the church building (January 9, 1958). On February 19, 1959, the church council voted to relocate on Loucks Road in northwest York. However, city and county zoning rules caused the planning committee to reconsider and to recommend a site in the Haines Acres in East York. The council voted to make this change on April 12, 1964.

The years 1963 and 1964 were tension-filled times in the nation's life. During this period the First Church reaffirmed its 1922 decision to accept peoples of all races and nationalities into its fellowship. One of the stated purposes of the First Church constitution reads: the church exists "to lead all persons into a vital relationship with God as expressed in the life and spirit of Christ and to help them find fulfillment in and relationship with their fellowmen". In May, 1964, Rosa Welch Page visited the church to sing in the interests of Brethren Service work. She had spent two years in Brethren Volunteer Service work in Africa and toured the United States for the Brethren Service Commission. Rosa Welch Page is a member of the Disciples of Christ Church.

In 1963 the congregation employed Lois I. Michael as a Christian Education director. A recent graduate of Bethany Biblical Seminary with a degree in Religious Education, she had been employed in 1957 in a ministry to migrants at Hamilton, New York.

When the decision to relocate was made, several hundred members decided not to follow the church to East York. These people formed themselves into the Belvidere congregation and the West York congregation (See under congregations).

The First Church broke ground at the Haines Acres tract on April 17, 1965 for their new facilities. By July 31, 1966, a beautiful and expansive new church structure was completed and was ready for use in the East End of the city. The building consisted of a new sanctuary, a large educational unit, fellowship facilities, a chapel and a parsonage. It was described as "likely the most expensive church edifice in the brotherhood."

The new parsonage was dedicated on September 11, 1966. A series of services of dedication for the new church were held from September 25th to 29th, 1966. Guest ministers for these services included Chauncey Varner, Executive Secretary of the York County Council of Churches, Dr. Paul E. Horn, resident district superintendent of the Evangelical United Brethren Church and Dr. Raymond Peters, the moderator of the Church of the Brethren. The congregation observed an organ recital, an Ecumenical night, a Community night and a Denominational night as part of the celebration.

On September 12, 1965, David B. Bagwell, of North Manchester, Indiana, became the assistant pastor of the church. He was a graduate of Bethany Theological Seminary and had served as the summer pastor of the Prince of Peace Church in South Bend, Indiana (1963). While he (1966). He resigned in 1967 to take up work as a teacher of chemistry at the Catonsville Community College, Baltimore, Maryland (1967-1971). was serving in the Southern District he was ordained to the full ministry

The ecumenical interests of the congregation grew with the years. In another section of this volume we have noted the church's hosting of the Russian Orthodox visitors. In 1966, the congregation hosted the York County Council of Churches Assembly. This was one of the largest meetings of the Council in recent years and the one at which Dr. M. Guy West was elected president of the York County Council of Churches. In 1968, M. Guy West was reelected to serve a second term in this ecumenical office. In early 1968, the church was host to a joint Protestant-Catholic worship service attended by 750 persons. The speaker was the Roman Catholic Monsignor George D. Mulcahy of Mount Saint Mary's Seminary. The priest termed the interfaith service "a minor miracle".

The church board accepted the resignation of Dr. M. Guy West "with very deep regret" in 1968. He assumed the pastorate of the San Diego, California congregation. In September, 1968, Curtis W. Dubble came from the pastorate of the Westminster, Maryland, Church to accept the pastorate at the First Church.

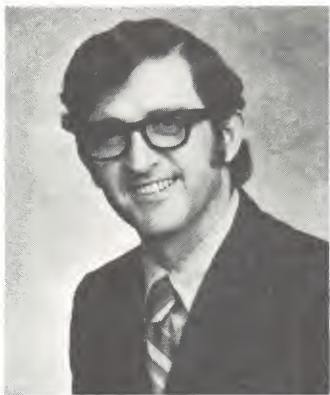
Curtis W. Dubble had been involved in Civilian Public Service during the war years and had wide pastoral experience and brotherhood interests. The church continued to grow under his leadership. He has been innovative in his approach to Christian work and worship. In a very large congregation, where pastoral visitation becomes nearly impossible, pastor Dubble has introduced the practice of pastoral visiting by groups. On established



Curtis W. Dubble

nights, members of a community are asked to meet at a home of a member at a specified hour. The pastor meets with the group for discussion on the church and its ministry and concludes the meeting with a worship experience.

On September 1, 1969, Ralph Z. Moyer began to serve the congregation as the director of special ministries. He was a Bethany Biblical Seminary graduate and served in a pastorate in Virginia prior to his coming to the First Church.



Ralph Z. Moyer

He has supervised the regular use of the large fellowship facilities at the church, has sponsored youth activities and has been responsible for the supervision of the Fresh Air program for the district. Each year the youth participate in the CROP walk. In 1970, the youth raised \$560 for the poor of the world by their walk. In 1971, eighteen youth participated and raised slightly more than \$1,000. In addition, Ralph Z. Moyer has been responsible for a series of educational programs centering on the church's outreach ministry, its peace program and the beliefs and practices of the denomination.

On June, 1972, the congregation sold a single brick dwelling in the central part of the city. This dwelling had been purchased by a church organization known as the Brethren of York Incorporated. The group had been incorporated in 1968 for the purpose of purchasing old, uninhabited housing in order to rehabilitate it and to resell it without profit to low-income families. The incorporators of the organization were Luther H. Yingling, Jesse O. Jenkins, Milton M. Baugher, George W. Heindel, Nancy Bowser, Leonard E. Stoner and Stanley S. Dotterer. The organization purchased the house in June, 1968, remodeled it and sold it to a mother with four children. The organization hoped to encourage other church groups to undertake similar projects to aid low-income families and to give them a sense of ownership.

The congregation has licensed and ordained many men to the ministry since 1940. These include J. Jack Melhorn (1942), Ernest Lefever (1942), Stanley S. Dotterer (1942), Chester H. Royer (1941, eldership), Roy E. Pfaltzgraff (1945), Donald F. Hursh (1947), Milton M. Baugher (1950), Arthur Hess (1951, eldership), J. Vernon Grim (1955, eldership), Paul Z. Rummel (1948, eldership), Jay Cannon (1962), David B. Bagwell (1966) and Paul E. Ritchey (1966, eldership).

When Hurricane Agnes struck the eastern coast in 1972, the First Church of the Brethren became a center for workers who went to the Wilkes-Barre area. During July and August, 1972, regular bus trips moved from the York area to the Wilkes-Barre area with volunteers who assisted in the work of restoration and rehabilitation in the flooded communities along the Susquehanna. Many of the volunteers were members of the Church of the Brethren from the district.

The York Dispatch (August 11, 1972) carried an editorial in recognition of the work the Brethren did in Wilkes-Barre. The editorial said:

"A woman whose home was wrecked by the raging Susquehanna in June was just saying to members of the York's First Church of the Brethren: 'Why did you people come all the way from York to help us? I can't believe it. Why did you come?'"

"The reply from one of the sixty-five volunteers who have been making the three-times-a-week trip to the Wilkes-Barre area was: 'When there is a need we want to help and we felt that you need help here in Forty Fort.'"

The newspaper editor went on to comment: "There's no glamor in doing the kind of work the Brethren people have been doing — cleaning up foul-smelling mud and debris from the flood. Your stomach must adjust to it. We're proud of these York area people. Where is there a better story of brotherhood in action — the only kind that ultimately matters?"

THE YORK SECOND CONGREGATION

For many years the Second Church of the Brethren was known as the East End Church. Work was begun in 1897 in the eastern portion of York by members of the First Church of the Brethren. At this time, the Brethren began to work among the children and the adults of a section where gypsies lived. This early mission work, after several discouraging experiences, developed into the congregation known as the Second Church of the Brethren.

In 1935 the Southern district of Pennsylvania appointed a committee to resolve difficulties which had developed within the York First Church. A committee of nine elders made a report in January, 1936, recommending that the large congregation be divided into two congregations "in the not too distant future." The committee also recommended that the East End Church be enlarged to accommodate the new congregation. George E. Stough became the chairman of a committee to decide on the procedures for division.

In the meantime, the First Church took immediate steps to secure a pastor for the congregation (1936). S. S. Blough, who had been one of



York Second Congregation

the members of the district study committee, and the pastor of the Green-castle Church of the Brethren, was approached by the congregation to become the pastor.

A report on the division of the York First congregation was accepted in April, 1938. By July of the same year a building committee was ap-

pointed. This committee consisted of John F. Sprenkel Jr., George E. Stough, Ralph B. Lehman, Arthur R. Hess, S. S. Blough, John L. McWilliams, Bertha Madeira and Lehman Crist. This group prepared its plans and the congregation accepted them. A bid of \$30,000 was made to erect a structure at the corner of East Princess and Spruce Streets. The ground-breaking ceremony was held in the snow on March 12, 1939. A cornerstone laying ceremony was held on June 4, 1939, with H. Mitchell Stover, chairman of the District Mission Board, as the guest speaker.

A new church building in colonial style architecture was completed and dedicated on January 21, 1940. The church building was shaped like an "L", with the Sunday School rooms next to the long sanctuary. On the day of dedication, nearly one thousand persons heard J. A. Robinson, pastor of the Walnut Grove congregation of Johnstown, deliver the dedicatory address. The complete cost of the building was \$34,440.00, and the pews, chairs and other furnishings cost an additional \$3,060.00.

The East End group continued to meet as part of the First Church of the Brethren. S. S. Blough retired on September 1, 1940 by reason of age, and Edward K. Ziegler, who had recently returned from a tour of duty in India as a missionary (1931-1939), became pastor of the First Church congregation. The new pastor assisted the East End people in developing an organization and leadership. A plan of division of church property was added to the **Minutes** of the First Church congregation, and the names of 147 members were listed in the **Minutes** as charter members of the new congregation.

On May 7, 1944, a special service of recognition was conducted by the First Church of the Brethren for the members of the Second Church of the Brethren. The two groups worshiped together to solemnize the occasion. In the evening of the same day, the two groups joined in a Love-feast and Communion service. Russell H. Weber and Jesse O. Jenkins were voted by the congregation as co-pastors, effective May 1, 1944. L. Elmer Leas were chosen as the presiding elder for the Second Church of the Brethren.

The year 1945 was an eventful one for the new congregation. The people elected their first pastor, purchased their first parsonage, liquidated the church indebtedness, and acquired some invested stocks and bonds. At a special council meeting held on July 2, 1945, the church chose Linford J. Rotenberger as their pastor. The new pastor was installed into office on September 2, 1945 by Edward K. Ziegler. The congregation also acquired a parsonage close to the church. Linford J. Rotenberger operated a bookstore at Quakertown, Pennsylvania. He worked two days per week at the bookstore and gave five days per week of dedicated service to the work of the congregation. He and his family resided in the parsonage which the congregation acquired.

On June 17, 1945, the church treasurer made the announcement that the building indebtedness had been completely liquidated. At the same time, the church secretary disclosed that a special gift had been tendered to the congregation by Louise Sprenkel, one of the original members who helped to begin the work in the East End. The gift consisted of invested shares of stocks and bonds worth \$16,000. The gift was made with the understanding that the income should be used to supplement the pastor's salary.

In 1947, the church decided in council to give support to the mission work of Dr. Roy Pfaltzgraff in Nigeria. Dr. Pfaltzgraff and his family had been members of the First Church of the Brethren. He and his wife Violet (Hackman) Pfaltzgraff had gone to Africa in 1945 to assist in the work of medical missions. The congregation has supported this mission

work continuously since the decision was made. Members of the church regularly conduct correspondence with Dr. Pfaltzgraff and his family, and usually entertain the family when they return on furlough to America. Louise Sprenkel gave over 100 shares of valuable stock to yield an income for the support of this mission project.

Anniversaries have been important in the life of the congregation. When January comes each year, the church pauses to remember the anniversary of its new building. Bernard N. King, pastor of the First Church of the Brethren, was the guest for the seventh anniversary (January 16, 1947). William M. Beahm, dean of Bethany Biblical Seminary, Chicago, Illinois, spoke at the tenth anniversary on the theme, "Effective Christian Living" (January 21, 22, 1950). In 1958, the membership observed the fiftieth anniversary of the original church in the East End. The East End Church had been built on a lot which cost \$1100 in 1907. By December 6, 1907, the congregation dedicated a building which had cost them \$3,640. Chauncey F. Trimmer, a former minister and teacher of the congregation, returned to address the church in celebration of the occasion.

The church has continued a tradition of evangelism. Over the decades the people have met for several evangelistic meetings each year. Such prominent evangelists as J. A. Robinson (1947), J. W. Fidler (1945), Robert L. Cocklin (1948), Dr. Ralph W. Schlosser (1949), and J. M. Brougher (1950) has been guests of the church. Many members have united with the church through the ministry of these and other evangelists. In 1951, Bob Richards of international fame spoke to immense crowds on a week of evangelistic services.

On May 2, 1954, Robert Turner of Manheim, Pennsylvania, was chosen pastor of the church. Linford J. Rotenberger, because of the strain on his health, relinquished his responsibilities on June 1, 1954. Robert Turner began his ministry on July 1, 1954, and served the congregation until 1959. During this period, the church experienced organizational change and expanded its program for the youth. The church and the Sunday School gave support to children and youth as they attended Camp Swatara. It was the Second Church of the Brethren which submitted the query to the District Conference calling for the development of a district camp site (1954). In 1955, the first of a series of annual church camps was held at Camp Cann-Edi-On in northern York County. Earl F. Masimore, the local church camp representative, was responsible for the development of this program.

The various groups of the church and the Sunday School have performed effective social and religious ministries within the community and the district. It was from this congregation that John Barwick went when he ventured into his world-wide ministry with war prisoners and hungry people. Marvin L. Gible also spent time as a Brethren Volunteer Service worker at the Flat Creek Mission in Kentucky in 1958-1959. Fred Bohn, W. Franklin Bohn, Gary Clouser and Larry Sipe in recent years have also been involved in Alternative Service assignments and Brethren Volunteer Service work.

On December 25, 1952, the Second Church provided the turkey for the Christmas dinner at the Cross Keys Home. In 1954, the women of the congregation secured Christmas stockings for each child at the Children's Home in Carlisle. In May, 1957, Renate Raake, daughter of a German family, visited the Second Church. For nearly ten years, the Women's Work group corresponded with the German family, and sent packages abroad. The women of the Second Church made possible Renate's visit to America.

During Robert Turner's pastorate, the church began to plan for its yearly program. The first annual church directory was formed in 1954. An amplification system was installed in the church sanctuary in 1956. The outreach program of the congregation has continued to climb through the years. In 1954, for the first time, the outreach giving reached \$3000. Since that date, the church's outreach giving has exceeded \$5000 on a number of occasions.

In 1955, several significant gifts improved the congregation's musical program. A complete set of new Brethren Hymnals was dedicated in the church as a gift from Mary C. Sprenkel and her children. Charles L. Rowland, former director of the Juniata college choir and professor of music, met with the Second Church on December 11, 1955 in order to dedicate the hymnals. The church observed an old-fashioned hymn sing.

Mr. and Mrs. John F. Sprenkel Jr., on February 5, 1956, gave the church a gift of a two-manual, twelve-stop, electrically-operated Furst organ. Words of appreciation were spoken to Mr. and Mrs. Sprenkel on this occasion:

"It was your plan that sometime in the future you would like to present an organ to the Second Church of the Brethren . . . when the time came and the matter was voted on in church council, you offered to be the donor of an organ and gave the congregation the privilege to choose the kind of organ . . . We of the Men's and Women's Work felt it a great pleasure to sponsor this program to show our deep appreciation and high honor which we give to you for your work in the church and for the welfare of others."

To mark the occasion of the gift of the organ, George L. Detweiler was guest of the congregation to speak and to lead the congregation in singing. As a result of the gift, the Men's Work organization constructed a choir loft in the sanctuary, and the choir members acquired new robes for use during the worship services.

When the Church of the Brethren inaugurated the Anniversary Call program in 1958, John F. Sprenkel Jr. and George E. Stough were appointed to implement the call to the local congregation. The call came in the nature of an evangelistic emphasis and an every-member visitation. The congregation began the anniversary year with a special lovefeast and communion service on January 5, 1958. Through the call program, local churches were encouraged to establish local goals which would lead to growth and effectiveness in the life of the congregation. Many members of the Second Church committed themselves to deeper Christian stewardship and service in the life of the church. The per capita giving of the congregation rose rapidly and has remained consistently high over the years since the call program.

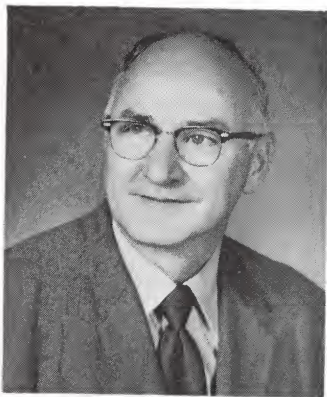
During the summer of 1958, the Second Church cooperated with the brotherhood Ministry Commission by securing a summer pastor from Bethany Biblical Seminary. Kenneth L. Miller, who had completed his first year at the seminary, returned to York to serve the congregation for a three-month period.

Early in 1959, Robert Turner submitted his resignation as pastor of the church. From June 1 to September 15, 1959, Wilbur Gible, a licensed minister of the congregation, provided the preaching and visitation ministry. At the conclusion of his services, the church approached Elmer Q. Gleim with a request to serve the congregation on a part-time basis until another pastor could be secured. During the period from October 1, 1959 until September 1, 1961, Elmer Q. Gleim provided the pastoral ministry for the church. During this period the congregation served as the host to the annual York Area School of Christian Education (1959). A board of administration was formed to conduct the business affairs of the church.

During the 1960-1961 public school year, the church building was used for the released time week day school of religious education conducted by the York County Council of Churches. Fifth and sixth grade pupils met in the church once per week for Christian education classes.

James V. D'Amico was elected pastor of the Second Church on May 11, 1961. **The Gospel Messenger** (September 3, 1960) carried an article describing the experiences of James V. D'Amico in Brooklyn. He had been a native of Brooklyn, and a member of the Calvary Church for seven years. One of the memorable experiences of the membership of the Second Church people was a tour to Brooklyn and New York to visit the mission work conducted in the city area.

The new pastor was installed by regional secretary Ray Forney in September, 1961. In the period in which James V. D'Amico served as pastor (1961-1966), more changes were introduced to the life of the congregation. The council voted to adopt the practice of observing worldwide communion on the first Sunday of each October. The congregation also began to publish a monthly **News Letter** to keep the membership informed concerning the work of the church. A Boy Scout troop was organized from young men within the church and from the local community, and was led by Richard Wentz.



Roy C. Myers

In August, 1966, James V. D'Amico moved from the district to assume a charge at Greensburg, Pennsylvania. John D. Ebersole, a retired minister from Lancaster county, served the congregation on an interim-basis from February 5, 1967 until August 31, 1967. He served until the church employed Roy C. Myers as the new pastor.

Joseph M. Long, the Tri-district executive, met with the congregation on the evening of March 21, 1967. At this time, Roy C. Myers and his family came to be guests of the church. The District Executive interviewed Roy C. Myers concerning his past ministry in order to acquaint the people with his background and experience. He had been licensed to the ministry in the Aughwick congregation in 1951, and served the Juniata Park congregation prior to his election at the Second Church.

Roy C. Myers was active in visitation and in conducting evangelistic meetings. As part of his program for the congregation, he introduced several radio broadcasts. One of these is given regularly over radio station WGCB-FM on Sunday afternoons, and the other is heard regularly over radio station WORK-AM each Sunday evening. These services have been supported by the congregation and by the listening audience.

Since the Second Church of the Brethren was organized, only three moderators have served the congregation. L. Elmer Leas served from April 12, 1944 until December 31, 1947. Jacob L. Miller succeeded to the office and served until October 12, 1961. From October, 1961 until the present, Elmer Q. Gleim has officiated at the church councils and has met with the church's committees and boards.

CHAPTER FOURTEEN

BIOGRAPHIES

- ANDERSON, BRUCE. Born: Jan. 14, 1903 at Wellsville, Pa. Son of Henry and Clementine Anderson. Elected to the ministry: Aug. 31, 1935 at Upper Conewago congregation. Ordained on Aug. 29, 1936. Married Vergie C. Wolf of Abbottstown (1922). Children: Kathryn R., Evelyn L., Charles E. and Bruce L. Anderson (deceased).
- ANDREWS, KENNETH WILBUR. Born: April 16, 1920, Winnebago, Illinois. Son of Guy W. and Grace P. Andrews. Education: Central Y.M.C.A. College (A.B., 1944); Bethany Biblical Seminary (B.D., 1947; Th. M., 1949); University of Wisconsin (1952); Pennsylvania State Univ. (M.Ed., 1960); Bucknell Univ. (1961). Licensed (1942) and ordained (1947) at Rockford, Illinois. Pastor at White Rapids Church, Wisconsin (1947-1952) and Mt. Olivet Church (1966-1968). Married Clara Murfin of Newton Hamilton, Pa. (1938). Children: Ellen, Stephen, Robin, Robert Andrews.
- BAGWELL, DAVID BURTON. Born: Feb. 21, 1938, North Manchester, Indiana. Son of Charles W. and Florence M. Bagwell. Education: Manchester College (A.B., 1960); Bethany Biblical Seminary (B.D., 1965); Ohio State Univ. (1960-1962); Univ. of Maryland. Licensed (1963) and ordained (1966) at Manchester Church and York First Church. Pastorates: Prince of Peace, Indiana (1963); York First Church (1965-1967); volunteer work in Puerto Rico. Married Margaret Elizabeth Rollo of Cleveland, Ohio; Children: Martha Laurel and Gregory Bagwell. Honored in **Who's Who Among College Seniors** (1960).
- BARKDOLL, STANLEY GALEN. Born: Feb. 11, 1929, Litchfield, Nebraska. Son of Galen Erb and Bernice Snively Barkdoll. Education: High School (1947) and Bethany Extension courses. Licensed (1954, 1967) and ordained (1970) at Carthage, Mo. and Lower Conewago. Pastor at Guthrie, Minnesota (1954-1955). Brethren Volunteer Service peace caravan (1948-1949). Married: Hazel Trimmer of York (1950). Children: Larry, Pamela, Linda, Debra and Scott Barkdoll.
- BASEHORE, PAUL MINNICH. Born: Nov. 10, 1923 at Hershey, Pa. Son of Paul W. and Florence L. Basehore. Education: Manchester College (B.S., 1959) and Bethany Biblical Seminary (B.D., 1962). Chicago Art Institute (1961) Pastoral Counseling Studies at the Medical Center, Indianapolis. Licensed (1955) and ordained (1962) at Big Swatara congregation. Pastorates: Andrews, Indiana (1959), Stone Bridge (1960), Kaskaskia, Ill., (1960-1961), Huntsdale (1962-1965), Union Grove, Ind. (1965-1966), E.U.B. Church in Muncie, Ind. (1966-1967), Dallas Center-Iowa (1967-1969), First Church, Cleveland, Ohio (1969-1972). Contributed art illustrations to book, **Biology: A Search For Order in Complexity** (1960). Married Emily Jean Durovich of Mt. Carmel, Pa. Children: Barbara Ann and Paul Michael Basehore. Adopted Debra Lynn Basehore (1960).
- BAUGHER, JOSEPH M. Born: Nov. 2, 1899 in Cordorus Twp. Son of Freemont M. and Leah Myers Baugher. Education: Glenville Academy (1910); Juniata College (1912-1915); Bethany Biblical Seminary Extension classes. Licensed (1921) and ordained (1942) at Upper Codorus congregation. Minister at Belvidere congregation, and First Church (York) prior to 1967. Southern District Board member; Standing Committee member; Moderator of the York First Church; assistant Moderator of the Belvidere Church. Married Bessie May Rohrbaugh of Sinsheim, York County. Adopted Portia Beulah Miller.



Joseph M. and Bessie May Baugher

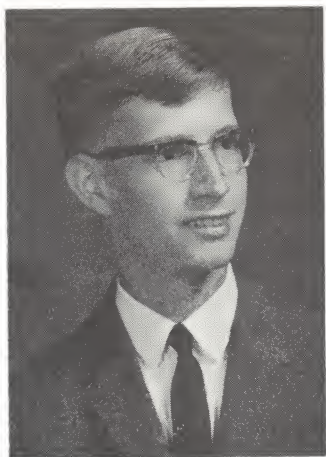


Milton M. Baugher

BAUGHER, MILTON M. Born: Aug. 20, 1896, Codorus, Pa. Son of Freemont M. and Leah Myers Baugher. Education: Elizabethtown College (B.A., 1925), University of Pennsylvania (M.A., 1930). Licensed (1951) and ordained (1954) to the ministry at the York First Church. Moderator of York First Church. Honored as "a true Christian statesman whose spirit of service and life will continue to be an inspiration to all of us" (Oct. 20, 1968). Southern Dist. Board member; Chairman of Christian Education Commission. Editor of district newsletter, **District Messenger**. Married Ada Sarah Brenneman. Children: Louise Ada and Dale Milton Baugher.

BAUGHER, STANLEY B. Born: July 22, 1907 at Black Rock, Pa. Son of Aaron S. and Lydia Buser Baugher. Education: Elizabethtown College (B.S., 1936) and graduate work at Pennsylvania State University. Annual Conference Standing Committee (1970). Member of Black Rock Church, Sunday School superintendent, Sunday School teacher and delegate to Dist. Conf. Member of Institutional Study Comm. Married: Isabel Powell of Pottstown, Pa.

BAUGHMAN, CARL LEON: Born: June 29, 1950 at Chambersburg, Pa. Son of D. Merle and Marie Booz Baughman. Education: Chambersburg High School (1968); Shippensburg State College (B.A., 1972); attending Bethany Theological Seminary (1972-). Licensed (1971) at Ridge congregation. Active in Sunday School and C.B.Y.F. work. Member of Ridge pastoral board. Taught a course on "Old Testament Survey" for Cumberland County Sunday School Association.



Carl Leon Baughman



Dr. Everett G. Beckman

BECKMAN, EVERETT GLADSTONE. Born: February 1, 1924 at Eglon, West Virginia. Son of Otto Bismark and Clara Teets Beckman. Education: Bridgewater College (B.A., 1952), Temple Univ. School of Theology (STB., 1958), Univ. of West Virginia (M.A., 1955), Univ. of Pittsburgh (Ph.D., 1965). Licensed (1948) and ordained (1953) in the Eglon Church, West Virginia. Pastorates at Morgantown Church of the Brethren (1953-1955) and Elkton Church, Md. (1956). Professor of religion at York Junior College. Dean of Instruction at York Junior College. Married Norma Jean Raeder of Fairmount, West Virginia. Children: Donna Coralene and David Gladstone Beckman.

BEVERLIN, RONALD ARTHUR. Born in Western Pennsylvania, son of Mr. and Mrs. Lawrence Beverlin. Graduate of Bethany Biblical Seminary (1959). Pastorates: Johnson City, Tennessee (1959-1962), Mechanicsburg Church (1962-1964), Immanuel Church, Elkton, Md. (1964-1967), Rockhill-Blacklog Valley congregation (1967-). Since 1971, has worked in a cooperative parish comprising Rockhill-Blacklog and several Baptist churches. Married Fay Sadowsky of Monroeville.

BIEBER, CHARLES M. Born: September 11, 1919 at Williamsport, Pa. Son of George A. and Edith Seriff Bieber. Education: Williamsport High School (1937), Juniata College (B.S., 1941), Bethany Biblical Seminary (B.D., 1949). Attended Penna. Hospital School of Nursing (R.N., 1944). Licensed in First Church, Philadelphia. and ordained to the ministry at Royersford Church (1946). Served as a missionary to Nigeria (1950-1963). Pastorates at Lincoln, Nebraska (1949-1950), Pottstown Church (1959-1960), Big Swatara congregation (1963-1970) and Black Rock Church (1970-). Member of the General Brotherhood Board (1966-1974), delegate to the National Council of Churches (1972). Chairman of the World Ministries Commission. Married to Mary Elizabeth High of Spring City, Pa.

BIEBER, MARY ELIZABETH. Born: February 18, 1922 at Spring City, Pa. Daughter of Lawrence R. and Mary Force High. Education: Spring City High School (1939), Juniata College (B.S., 1943). Taught in public schools. Served as a missionary to Nigeria (1950-1963). Married Charles M. Bieber (1944) of Williamsport, Pa. Children: Larien George, Dale Ernest, Bonnie Ruth, Marla Christine and Doreen Edith Bieber.

- BIEVENOUR, MERLE EMORY. Born: November 23, 1935 in Paradise Twp., York County. Son of Laurence A. and Nannie Messinger Bievenour. Licensed (1970) and ordained (1972) to the ministry in Pleasant Hill congregation. Married Patsy Ann Lemmon of Adams County, Pa. Son: Merle Emory Bievenour, Jr.
- BLOCK, ERVIN FREDERICK. Born: Dec. 7, 1916 in Nicollet County, Minnesota. Son of Frederick Jacob and Anne Drenttel Block. Education: Nicollet High School (1938), Macalester College (B.A., 1947) and Bethany Biblical Seminary (B.D., 1950). Licensed (1946) and ordained (1948) to the ministry in Nokesville congregation, Virginia. Pastorates: Kingsport, Tennessee (1950-1954), Waynesboro, Virginia (1954-1959), Chambersburg Church, Pa. (1959-1962), Cleveland First, Ohio (1962-1968), Hope Congregational Church of the United Church of Christ in Ohio (1968-). Director of Junior High work in Virginia; District Board in Northern Ohio, representative to the Ohio Board for United Ministries in Higher Education (1966-). Married Ethel Virginia May of Fauquier County, Va. Children: Linda May, John Ervin and Sarah Irene Block.
- BLOUGH, KENNETH RAY. Born: Aug. 29, 1913 in Conemaugh Twp., Somerset County, Pa. Son of Charles W. and Amanda Kaufman Blough. Education: Ferndale High School, Johnstown, Pa. (1932). Juniata College (1932-1933). Licensed (1932) and ordained (1939) at the Quemahoning congregation (Maple Spring) in Western Pennsylvania. Pastorates: Hooverville Church (1942-1957), Geiger Church (1947-1952), Huntsdale Church (1957-1962), Leamersville Church (1962-1967), and Brothersvalley congregation (1967-). Married Neva Dorothy Rose of Cambria County, Pa. (1934). Children: Kenneth Ray Jr., Alvin Dean and William Charles Blough.
- BOHN, L. ALSON. Born: Jan. 16, 1925 at Waynesboro, Pa. Son of Leslie A. and Frances M. Bohn. Education: Waynesboro High School (1942), Juniata College (B.S., 1950) and National Graduate Trust School at Northwestern Univ. (1971). Employed by Hagerstown Trust Co., Hagerstown, Md. Served as Southern District Treasurer (1964-1972). Married M. Jeanne Oyler of Waynesboro, Pa. Children: Nancy M., Jefry A., Kathy S. and Dale A. Bohn.
- BOLL, PAUL HENRY. Born: June 25, 1933 at Lititz, Pa. Son of Norman and Naomi Burkholder Boll. Graduate of Messiah Academy in 1960. Attended Shippensburg State College, Messiah College and Bridgewater College. Director of Men's housing at Bridgewater College (1971-). Licensed to the ministry (1958) and ordained (1961) at the Springville congregation in Eastern Pennsylvania. Has served in pastorates at Greenland-North Fork, West Virginia (1961-1964) and Shippensburg Church (1964-1971). Married Carol Ann Kauffman of Conemaugh, Pa. Son: Paul Nevin Boll.
- BOMBERGER, HAROLD ZUG. Born: May 13, 1918 at Lebanon, Pa. Son of Harold B. and Venona Zug Bomberger. Education: Lebanon High School (1935), Elizabethtown College (A.B., 1943), Bethany Biblical Seminary (B.D., 1946), Lutheran Theological Seminary, Gettysburg, Pa. (STM., 1960). Honored with a Doctor of Divinity degree from Bethany Theology Seminary (1965). Licensed (1939) and ordained (1940) by the Annville congregation. Advanced to eldership at Westminster, Maryland (1950). Pastorates: Markleysburg, Pennsylvania (1942), Westmont, Pa. (1944), Vidora, Canada (1945), Fostoria, Ohio (1944-1945), Allentown, Pa. (1946-1948), Westminster, Md. (1948-1956) and McPherson, Kansas (1960-1971). Served as the Executive Secretary of

- the Eastern Region (1955-1960) and the Executive Secretary of the Atlantic Northeast District (1971-). Was Exchange Preacher to the British Isles (1967) and has toured many lands including Central Europe, Turkey, Greece, Iran, Lebanon, Israel, Nigeria and Ecuador. Frequent contributor to **The Gospel Messenger**, **The Pulpit** and **Brethren Life and Thought**. Married Margaret E. Mann of Columbia, Pa. Children: Timothy Warren, Harold Lane and Venona Ann Bomberger.
- BOWSER, D. LUKE.** Born: October 28, 1922 at Woodbury, Pa. Son of D. Luke and Pearl Sell Bowser. Education: Replogle High School (1941) in New Enterprise, Pa., Juniata College (A.B., 1946) and Bethany Biblical Seminary (B.D., 1951). Licensed (1941) and ordained (1943) by the New Enterprise congregation. Pastorates: James Creek Church in Middle Pennsylvania; Michigan City Church of the Brethren; Connellsville Church (1951-1953), Spring Run Church (1953-1959), Mechanicsburg Church (1959-1962), Snake Spring Church (1962-1964), Sipesville Church (1964-1968) and Oakdale-Plum Creek Church (1968-). Married Lola Ruth Kensinger of Martinsburg, Pa. Children: Thomas Lee, Julianne, and John William Bowser. In 1972, Thomas Lee Bowser was licensed to the ministry in the Union Bridge Church, Md.
- BRANDT, IRA D.** Born: Sept. 21, 1900. Son of Jay A. and Ida Smith Brandt. Education: Elizabethtown Academy (1924) and one year at Elizabethtown College. Ordained in 1922 in Mount Olivet congregation. Pastorates: Swatara Hill congregation (1928-1941), Oriental Church (1952-1960). Served as moderator of Lost Creek congregation and as house parents at Elizabethtown College (1960-1963). Married Martha R. Oberholtzer of Elizabethtown, Pa. Children: Olive Ruth and Charles Brandt. Married Hannah Detra (1972) after Martha Brandt died (1971).
- BRICKER, MARLIN GLEN.** Born: November 2, 1937 in Franklin County. Son of Amos and Ruth Peckman Bricker. Licensed (1971) to the ministry by Back Creek congregation. Married Vera G. Oellig of Grantville, Pa. (1960). Children: Rhonda Kay, M. Gregory, Douglas Ray and Roxanne Joy Bricker.
- BRUMBAUGH, GALEN HENRY.** Born: Nov. 17, 1942 at Johnstown, Pa. Son of Claude E. and Ruth Berkey Brumbaugh. Licensed (1963) and ordained (1968) at the Skipack Church. Education: Eastern Baptist Theological Seminary (M. Divinity, 1968). Pastorate: Buffalo congregation (1968-). Married Gloria A. Croy of Portsmouth, Ohio. Children: David Galen and Gary Alan Brumbaugh.
- BUCHER, CYRUS GEORGE.** Born: May 12, 1913 at Reistville, Pa. Son of Leonard E. and Cora Kurtz Bucher. Education: Schefferstown High School (1932), Elizabethtown College (B.S., 1936), New York University and University of Southern California. Trustee of Elizabethtown College and Vice-chairman of the Trustee Board. Member of the Southern District Board and Moderator-Elect of the Southern District (1972). Married M. Florence Stough of York Springs, Pa. Children: Sue Kathleen, Anna Katrina and C. Scott Bucher.
- BUCHER, M. FLORENCE (JEANNIE).** Born: Jan. 24, 1916 at York Springs, Pa. Daughter of Charles M. and Mary Slaybaugh Stough. Education: High School and two years of Nurse's Training. Sunday School teacher at the Gettysburg Church. Served two terms as church clerk. President of Women's Fellowship and Home and Family Life Director for the local congregation. Camp counselor, member of the District Nominating Committee and District Representative to the Pennsylvania Council of Churches. Married Cyrus G. Bucher.

BUFFENMYER, LUKE H. Born: Dec. 1, 1916 at Elizabethtown, Pa. Son of John A. and Stella Hoffer Buffenmyer. Education: Windber High School (1933), Elizabethtown College (B.S., 1937). Public School teacher of science at the Newport High School, for past thirty years. Licensed (1935) and ordained (1936) to the ministry in the Lost Creek congregation. Pastorate: Huntsdale Congregation (1937-1939). Married Nellie Henderson of Newport, Pa. Children: James Frederick, Suzanne Claire (Beamer) and Noelle Elizabeth (Kline) Buffenmyer.



Paul S. Burkholder

BURKHOLDER, PAUL S. Born: June 7, 1926 in Cumberland County, Pa. Son of Samuel R. and Hazel Flohr Burkholder. Education: Shippensburg High School (1944), Shippensburg State College (B.S., 1950) and Western Maryland College (M. Ed., 1954). Deacon of the Gettysburg Church, member of the Southern District Board, and member of the History Committee of the Southern District. Principal of the James Gettys Elementary School at Gettysburg, Pa. Married Mary Louise Meyers of Somerset, Pa. (1951). Children: Lisa Mary and Timothy Paul Burkholder.

CAIN, NORMAN RICHARD. Born: June 24, 1937 at Brookville, Ohio. Son of Robert D. and Helen Jean Cain. Education: Patterson Cooperative High School, Dayton, Ohio, Manchester College (B.S., 1966), Bethany Biblical Seminary Extension Courses and work at John Hopkins Hospital and the Brooklane Psychiatric Center at Hagerstown, Md. Licensed (1959) at the Fort McKinley Church and ordained (1966) at the Newville congregation. Pastorates: Sugar Creek Church at Tunker, Indiana (1963-1966), Newville Church (1966-1968) and Welty Church (1968-). Two years of Alternative Service (1956-1957) in Yuba City, California and the Baltimore Pilot House, Md. Married Sara Eileen Eash of Holsopple, Pa. (1958). Children: Robin Eileen, Melody Renee, Daniel Lynn and Matthew Scott Cain.

CANNON, JAY DONALD. Born: September 2, 1941 at York, Pa. Son of Royal A. and Anna Stubbins Cannon. Education: Messiah College (1960-1962), McPherson College, Kansas (B.S., 1964), Bethany Theological Seminary (1964-1966), Shippensburg State College (Master's degree). Licensed (1962) and ordained (1966) at the York First Church and Huntsdale Church. Pastorate: Huntsdale Church (1966-1969). Married Ruth Elizabeth Stehman. Children: Lisa Beth Cannon.

CLOPPER, ANNA M. Born: December 2, 1906 in Penn Twp., Cumberland County. Daughter of Mervin H. and Cora Mae Shugart Shenk. Member of Huntsdale congregation. Served as member of Adult Cabinet and on Children's Aid Society. Deaconess. Honored by Cumberland County S.S. Assoc. with a pin for forty years of teaching. Married Ralph H. of Williamsport, Md.

CLOPPER, RALPH H. Born: April 5, 1905 at Williamsport, Md. Son of Jacob M. and Margaret Hollinger Clopper. Education: Greencastle High School (1923), Elizabethtown College (1923-1925). Member of District Men's Fellowship Cabinet. Zone chairman for Self-Allocation Committee. Alumni Association Committee for Elizabethtown College. Assisted in Pathway to Fulfilment campaign. Married Anna M. Shenk of Huntsdale, Pa. (1931). Children: Jack Spencer, Joseph Ralph and Louise Anne (Potteiger) Clopper.



Robert Levi Cocklin

COCKLIN, ROBERT LEVI. Born: February 22, 1900 at Dillsburg, Pa. Son of Walter E. and Clara Mohler Cocklin. Died on April 5, 1970. Education: Attended Messiah College and Elizabethtown College. Licensed (1925) and ordained (1942) at the lower Cumberland and Ridge congregations. Pastorates: Nonsalaried ministry in Lower Cumberland congregation; Three Springs Church (1936-1941, 1965-1970), Ridge Church (1938-1950) and Newville Church (1955-1965). Chairman of the Southern District Board; member of the District Ministerial Board; Moderator of the Southern District. Married Martha R. Gible of Mechanicsburg, Pa. Children: Miriam (deceased), Opel Louise, Robert Lee, Josephine Elaine, E. Jane and Theresa Ann (Eshbach) Cocklin.

COOK, J. ALBERT. Born: May 17, 1898 near Dillsburg, Pa. Son of Oliver W. and Catherine Wolf Cook. Licensed (1936) and ordained (1942) in Lower Conewago Church. Pastor of Boiling Springs Church (1937-1967). Married Mary A. Laury of York Springs, Pa. Children: Geraldine E., Thelma M., Jay W. and Delores L. Cook.



O. Wayne Cook

COOK, OLIVER WAYNE. Born: April 10, 1908 near Dillsburg. Son of Roy D. and Mary Strayer Cook. Licensed (1949) and ordained (1951) to the ministry at the Lower Conewago congregation. Served in self-supporting ministry at Lower Conewago Church (1949-1968) and at Newville Church (1968-1969). Member of the Brethren Home Board and Southern District Board. Married Dorothy M. Cocklin of Camp Hill, Pa. Children: E. Eugene, Marian A. (Hoover), Donald L., Martha J. (Gettel) and Barbara A. (Stern) Cook.

DANNER, G. HOWARD. Born: March 5, 1888 in Berwick Twp. near Abbottstown, Pa. Son of Zacharias M. and Susan A. Danner. Called to the ministry (1912) and advanced to eldership (1927) by Pleasant Hill Church. Served as presiding elder of the Pleasant Hill Church. District Trustee for Elizabethtown College; Treasurer for the District Ministerial Board. Married Daisy Ronk of Brodbeck's, Pa. Children: M. Stuart Danner. G. Howard Danner died on April 5, 1971.

DANNER, JACOB MONROE. Born: March 12, 1894 in Berwick Twp., Adams County. Son of Zacharias M. and Susan A. Danner. Educated at Elizabethtown Academy. Called to the ministry (1918) and ordained to eldership (1935) at Upper Conewago congregation. Served as presiding elder of Upper Conewago Church (1938-1955). Treasurer of the Children's Aid Society; member of the District Mission Board; assistant moderator of the District Conference. Married Florence V. Miller of Jackson Twp., York County (1931). Children: Kathryn, Dorothy, Alma, Ruth, Donald E. and Mary Susan Danner.

DENTLER, LARRY MARK. Born: July 13, 1951 at Harrisburg, Pa. Son of Dale H. and Jessie Steerman Dentler and great grandson of Charles H. Steerman. Education: Mechanicsburg High School (1969) and Williamsport Area Community College. Licensed by the Mechanicsburg Church of the Brethren (1971) to the ministry.

DETWELER, GEORGE LOWELL. Born: August 21, 1903 at Johnstown, Pa. Son of Ezra H. and Emma Harrison Detweiler. Education: Juniata Academy (1924), Juniata College (Bachelor of Music, 1928), Western Theological Seminary, Auburn Theological Seminary and University of Pittsburgh. Honored with a Doctor of Divinity degree by Elizabethtown College (1949). Called to ministry (1922) by Walnut Grove congregation (1922) and ordained to eldership (1929) by the Salisbury Church. Pastorates: Salisbury, Beachdale, Garrett (1927-1930), Meyersdale Church (1930-1938), Stone Church at Huntingdon, Pa. (1938-1941), Waynesboro Church (1941-1961), Indianapolis Northview Church (1961-1962), Somerset Church (1962-1967) and Greencastle Church (1967-1971). Chairman of the General Brotherhood Board, member of Brethren Service Committee and National Music and Worship Committee. Member of Fraternal Relations Committee. Juniata College Trustee. Once conducted a radio program at Chambersburg known as "The Singing Parson". Married to Zola Meyers of Rockwood, Pa.



George Lowell Detweiler



Zola Meyers Detweiler

DETWELER, ZOLA MEYERS. Born: July 18, 1903 at Rockwood, Pa. Daughter of Albert T. and Ollie Newman Meyers. Education: Rockwood High School (1921), Juniata College (A.B., 1927), graduate work at Auburn Seminary, Univ. of Michigan. Licensed to preach (1924) at Rockwood Church. Served in a team ministry with her husband. Associated with Women's Work at brotherhood, regional and district levels. Married George L. Detweiler of Johnstown, Pa.

DIBERT, J. EARL. Born: April 4, 1929, Everett, Pa. Son of Joseph and Daisy Dibert. Education: Elizabethtown College (B.S., 1960) and Master of Education degree in 1963 from Millersville State College. Certified psychologist in 1969. Licensed to ministry at Lower Coneyago Church in 1967. Licensed discontinued at his own request when he moved to Chambersburg, Pa. Served overseas in Nigeria as a Brethren Volunteer Service worker (1954-1956). Married Mary C. Hoffman of Waynesboro, Pa. Children: David L. and Steven W. Dibert.

DITMER, ROBERT LEE. Born: July 10, 1900. Son of George W. and Elizabeth Shatto Ditmer. Passed from this life in 1962. Licensed (1929) and ordained (1930) by the Lower Cumberland congregation. Served in the Tuscarora and Farmer's Grove congregations (1935-1962). Married Maude Adams of Landisburg, Pa. (1927). Children: Robert W., Ralph L. and Ruth E. (Kleckner) Ditmer.

DOTTERER, STANLEY S. Born: November 23, 1914 at York, Pa. Son of Orren J. and Fannie Smith Dotterer. Education: York High School (1932) and Elizabethtown College (1949). Served in Civilian Public Service (1941-1945). Licensed (1938) and ordained (1942) to the ministry by the York First Church. Served in public school music instruction and as choir director for the York First Church. Married Margaret M. Leas of York, Pa. Daughter: Patricia Ann Dotterer.

DUBBLE, CURTIS WILLIAM. Born: June 24, 1922 at Reistville, Pa. Son of William Reno and Estella Crouse Dubble. Education: Sheaffers-town High School (1939), Elizabethtown College (A.B., 1949), Bethany Theological Seminary (B.D., 1952). Licensed (1945) and ordained (1947) to the ministry by the Heidelberg Church. Served in Civilian Public Service work (1942-1946) Pastorates: Allentown Church of the Brethren (1948-1949), Long Run Church (1951), Canton (Ohio) Church (1952-1961), Westminster (Maryland) Church (1961-1968) and York First Church (1968-). Moderator of the Southern District Conference (1973) and member of the Board of Electors of Bethany Theological Seminary (1972-). Frequent contributor of articles to *The Gospel Messenger* and authored materials for the Adult Sunday School lessons. Married Anna Mary Forney of East Petersburg, Pa. Children: Sharon Lee (Kendall), Cynthia Ann and Connie Jean Dubble.

EARHART, J. STANLEY. Born: February 14, 1921. Son of John Keener and Mabel Stauffer Earhart. Education: Manheim High School (1938), Elizabethtown College (1938-1940), Bethany Bible Training School (B. Sac. Lit., 1955). Licensed (1942) and ordained (1943) by the East Fairview Church. Advanced to eldership at Leamersville Church (1950). Pastorates: Free ministry at East Fairview (1942-1945), Jennersville Church (1945-1948), Leamersville Church (1948-1953), Broadfording Church (1955-1961), Oak Park Church (1961-1964) and Mechanicsburg Church (1964-1970). Called to office of District Executive of Southern Pennsylvania (1970). Married to Anna Lois Hess of Millersville, Pa. Children: Ann L., William S., Robert L. and Marguerite Earhart.

EARHART, ROBERT LEE. Born: Jan. 10, 1947. Son of J. Stanley and Anna Lois Hess Earhart. Education: Bridgewater College (B.A., 1968) and Bethany Theological Seminary (1973). Served as Pinchot State Park chaplain (1969) and interim-pastor of the Ladera Church of the Brethren in Los Angeles, Calif. (1971-1972). Married Rebecca Kinzie of Troutville, Va. (deceased). Married Catherine Ann Wolfe of Oceanside, Calif. (1971).

EBERSOLE, JOHN DIFFENDERFER. Born: January 9, 1889. Son of Solomon R. and Sarah Diffenderfer Ebersole. Elected to ministry (1919) and ordained to eldership (1933) by the Lancaster City Church of the Brethren. Served in the nonsalaried ministry at Lancaster (1919-1935), and pastorates at Jennersville (1935-1941, 1963-1964), Salunga (1944-1952), Union Grove, Indiana (1952-1954), Williamsburg, Pa. (1954-1958), Mount Pleasant Church (1958-1961), Germantown, Pa. (1961-1963) and the Neffsville Brethren Home (1967-) Chaplaincy. Served as an interim-pastor at the York Second Church (1967). Married Mattie Irvin.

Children: Harold I., Irvin and Alma Ebersole. At death of first wife, married Elsie Mae Zug of Lancaster County.

ECKERT, LESTER L. Born: April 23, 1932 at Mechanicsburg, Pa. Son of Lester E. and Marie H. Eckert. Licensed by the Lower Cumberland congregation (1962) and ordained to the full ministry (1972). Married Betty L. Hoover of Franklintown, Pa. (1951). Children: Linda L., Lester E., David R. and John R. Eckert.



Edwin M. Eigenbrode

EIGENBRODE, EDWIN M. Born: March 30, 1912 at Waynesboro, Pa. Son of Maurice L. and Alice Bell Naugle Eigenbrode. Member of Camp Eder Committee and of Men's Work Council. Active in the Rouzerville Church. Married Mary A. Embly of Franklin County. Children: Gary E. and G. Thomas Eigenbrode.

ELLER, RAYMOND ERNEST. Born: March 31, 1910 in Roanoke County, Va. Son of Christian Emory Eller and Rebecca Henry Eller. Education: Salem High School (1933), Bridgewater College (B.A., 1937), Bethany Biblical Seminary with a B.D. degree, and graduate work at Gettysburg Lutheran Theological Seminary. Licensed (1934) and ordained (1935) at the Oak Grove Church in Virginia. Advanced to eldership (1942) by the Bassett Church. Pastorate: Danville, Va. (1938-1940), Bassett, Va. (1940-1944), Dundalk, Md. (1944-1955), Richmond, Va. (1955-1959), Madison Avenue Church (1959-1963), Oakland Church, Gettysburg, Ohio (1963-1969), First Church, Wichita, Kansas (1969-1971) and Akron (Ohio) First Church (1971-). Board of Directors of Council of Churches, Baltimore, Md., Board of Directors of the Interdenominational Religious Work Foundation; Board of Directors of the Campus Ministry Chaplaincy Program in Wichita, Kansas and at Akron State University, Ohio. Married Anne Belle Whitmer of Minneapolis, Minnesota (1937). Children: Rebecca Ann, Stanley W., Jerry R. and Rufus E. Eller.

ESH, JAMES WILLIAM. Born: November 18, 1933 the son of Lydia Esh in Franklin County, Pa. Licensed to ministry at Antietam (1965). Served as local S.S. superintendent, director of music. Has withdrawn to the Brethren in Christ denomination. Married Gladys Rice (1954). Children: Ellen Louise and Darlyss Anne Esh.

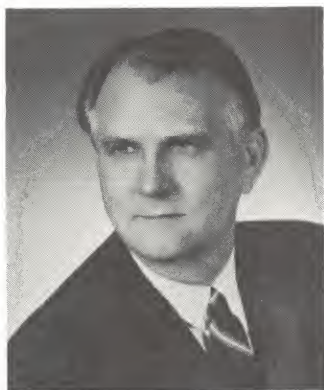
ESHBACH, WARREN MILTON. Born: Jan. 4, 1940 at Pottstown, Pa. Son of Milton I. and Viola Spiese Eshbach. Education: Pottstown High School (1957), Gettysburg College (B.S., 1961). Lutheran Theological Seminary at Gettysburg (B.D., 1967). Licensed (1960) at Gettysburg Church and ordained (1967) at the Piney Creek Church. Pastorate: Piney Creek Church (1961-1967), Friendship Church in Linthicum Heights in Baltimore, Md. (1967-1972). Chaplain at The Brethren Home at Cross Keys (1972-). District Christian Education Commission member, District peace counselor, member of the Brethren Peace Fellowship. Married Theresa Cocklin of Mechanicsburg, Pa. Children: David Carlton, Eric Cocklin and Robert Warren Eshbach.

FAHNESTOCK, DEAN OLIN. Born: Mechanicsburg, Pa. on March 18, 1944. Son of Lloyd M. and Alma R. Fahnestock. Graduated from High School in 1962. Prepared for business education. Licensed to

- preach (1968) and advanced to full ministry (1972) by Lower Cumberland congregation. Married Barbara C. Dupert of Lewistown, Pa. Children: Deborah Kay and Dean Edward Fahnestock.
- FISHER, VIRGINIA SHOWALTER. Born: March 16, 1908 at Dayton, Virginia. Daughter of L. W. and Willie Catherine Swartz Showalter. Education: George Washington University (A.B., 1932), Lancaster Theological Seminary (M.R.E., 1956). Taught in public schools. Associate Regional Secretary of Western Region (1944-1946), Acting National Director of Children's Work (1946-1947), The Associate Regional Secretary of the Southeastern Region (1947-1951), Director of Youth Work and Associate Regional Secretary of the Eastern Region (1951-1960), Tri-District Director of Christian Education (1961-1970), Associate District Secretary of the Atlantic Northeast District (1970-1971). Taught at Lancaster Theological Seminary (1960-1961). Member of Committee to organize Youth Conferences (1954, 1958). Member of Committee to implement first and third National Theological Conference. Served on State Council of Churches Committees on behalf of camping, Christian Education, Curriculum Development and Children's Work. Honored in **Who's Who of American Women** (1969). Was guest editor of **Brethren Life and Thought**. First woman to be nominated for office of moderator of the Annual Conference of the Church of the Brethren (1971). Author of **The Story of the Brethren**. Member of the Florida District Board of Administration. Teacher of the Homebuilders Class in the Sebring Church. Chairlady of the successful Florida Arts Festival (April, 1972). Married Nevin W. Fisher of Waynesboro, Pa. (1934). Step-son, Bryant W. Fisher and four foster children.
- FLORA, SAMUEL HENRY, JR. Born: December 11, 1923 in Franklin County, Va. Son of Samuel Henry and Anne Eller Flora. Education: Basset High School, Va. (1940), Bridgewater College (B.A., 1944), Bethany Theological Seminary (B.D. 1948). Wesley Seminary in Washington, D.C. (1944-1945). Licensed (1941) at the Mount Hermon Church, Va. and ordained (1944) at the North Baltimore (Trinity) Church. Pastorates: North Baltimore, Md. (1944-1946), Winter Park, Florida (1947), Morgantown, West Virginia (1948-1951), Pleasant Valley, Va. (1951-1958), Waynesboro Church (1963-). District Executive Secretary in the Shenandoah District of Virginia (1958-1963). Chairman of the Southern District Board, Chairman of the Camp Eder Committee, and member of the General Board of the Brotherhood. Married Lillie Ann Baldwin of Cook County, Illinois. Children: Kenneth Lee, John Warren and Paul Richard Flora.
- FOGELSANGER, DONALD HERBERT. Born: Jan. 16, 1934 at Chambersburg, Pa. Son of Reuben B. and Martha Hartman Fogelsanger. Education: Elizabethtown College (1955) and Bethany Biblical Seminary (B.D., 1959). Licensed to the ministry (1950) by Shippensburg Church and ordained (1956) by same congregation. Pastorates: Champaign, Illinois (1958), Altoona Twenty-Eighth Street Church (1959-1964) and Lebanon Church of the Brethren (1964-). Married Marjorie M. Kann of Shippensburg, Pa. Children: Debra Jean, Cheryl Ann and Kimberly Kay Fogelsanger.
- FORNEY, ROY S. Born: July 12, 1897 in East Petersburg, Pa. Son of Milton G. and Ellen M. Swarr Forney. Education: Elizabethtown Academy, Elizabethtown College (1931) and Temple University (M. A., 1938). Called to ministry by East Petersburg congregation (1919) and ordained to full ministry (1930) by same congregation. Served in the nonsalaried ministry (1919-1942). Served pastorates at Brothersvalley (1942-1947), Morrellville (1947-1951), Martinsburg, Pa. (1951-1961), Jennersville (1964-1967). Was Regional Executive Secretary (1961-

- 1964). Married Laura Shreiner of Lancaster (1917). Daughter: Anna Ruth Forney. Married Elizabeth Allwein (1924). Children: Miriam Frances and Arlene Elizabeth Forney. After death of second wife, Roy Forney married Mary Rupp Snyder of Ephrata (1931). Children: Mary Allegra and LeRoy Snyder Forney.
- FORRY, ROGER LONGENECKER.** Born: April 7, 1936 at Palmyra, Pa. Son of Cyrus G. Forry and Gertrude Longenecker Forry. Education: Palmyra High School (1954), Hershey Junior College (1956), Elizabethtown College (B.A., 1958) and Lancaster Theological Seminary (B.D., 1961). Licensed (1954) and ordained (1959) at the Palmyra Church and the Buffalo Church respectively. Pastorates: Buffalo Church (1959-1967) and Hanover Church (1967-). President of Hanover Ministerium, Southern District Board member, District Nominating and Personnel Committee, Trustee of Elizabethtown College, District Conference Writing Clerk. Married Janice R. Fake of Hershey, Pa. (1957). Children: Christopher Allen and Andrea Janelle Forry.
- FOUST, PAUL R.** Born: December 18, 1912 in Antrim Twp., Franklin County, Pa. Son of Jacob E. and Lizzie M. Foust. Member of the Greencastle congregation. Camp Eder treasurer (1957-1963) District Auditor, Choir Director for Greencastle congregation for more than thirty years. Married Elizabeth Gordon of Greencastle, Pa. (1938). Son: Gordon P. Foust (deceased).
- FRANKLIN, KENNETH L.** Born: Nov. 29, 1931 at Carlisle, Pa. Son of Paul W. and Della Mae Williams Franklin. Education: Carlisle High School (1951), Elizabethtown College (A.B., 1955), Eastern Baptist Seminary (1964) and Bucknell University (1958). Licensed and ordained at the Huntsdale Church. Pastorates: Buffalo Church (1955-1958), Rouzerville Church (1958-1962), Drexel Hill (1962-1964) and Thurmont Church (1964-1969). Married Freda I. Thumma of Newville, Pa.
- FREY, KENNETH HARVEY.** Born: Oct. 29, 1927 at Chambersburg, Pa. Son of Norman B. and Esther Siegrist Frey. Licensed (1967) and ordained (1970) to the ministry in the Back Creek congregation. Has served in the nonsalaried ministry. Married Anna Mary Meyers (1948). Children: Marian Ann (Negley), Lynn Franklin and Loren Kenneth Frey.
- GARDNER, HARRY M.** Born in Lebanon, Pennsylvania. Graduate of Bridgewater College, Bethany Biblical Seminary, and Boston School of Theology (Ph.D.). Pastor at Waynesboro Church (1961-1963). Resides at Arlington, Virginia.
- GEARHART, C. LOWELL.** Born: December 4, 1910 near State Line, Pa. Son of Samuel and Nora Gearhart. Education: High School (1928) and a permanent college teaching certificate (1930). Licensed (1937) and ordained to the ministry (1941) by Falling Spring congregation. Served as moderator of the Falling Spring Church. Married Helen Zimmerman of Greencastle. Children: Dale, Dean, Arlene, Linda and Karl Gearhart.
- GEARHART, DEAN E.** Born: Nov. 14, 1939. Son of C. Lowell and Helen Zimmerman Gearhart. Licensed (1965) and ordained (1969) to the ministry in the Falling Spring congregation. Education: Greencastle High School (1957), and Shippensburg State College (B.S. 1961, M. Ed., 1963). Serves in the nonsalaried ministry of the Falling Spring Church. Married Dorcas S. Meyers of Greencastle, Pa. Children: Melissa Agnes and Ricky Scott Gearhart.
- GIBBLE, MARVIN L.** Born: June 7, 1935 at Palmyra, Pa. Son of Lloyd B. and Ruth Wagner Gible. Served in Brethren Volunteer Service

work at Flat Creek in Creekville, Kentucky (1958-1960). Lay counselor for the District C.B.Y.F. (1960-1966). Member of the Codorus Church. Married Nancy K. Baugher of Black Rock (1960). Children: Jeffrey Alan and John David Gible.



Elmer Q. Gleim

GLEIM, ELMER QUENTIN. Born: Jan. 10, 1917 at Mechanicsburg, Pa. Son of Quentin A. and Alverta Doner Gleim. Education: John Harris High School (1935), Elizabethtown College (A.B., 1939), Crozer Theological Seminary (B.D., 1945), Univ. of Pittsburgh (M. Ed., 1954) and graduate work at Pennsylvania State University. Licensed (1935) and ordained (1936) to the ministry by the Harrisburg Church of the Brethren. Advanced to the eldership at the First Church, Philadelphia, Pa. (1947). Pastorates: Long Green Valley (1937), Rosepine, La. (1939), Capon Chapel Church in West Va., Williamsburg, Pa. (1940-1942), Bethany Church of Philadelphia, Pa. (1942-1945), First Church of the Brethren, Phila., Pa. (1945-1949), County Line Church (1949-1958), Second Church, York, Pa. (1959-1961), Madison Avenue Church (1962-1969). Worked as a public school teacher at elementary and secondary schools. Exchange Minister to the British Isles in summer of 1970. Contributor to **The Gospel Messenger** and **Brethren Life and Thought** and author of **Change and Challenge** (1973). Married Ruth A. Rishel of York, Pa. (1942). Children: Robert David, Dianne Lynne (Bowders), and Robin Ann Gleim.

GLOVER, IRVING RAY. Born: March 23, 1936 at Detroit, Michigan. Son of Fred J. and Grace L. Carpenter Glover. Education: Lower Paxton High School (1954), Gettysburg College (1954-1958) and Elizabethtown College (A.B. 1958), Bethany Biblical Seminary (B.D., 1962) and Clinical Pastoral Education. Licensed (1956) and ordained (1961) at the Big Swatara Church. Pastorates: Bridgewater, Va. (1960-1961), Shippensburg Church (1962-1964), Canton, Ohio (1964-1968) and Decatur, Illinois (1968-). Married Faye E. Frysinger (1956). Children: Carol, Dale, Elaine and Judy. Mrs. Glover died on Feb. 2, 1967. Irving Glover married Carol J. Grider (1967). Her children are Mark, Dale, Gene, Neil and Tina by a previous marriage.

GODFREY, MERRIN JUNIOR. Born: April 30, 1940 at York, Pa. Son of Daniel E. and Lizzie Hartman Godfrey. Education: William Penn Senior High School (1958) and McPherson College (B.S., 1971). Licensed to preach (1968) by the Codorus congregation. License was not renewed after 1972. Served in Alternative Service work in Garkida, West Africa (1962-1964). Served as chairman of the Codorus Church Board and church chorister. Married Winona Kay Achilles of McPherson, Kansas.

GOOD, BEVERLY BOWMAN. Born: Aug. 29, 1937 at Port Republic, Va. (1937). Son of Clifford R. and Virginia Bowman Good. Education: Montevideo High School (1955), Bridgewater College (B.A., 1959), Bethany Biblical Seminary (B.D., 1963). Licensed (1955) and ordained (1963) to the ministry at the Mill Creek Church, Va. Pastorates: Intern-Pastor at Waynesboro, Pa. (1961-1962), Pochontas, West Vir-

ginia (1960) and Arbor Hill Church, Va. (1963-). Married Janet Wampler of Bridgewater, Va. Children: Gerald Paul and Marjorie Beth Good.

GORDON, FORREST B. Born: Jan. 27, 1918 at New Paris, Pa. Son of Joseph Berkey and Emma Paul Gordon. Education: High School and Bethany Training School. Licensed by the Dunnings Creek Church and ordained in 1960 by his home congregation. Pastorate: Lost Creek Church (1960-). Served as a Standing Committee delegate (1972). Married Anna Katherine Weible. Children: Ronald Joseph, Rhonda Kay and Roger Evan (deceased). Upon the death of Mrs. Gordon, Forrest married Vera Mae McKarchey Bowen of Port Royal, Pa. The stepchildren are Judith Eilenn, and Susan Darlene Bowen.

GOTTSHALL, JAY RICHARD. Born: August 26, 1924 in Limerick Twp., Montgomery County, Pa. Son of Rein F. and Elizabeth Nyce Gottshall. Education: Royersford High School (1942) and Bethany Bible Training School. Licensed (1944) and ordained (1945) by the Pottstown Church. Pastorates: Springfield, North Atlantic District (1947-1949), Pine Glen (1949-1958), Basset, Va. (1958-1966), Peters Creek, Va. (1966-1971) and Greencastle Church (1971-). Frequent contributor to **The Gospel Messenger**. Married Doris I. Hoffman of Pottstown, Pa. Children: Hope Elizabeth, Joy Ardell and Jill Denise Gottshall.

GOULD, WILLIAM LEWIS. Born: May 21, 1917 at Akron, Ohio. Son of William M. and Mary Thomas Gould. Education: Curwensville High School, Elizabethtown College, York Junior College and Bethany Extension classes. Licensed (1935) by the Rockton Church and ordained (1945) at the Leamersville Church. Pastorates: Spring Mount (Warrior's Mark) (1937-1944), Leamersville (1944-1947), Pleasant Hill, Johnstown, Pa. (1947-1959), Lebanon Church (1959-1963), Codorus Church (1963-1970) and the Mechanicsburg Church (1970-). Served as Executive Secretary to the Lebanon Council of Churches (1960-1961) and as Evangelism Counselor for the brotherhood. Participated in the British-American Preachers' Exchange in 1970 to the British Isles. Involved in more than one hundred preaching missions. Member of the Southern District Board and chairman of the Brethren Home Board. Moderator of the Southern District. Member of the District History Committee. Author of a volume concerning the Codorus Congregation. Married Edna Passmore (1940) of Curwensville, Pa. Children: William A. and Carol Jean (Blouch) Gould.

GREENE, DAVID PAUL JR. Born: Jan. 26, 1923 at New Windsor, Md. Son of David Paul and Edith B. Albaugh Greene. Education: New Windsor High School (1939), Blue Ridge College, Bridgewater College (A.B., 1946), Bethany Biblical Seminary (B.D., 1949), Temple University. Licensed (1935) and ordained (1946) to the ministry by the Edgewood Church, Md. Served in nonsalaried ministry at Edgewood Church (1943-1949). Pastor of Mountain View-Hedgesville Church (1949-1951), Claysburg, Pa. (1951-1953), supply pastor at Richmond, Pa. (1970-1971) and Akron Church, Pa. (1971-). Provided a summer ministry at the Madison Avenue Church (1962) and speaks frequently to congregations of the district. Served as Dean of Men and Director of Admissions for Elizabethtown College since 1953. Married: Margaret Louise Garner (1943). Children: Byron Paul, Carol Ann, D. Dale, Kevin M. and Timothy A. Greene.



GRIM, JOHN VERNON. Born: June 8, 1910 near Abbottstown, Pa. Son of John W. and Elva Stine Grim. Education: High School, York Y.M.C.A. courses and courses at Elizabethtown College. Licensed to the ministry at the Hanover Church and ordained to the full ministry at the York First Church. Served as nonsalaried minister at Hanover congregation and as an interim-pastor at the Mechanicsburg Church. Member of the Southern District Board. Chairman of the Ministry and Evangelism Commission. Married Kathryn Rebecca Lillich of Adams County. Daughter: Barbara Ann Grim.

GRIM, RICHARD RALPH. Born: March 12, 1912 near Abbottstown, Pa. Son of John W. and Elva Stine Grim. Licensed (1951) and ordained (1952) to the ministry by the Codorus Church. Member of the District Standing Committee, the Brethren Home Board president, and moderator of the Pleasant View congregation. Married Florence Messersmith of Glen Rock, Pa. Children: Lois (McWilliams), Nancy (Stegman), Ray, Kay (Wise), Lee and Joel Grim. Mrs. Grim died on November 13, 1970. Richard Grim married Ethel Anthony Keiser of East Berlin, Pa. (1971). Her children by previous marriage are Mary, Ruth, and Betty Keiser.

GROUP, W. GRANT. April 2, 1872 near Gardners, Pa. Son of Isaac Group. Called to ministry (1908) and advanced to the second degree ministry (1911) at Upper Conewago Church. Ordained an elder on December 24, 1921. Served as presiding elder of the Mechanicsburg Church and the Greencastle Church. Married Elmira Ziegler (1896). At death of Mrs. Group, he married Dollie Beard Brown (1944). W. Grant Group died on September 26, 1947.

GRUMBLING, RICHARD A. Born: Jan. 1, 1908 at Clairton, Pa. Son of Albert D. and Annie Schiermund Grumbling. Has taken courses at Bethany Biblical Seminary Extension schools since 1947, at Bethany Bible School and several International Correspondence School courses. Licensed (1946) and ordained (1949) to the ministry by the Conemaugh Church of the Brethren. Member of the District Board in Middle Pennsylvania, moderator of middle Pennsylvania and member of the Standing Committee. Pastorates: Grantsville, Md. (1950-1953), South Creek Church, W. Va. (1953-1956), Bellwood, Mid. Pa. (1956-1962), Yellow Creek congregation, Mid. Pa. (1962-1969), and Newville, Southern Pa. (1969-). Married Gladys V. Huffman of South Fork, Pa. Children: Brent R. and Leon E. Grumbling.

HALL, ELMER C. Born: Feb. 19, 1916 in Cumberland County, Pa. Son of Luther H. and Edith Gettle Hall. Licensed and ordained (1950) in the Shippensburg Church. Advanced to the eldership in 1954 by congregation. Attended High School, several years of college, Bethany Bible School (1948-1949) and the Three Year Reading Course at Elizabethtown College. Served as pastor of the Ridge congregation and as moderator of the Shippensburg Church. Member of the Southern District Board. Married Elsie Mae Kauffman of Perry County. Children: Donald Eugene and Wayne Alvin Hall.

HANAWALT, DAVID KIRK. Born: January 8, 1910 at McVeytown, Pa. Son of Henry William and Phoebe Kirk Hanawalt. Education: McVeytown (Rothrock) High School, Juniata College, Bethany Theological

Seminary and Penn State University. Licensed and ordained to the ministry by the Spring Run Church at McVeytown, Pa. Served in the nonsalaried ministry in Spring Run and Pine Glen churches (1928-1940). Became pastor of Green Tree Church, Oaks, Pa. (1940-1947), Director of Overseas Relief for the Pennsylvania Council of Churches (1947-1948). Associate Regional Secretary for the Church of the Brethren (1949-1951). District Secretary for the Middle District of Maryland (1951-1961). Pulpit supply for the Spring Run Church (1966-1967), the New Enterprise Church (1967-1968) and the Yellow Creek and Bethel Churches (1968-1969). High school teacher in West Perry School District at Ellittsburg, Pa. (1961-1971). Co-pastor of the Three Springs Church. Retired in 1972. Married Eloise Clapper of Hopewell, Pa.

HARBACH, ROBERT CYRUS. Born on March 11, 1927. Son of Harry Edward and Catherine Englert Harbach. Education: High School (1946), Bethany Extension School courses, Three Year Reading Course at Elizabethtown College. Called to the ministry by the Sugar Valley congregation (1962) and ordained (1966). Became pastor of the Sugar Valley Church in 1967. Married Anna Mae Heggenstaller of Loganton, Pa. (1951). Children: Cynthia Lee, Beverly Ann, Carolyn Rae and Vernon Keith Harbach.

HASSINGER, GLENN OTHO. Born: Dec. 20, 1935 at Carlisle, Pa. Son of Otho J. and Mary Thrush Hassinger. Education: High School at Carlisle (1953), Juniata College (B.S., 1958), Bethany Biblical Seminary (B.D., 1961). Licensed (1953) and ordained (1958) by the Huntsdale congregation. Pastorates: Norbonne, Missouri (1959), Swan Creek Church of Ohio (1960), Upper and Lower Claar (1961-1965) and Myers-town, Pa. (1965-). Married Lois I. Roth of Boiling Springs, Pa. Children: Kathy Sue and Lori Ann Hassinger.

HASSINGER, OTHO JOHN. Born: June 8, 1892 at Honey Grove, Pa. Son of Daniel Hedwig Hassinger and Abbie Irene Geedy Hassinger. Bro. Hassinger died on September 20, 1958. Licensed and ordained in the Lower Cumberland congregation. An avid reader and student who completed only eight years of formal training. Served in the nonsalaried ministry in the Lower Cumberland Church (1927-1937), and as full-time pastor at Newville (1937-1939), Huntsdale (1939-1957) and Claysburg (1957-1958). Was a member of The Brethren Home Board (1940-1953), Annual Conference delegate and Moderator of the District (1947). Served as moderator for many congregations. Married Mary Catherine Thrush of Walnut Bottom in Cumberland County. Children: Glenn Otho, Lois Catherine and Lowell Daniel Hassinger.

HAWBAKER, DUANE LEE. Born: July 31, 1945 at Waynesboro, Pa. Son of Roy B. and Janet Auman Hawbaker. Licensed (1971) in Back Creek congregation and has served in the nonsalaried ministry. Married Joanna Jean Houser of Lebanon, Pa. Daughter: Jody Lynn Hawbaker.

HAWBAKER, ROY BRECHBILL. Born: December 13, 1914 at Welsh Run, Pa. Son of Amos and Elizabeth Brechbill Hawbaker. Licensed (1949) and ordained (1950) by the Back Creek congregation. Has served in the nonsalaried ministry in the Back Creek congregation. Has en-

gaged in numerous evangelistic endeavors. Married Janet Belle Auman of Edenville, Pa. Children: La Vonne Kay, Duane Lee, Donna Fay, Diane Rae, Wanda Alane and Roxane Joy Hawbaker.

HAWBAKER, SAMUEL B. Born: Jan. 26, 1900 at St. Thomas, Pa. Son of Amos Hawbaker and Elizabeth Brechbill Hawbaker. Licensed (1949) and ordained (1950) to the ministry by the Back Creek congregation. Served as deacon, Sunday School superintendent, Church treasurer and Ministerial Committee member of the local church. Has been a member of the Brethren Home Board and the District Nominating and Personnel Committee. Has been active in the nonsalaried ministry of the church and of the district. Married Ethel M. Brindle of St. Thomas. Children: Joseph Harold, Dorothy Elizabeth, Raymond Samuel, Betty Marie and Merle Eugene Hawbaker.

HECKMAN, GALEN ANDREW. Born: Jan. 11, 1939 near Chambersburg, Pa. Son of the Rev. Glenn A. and Mary Miller Heckman. Education: Ligonier Valley High School (1957), Juniata College (B.S., 1961) and Bethany Theological Seminary (B.D., 1964), and New York Theological Seminary (S.T.M., 1972). Worked as a Brethren Volunteer Service worker in Greece. Summer chaplain at the National Park at the Grand Canyon, Arizona. Summer chaplain at Fort Logan Mental Health Center in Denver, Colorado. Member of the Church of the Brethren delegation to the 1970 Peace Seminar at Kiev, Russia. Licensed to the ministry (1960) and ordained by the Welty congregation. Associate pastor of the Community Methodist Church, Roselle Park, New Jersey (1970-). Married Janet Marie Kopp of Hanover, Pa. Daughter: Demetra Jean Heckman.

HECKMAN, GLENN ALBERT. Born: June 26, 1916 at St. Thomas, Pa. Son of George Andrew and Florence Faust Heckman. Graduate of St. Thomas High School (1934). Licensed (1949) and ordained (1950) by the Back Creek congregation. Served in the nonsalaried ministry of the Back Creek congregation (1949-1953). Pastor of the Ligonier Church (1953-1957), Welty Church (1957-1968), Jennersville Church (1968-1972) and the Edgewood Church, Md. (1972-). Served as District moderator of the Middle Maryland District and two terms as member of the District Board in Middle Maryland. Chairman of the Brethren Service Commission and a member of the Middle Maryland District Realignment Committee. Married Mary Martha Miller of Hagerstown, Md. (1937). Children: Galen Andrew, Robert Lee and Patsy Louise Heckman.

HECKMAN, JAMES ARTHUR. Born: Nov. 24, 1909 at Williamson, Pa. Son of David E. and Fannie C. Blattenberger Heckman. Licensed (1948) and ordained (1949) to the ministry at the Ridge congregation. Served as pastor to the Ridge Church (1950-1961) and was advanced to the eldership in 1954. Since 1970, he has served the North Fork congregation

in the West Marva District. Married Ruth B. Barnhart of Mason and Dixon, Pa.- (1935). Children: G. Le Verne, Merle L., Dwane F. and Cheryl L. Heckman.

HENRY, TOBIAS FORNEY. Born: Dec. 7, 1901 at New Enterprise, Pa. Son of John H. and Mary Forney Henry. Installed to the ministry (1921) at the Koontz Church. Served in pastorates at North Liberty, Indiana (1927-1928), Myersville, Md. (1928-1929), Roxbury, Johnstown, Pa. (1929-1939), Roaring Spring (1939-1941), Huntingdon, Pa. (1942-1947). Professor of Juniata College in the department of religion and sociology (1947-1966). Served the church in many positions including membership on the Annual Conference Standing Committee, member of the General Ministerial Board and teacher at the college. He has also served as pastor of the Rockhill Furnace Church (1966-1967) and of the Beech Run Church (1967-). He is married to Alma G. Koontz of New Enterprise, Pa. Children: Caroline (Betts), Jean (Smith) and the Rev. John F. Henry.



Dr. John R. Herr

HERR, JOHN RUDOLPH. Born: February 9, 1906 at McAlisterville, Pa. Son of Amaziah W. and Margaret A. Shellenberger. Active member of the York First Church, a deacon and a member of the congregation's Building Committee. Has served as chairman of The Brethren Home Board, and is engaged in a busy medical practice in York, Pa. Graduate of Juniata College (B.A., 1927), University of Virginia (M.A., 1932), Temple Univ. Medical School (M.D., 1940). Married Esther M. Hart of McAlisterville, Pa. (1929). Children: Helen Ann, John R. Jr., David S. and Stephen R. Herr.

HESS, ARTHUR R. Born: May 1, 1894 at Seven Valleys, Pa. Elected to the ministry at the Pleasant Hill congregation (1930) and ordained to the eldership in the York First Church (Dec. 15, 1930). Served in the nonsalaried ministry at the York First Church and the Upper Conewago congregation. Married Eliza Sheetz. Arthur R. Hess passed from this life on December 16, 1961.

HOLLINGER, DANIEL KENNETH. Born: Sept. 14, 1913 at Shady Grove, Pa. Son of the Rev. William Hollinger and Mary Elizabeth Roadcap Hollinger. Has been the Director of fund raising activities at Elizabethtown College since 1965. He is married to Ruth R. Hartman of Lemoyne, Pa. Daughter: Marjorie Ruth (Hinchbenger) Hollinger.

HOOVER, PAUL MILTON. Born: March 18, 1911 in Jackson Twp., York County. The son of Charles Ezra Hoover and Maude Catherine Hoover. Licensed (1945) and ordained (1946) to the ministry in the Pleasant Hill congregation. Has served in the nonsalaried ministry. Married Mary E. Trostle of Hanover, Pa. Children: Patricia Marie and Joan Louise Hoover.

HOOVER, PAUL STAYER. Born: Sept. 11, 1916 at Tyrone, Pa. Son of David Paul and Ruth Stayer Hoover. Education: Replogle High School, New Enterprise, Pa., Juniata College (B.S., cum laude, 1937), Univ. of Pennsylvania Medical School (M.D., 1948) and Duke University. Was called to the ministry and ordained by the New Enterprise congregation. Served as pastor of the Clover Creek Church (1942-1944) and as missionary to India at Bulsar (1951-1956). Member of District

Standing Committee, moderator of the York First Church and District Board member. Married Mary Elizabeth Wentsler of Ruffsdales, Pa. Children: Linda Lee and Carol Ann Hoover.

HORTON, WILLIE OWEN SR. Born: February 13, 1916 in Grayson County, Virginia. Son of Wilford Arnold and Bessie Phibbs Horton. Education: West Virginia University (1956), Bridgewater College (1960-1962), Crozer Extension School (1967) and the University of Virginia (1968). Attended the Bethany Theological Seminary Advanced Seminar for Non-Seminary men (1967, 1972). He also spent two years in Alternative Service assignments (1944-1946). Licensed (1944) and ordained (1946) in the Pulaski congregation of Virginia. W. Owen Horton has served in the following pastorates: Pulaski Mission (Hiwassee) (1946-1953), Fremont, Va. (1953-1955), Sandy Creek (1958-1960), Briery Branch (1960-1965), Blue Ridge Chapel (1965-1969), and Madison Avenue (1969-). Married to Goldie Mae Hall of Carroll County, Va. Children: Dorcus Ruth (deceased), W. Owen Jr., Ellen Carolyn and Joyce Gayle (Spangler) Horton.



Oscar Leroy Hostetter

HOSTETTER, OSCAR LEROY. Born: Feb. 10, 1908 at Hanover, Pa. Son of Irvin and Mabel Hetrick Hostetter. Education: York Collegiate Institute (1932) and a year at Gettysburg College (1934). Courses on aeronautical engineering (1935-1936) and is certified by the Civil Aeronautics Administration as a commercial pilot and flight instructor (1938), aviation ground instructor (1941), aviation pilot examiner for pilot certification (1941-1950), and aviation aircraft inspector for licensing (1945-1950). He has owned, designed and constructed the York Airport (1939-1969). Instrumental in organizing the West York Church. Member of the Southern District Board, a trustee for the York Junior College (1943-1956) and a trustee for Elizabethtown College (1968-1974). Responsible for

many of the photographs appearing in this volume. Writing a volume entitled, **The Hostetters of Hanover, Pennsylvania**. Married May C. Norbeck of Kingston, Idaho. Children: Margaret Ann (Knappenberger), Joseph A. and G. Robert Hostetter. After death of first wife, married Mary McClellan Heiges of York, Pa. Children: Charles H. Hostetter.

HULL, GEORGE W. Born: March 12, 1884 in Washington Twp., York County. Son of Abraham and Hettie Raffensperger Hull. George W. Hull died on December 15, 1961 at Carlisle, Pa. Elected to the ministry (1918) and ordained to the eldership (1935) in the Upper Conewago congregation. Married to Gartha Trostle of Carlisle, Pa.

JENKINS, JESSE OWEN. Born: Oct. 28, 1913 at Luray, Va. Son of William D. and Grace E. Jenkins. Licensed (1941) and ordained (1942) at the York First Church. Served as pastor of the Madison Avenue congregation (1950-1959). Married Thelma Elizabeth Hoover of York, Pa. (1935). Children: Carol Ann, Sarah Ellen, Susan Elizabeth and David Loring Jenkins.

JOHNSON, JEFFREY HOWARD. Born: Nov. 25, 1943 in Dallas, Texas. Son of Howard and Frieda McClure Johnson. Education: Gettysburg

- High School (1961), Juniata College (B.S., 1965), Bethany Theological Seminary (M. Div. 1972). Pastorate: Lone Star-Washington Creek yoked parish in Kansas (1972-). Summer pastorates at the Walnut Grove Church and summer assistant at the Brook Lane Psychiatric Center, Hagerstown, Md. (1970). Married Marilyn Jo Wampler of Longmeadow congregation, Maryland (1972).
- JULIUS, GLENN.** Born: Aug. 25, 1921 in Washington Twp., York County. Son of Rufus M. and Mabel Harlacher Julius. Licensed and ordained (1960) to the Christian ministry at the Lower Conewago congregation and has served in the nonsalaried ministry. Married Grace L. King. Children: David L. and Galen M. Julius.
- KAUFFMAN, STEWART BRUCE.** Born: May 14, 1919. Son of Melvin and Sarah Ellen Rothermel Kauffman of Reading, Pa. Education: Reading Senior High School, Elizabethtown College (1942), Bethany Biblical Seminary (B.D., 1945), graduate work in philosophy and psychology at the Univ. of Pittsburgh. Honored with a Doctor of Divinity degree by Bethany Theological Seminary (1961) and received the Elizabethtown College Alumni Citation for service award. Licensed (1939) and ordained (1940) at the Reading Church, he has served pastorates at the Shade Creek congregation (1945-1948), the Everett congregation (1948-1953), the Stone Church, Huntingdon (1960-1970). He has served as the Executive Secretary of the Eastern Region (1953-1955), Director of Ministry and Evangelism for the General Brotherhood Board (1955-1960), and chairman of the General Brotherhood Board (1969-1970). Married to Helen Grace Markey of Reading, Pa. Children: Sarah Alice (Aksar) and S. Bruce Kauffman.
- KEENEY, WALTER A.** Born: July 16, 1901 near East Berlin, Pa. Son of Cornelius P. and Susan Wiley Keeney. Education: Attended Elizabethtown College (1919-1922). Licensed (1937) and ordained (Nov., 1937) in the Gettysburg Church. Ordained to the eldership on April 9, 1942. Member of the Southern District Board and treasurer of the Southern District. Trustee of Elizabethtown College. Married Ruth Group (1923). Children: Dorothy K. (Peterman), Walter A. Jr., Miriam K. (Musselman) and Galen E. Keeney. When Ruth Group Keeney died on July 24, 1952, Walter married Alma C. Cluck of McKnightstown, Pa. (1954).
- KEENY, GEORGE WILMER.** Born: Nov. 22, 1906 in Springfield Twp., York County. Son of George H. and Gertie E. Keeny. Graduated from Glen Rock High School. Took the Three Year Reading Course. Participated in the Bethany Theological Extension School Courses. Licensed (1956) and ordained (1957) to the Christian ministry in the Codorus Church. Served in the nonsalaried ministry at the Pleasant View congregation. Advanced to the office of elder in 1958. Married Pauline E. Godfrey (1929) of Springfield Twp. Children: Doris E. and Dean L. Keeny.
- KEGARISE, PERCY R.** Born: December 29, 1917 at Hopewell Twp. in Bedford County. Licensed and ordained to the ministry in the Yellow Creek congregation. Pastorates: Yellow Creek Church (1937-1944), Raven Run Church (1944-1964), non-salaried minister in Lower Cumberland Church (1965), mission pastor at Dry Run Church (1966-1972) and pastor at Three Springs Church (1972-). Married Elizabeth L. Steele of Hopewell Twp., Bedford County. Children: Sharon L., Donald P. John H., Lois L., Darlene R., Janet R. and Janice R. Kegarise.
- KELLER, JOHN HERSHEY.** Born: Aug. 7, 1929 near Lititz, Pa. Son of Rohrer and Emma Hershey Keller. Licensed (1963) and ordained (1971) to the Christian ministry at the Upper Conewago congregation.

Married Naomi Krall of Lebanon County. Children: Sandra, Karen, Rosene, Fred, James and Barry Keller.

KENEPP, HAROLD MILTON. Born: March 22, 1928 at McVeytown, Pa. Son of Lloyd W. and Ethel J. Kenep. Education: Juniata College (1951) and Bethany Biblical Seminary (B.D., 1958). Licensed (1946) and ordained (1958) by the Spring Run congregation. Pastorates: Ligonier (1958-1959), Three Springs (1959-1961), Cherry Lane (1965-1968), Frostburg Church (1968-). Spent two years in Brethren Volunteer Service (1952-1953) and several years in Alternative Service assignments (1953-1955). Moderator of the Wiley Ford Church (1969-) and of the Cherry Grove Congregation (1970-). Married Janette L. Wagner of Pikesville, Md. (1956).

KEPNER, ANNA M. Born: Jan. 1, 1928. Daughter of Mervin L. and Elizabeth Keeney Kepner. Graduate of Gettysburg High School (1945), Elizabethtown College (1949) and Shippensburg State College (M. Ed., 1965). Member of the Camp Eder Committee and active in promoting new curriculum in the churches of Southern District. Member of the Gettysburg Church of the Brethren.

KETTERING, HAROLD ENGLE. Born: Near Hummelstown, Pennsylvania. Son of Isaac B. and Mary Engle Kettering. Graduate of the Mayton High School (1933), Elizabethtown College (A.B., 1941) and Bethany Biblical Seminary (B.D., 1944). Licensed (1936) and ordained (1937) at the Lower Cumberland congregation. Served pastorates at Mt. Carmel, Stanardsville, Va. (1944-1956), Longmeadow Church, Md. (1956-1960), the Painter Creek Church, Ohio (1960-1968) and the Uniontown Church, Pa. (1968-72). Married Esther Heagy of Penryn, Lancaster County, Pa. (1940). Children: Joel Heagy, Harold Michael and May Louise Kettering.

KILHEFNER, GALEN C. Born: April 27, 1907 at Ephrata, Pa. Son of William G. and Catherine Gerstenlauer Kilhefner. Education: Ephrata High School (1925), Elizabethtown College (1930), Temple University M. Ed., 1934) and Univ. of Penna. (Ed. D., 1952). Licensed (1926) and ordained (Dec., 1926) at the Ephrata Church. Thirty years in camping leadership. Trustee of Elizabethtown College (1959-), member of the Eastern District Board, and Regional Executive Secretary (1942-1946). Married Elsie Ziegler of Lower Salford Twp., Montgomery County (1933). Children: Audrey G. (deceased), Dale Z. and Kathryn A. (Duguid) Kilhefner.

KING, BERNARD NATHAN. Born: Sept. 3, 1906 at Denton, Md. Son of Milton Frantz and Annie Bucher King. Education: Ridgely High School, Md. (1924), Juniata College (B.S. 1930), Bethany Biblical Seminary (B.D., 1938), Boston University Divinity School (Sac. Lit. M., 1945). Licensed (1929) and ordained (1931) at the Stone Church in Huntingdon, Pa. Taught public school. Pastorates: George's Creek (1930-1931), Ridgely, Md. (1932-1934), First Grand Valley, Fruita, Colorado (1934-1935), Sterling, Illinois (1935-1938), McPherson Church, Kansas (1938-1944), York First Church (1945-1952), Ashland, Ohio (1952-1957), Bridgewater, Va. (1957-1961) and Winter Park, Florida (1967-). District Executive of Middle District of Pennsylvania. Married Ella Baugher of Lineboro, Md. (1934). Children: Lowell Dwight, Louise Marie (Wakefield) King.

KING, DALE EUGENE. Born: May 19, 1929 in Adams County, Pa. Son of Lewis H. and Lucinda Hull King. Licensed (1963) and ordained (1971) to the Christian ministry by the Upper Conewago congregation. Serves in the nonsalaried ministry. Married Estella Louise Sharer of Frederick County, Md. Children: Linda L., John R. and Merle L. King.

KINSEL, GLENN EUGENE. Born: Oct. 31, 1922 at McVeytown, Pa. Son of Eugene O. and Ethel French Kinsel. Education: McVeytown-Oliver Joint High School (1939), Elizabethtown College (A.B., 1947), Bethany Biblical Seminary (B.D., 1950). Graduate work at Lutheran Theological Seminary in Gettysburg. Licensed (1944) and ordained (1946) at the Spring Run Church. Pastorates: Baugo, Indiana (1948, 1949), Shippensburg, Pa. (1950-1953), Bethany, Indiana (1953-1959), Hanover, Pa. (1959-1967), East Fairview, Pa. (1967-1972). Camp Counselor, member of District Camp Committee, chairman of the Southern District Board (1962-1967), resource leader in Peace Workshops. Has toured Europe and the Middle East on several overseas tours. Married Helen L. Laushey of Lancaster County. Children: Martha, Jean, Lois and Sharon Kinsel.

KISSINGER, WARREN STAUFFER. Born: Sept. 8, 1922 at Akron, Pa. Son of Howard and Anna Kissinger. Education: Ephrata High School (1940), Elizabethtown College (A.B., 1950), Yale Univ. (B.D., 1953), Lutheran Theological Seminary (S.T.M., 1963), and Drexel Univ. (M.S., 1968). Licensed and ordained to the ministry at Akron Church in Eastern Pennsylvania. Pastorates: Windber, Pa. (1953-1956), Carlisle, Pa. (1956-1960) and the Drexel Hill Church (1964-1970). Instructor in the Department of Religion at Juniata College (1960-1964). Subject cataloguer in the field of religion at the United States Library of Congress in Washington, D. C. Married Jean Thelma Young of Lancaster, Pa. Children: John Howard, David Charles, Ann Constance and Adele M. Kissinger.

KLINE, HARVEY SWOPE. Born: April 10, 1921 in Lebanon County, Pa. Son of Harvey W. and Violet Swope Kline. Licensed to ministry (1940) and ordained (1941) at the Annville Church of the Brethren. Education: Milton S. Hershey Jr.-Sr. High School (1939), Elizabethtown College (A.B., 1943), Bethany Theological Seminary (B.D., 1946), Lutheran Theological Seminary (S.T.M., 1969) and graduate work at Garrett Biblical Institute (1952) and John Hopkins University (1960-1962). Pastorates: Linville Creek, Timberville and Unity congregations, Va. (1944), Eglon, W. Va. (1945), Stover Memorial Church, Des Moines, Iowa (1946-1948), Franklin Grove Church, Illinois (1948-1952), Uniontown Church, Pa. (1952-1955), Dundalk Church, Md. (1955-1963) and Chambersburg Church (1963-1971). District moderator, vice-chairman of the Southern District Board, member of Camp Eder Committee, Elizabethtown College trustee and Administrator of The Brethren Home (1971-). Married Ruth Zimmerman of Martinsburg, Pa. (1943). Children: Nancy L., H. John, and Joel D. Kline.

KLINE, PAUL RUFUS. Born: Oct. 7, 1903 in Nehama County, Kansas. Son of B. F. and Minnie E. Kline. Licensed (1946) and ordained to the ministry (1947) by the Hanover Church. Has served in the non-salaried ministry. Married: Edith L. Kline, of Montour County, Pa. Children: Loretta L. and Margaret E. Kline.

KRALL, CYRUS BOMBERGER. Born: Sept. 5, 1913 in Lebanon County, Pa. Son of Jacob A. and Lizzie Bomberger Krall. Education: Cornwall High School, Elizabethtown College (1934) and Temple University (M. Ed, 1939). Completed residency for a doctoral degree. Licensed (1934) and ordained (1936) by the Midway congregation. Ordained to Eldership at Newville, December, 1944. Served in nonsalaried ministry at Midway congregation (1934-1943). Part-time pastor at Newville Church (1943-1954), part-time pastor at the Maiden Creek congregation (1954-1966), interim-pastor at Quakertown (1966-1967) and part-

time pastor at Mingo congregation (1967-). Married: Arlene Mae Shearer of Lebanon County, Pa. Children: Lorraine Faye, Dorothy Anne and Louise Mae Krall.

KRAPE, JOHN EDGAR. Born: July 17, 1919 in York, Pa. Son of John Adam and Eliza Alverta Krape. Education: High School and the Three Year Reading Course. Civilian Public Service assignments (1942-1946). Licensed (1952) and ordained (1953) at the New Fairview congregation. Ordained to the eldership (1966). Part-time minister at the West York Church (1967-1969). Married: Louise Ilyes of York, Pa. Children: John David and Thomas Michael Krape.

KULP, PHILIP M. Born: Oct. 29, 1929 at Lassa, Nigeria. Son of H. Stover and Christina Masterton Kulp. Education: Hillcrest School, Jos, Nigeria; Juniata College (B.A., 1952); Bethany Biblical Seminary; Lutheran Theological Seminary, Gettysburg, Pa. (B.D., 1958); Shippensburg State College (M. Ed., 1962) and is a Ph.D. candidate at the American Univ. Licensed (1950) and ordained (1952) at the Stone Church, Huntingdon, Pa. Advanced to the eldership at Ridge congregation (1961). Pastorate: Thurmont, Md. (1954-1958), part-time pastor at Fairfield, Pa. (1954-1956), Ridge Church (1961-1962). Educational missionary to Nigeria where he served as teacher in the Waka Schools (1958-1965). Was vice-principal and principal of the secondary school in West Africa. Received commendation from the Foreign Mission Commission of the Church of the Brethren for his missionary services (1966). Assistant professor of social science at Shippensburg State College (1965-). One of five Brethren in a Consultation of the Historic Peace Churches (1972). Borough councilman at Waynesboro, Pa. (1968-1975). Married: Mary Ann Moyer of Waynesboro, Pa. (1953). Children: Helen Christina, Tanya Marie, Naomi Herr (deceased) and Diana Elizabeth Kulp.

LEFEVER, ERNEST W. Born: Nov. 12, 1919, at York, Pa. Son of Calvin A. and Katie Roth Lefever. Education: York High School (1937), Elizabethtown College (A.B., 1942), Yale Univ. (B.D., 1945; Ph.D., 1956). Licensed (1941) and ordained to the ministry at the York First Church. Brethren Service staff member in Europe (1945-1948); traveled widely in Europe, Asia, Africa and Latin America. Consultant to the International Affairs Program of the Ford Foundation (1960) and spent six weeks in Germany studying foreign policy. Member of President Kennedy's Arms Control Task Force (1961). Participated in arms control conferences in Switzerland, Norway, Great Britain, Canada and the United States. Taught political science at the Univ. of Maryland; head of Foreign Affairs Division of the Library of Congress; lecturer at many colleges and universities. Senior fellow on the Foreign Policy Studies staff at the Brookings' Institution in Washington, D.C. Married: Margaret Briggs of Marathon, Iowa. Children: David and Bryce Lefever.

LEFEVER, GRACE IRENE. Born: Dec. 12, 1922 at York, Pa. Daughter of Chauncey F. and Ida S. Trimmer. Education: York High School (1941), Kutztown State Teachers College (B.S., 1946). Brethren Volunteer Service worker in Fresno, California; assistant director and crafts instructor of Brethren Volunteer Service (1953-1955). Active in District Peace Education, Women's Fellowship and camp activities. Married Harold R. Lefever (1955). Children: Bart, Evan, Willa, Dan Alan and Nancy Irene Lefever.

LEHIGH, DAVID WEAVER. Born: Dec. 12, 1908 in Huntingdon, Twp., Adams County, Pa. Son of Samuel M. and Martha Weaver Lehigh. Licensed (1941) and ordained to the ministry in the Pleasant Hill

Church. Served in the nonsalaried ministry. Advanced to the eldership (1950). Married: Florence Ruth Lucabaugh of Adams County. Children: Daniel Grant, Kathleen Dawn, John Milton, and Mary Elizabeth Lehigh. Adopted son: John Russell Lehigh.

LEHMAN, MURRAY PIUS. Born: April 16, 1914 at York, Pa. Son of Paul A. and Grace M. Lehman. Education: York High School (1932). Bible courses at Elizabethtown College. Licensed and ordained (1947) to the Christian ministry by the New Fairview congregation. Moderator of the Southern District, member of the Southern District Board, member of the Children's Aid Society, and moderator of the New Fairview and Belvidere congregations. Married: Mary Ellen Chronister (1937). Children: Nancy Mae, Philip Murray and David Eugene Lehman.

LEMMON, PAUL ALLISON. Born: Dec. 18, 1905 at Penn Run, Pa. Son of Allison Lemmon and Alice Theresa Paul Lemmon. Education: Attended Bucknell Univ. (1945-1947). Licensed (1940) and ordained (1942) in the Purchase Line Church of the Manor congregation. Served as supply pastor in Western Pennsylvania in the Greensburg and Pittsburgh areas (1938-1944) and a member of the McKeesport Church in its beginning years. Supply pastor of the Augusta Baptist Church near Sunbury, Pa. Married Leta Irene Wise of Indiana County, Pa. Children: Marian Louise, Richard Lee, Howard Ross, Beverly Jean and Kathleen Dawn Lemmon.

LENHARR, PRUDENCE BETH. Born: May 10, 1946 at Waynesboro, Pa. Daughter of Dr. Joseph Harold and Sara Lavinia Conner Engle. Education: Waynesboro Area Sr. High School (1964), Wittenberg Univ., Springfield, Ohio (1964-1965), Juniata College (B.A., 1968), and Eastern Mennonite Seminary at Harrisonburg, Virginia (1971-1972). Brethren Volunteer Service worker (1968-1970) and Peace Education fieldworker for Brethren Action Movement in Indiana. Peace fieldworker for Southern District of Pennsylvania (1972). Married: Paul David Lenharr of Waynesboro, Pa. (1970).

LISKEY, PERRY B. Born: March 21, 1905 at Fort Defiance, Va. Son of Charles Edward and Lethe Ann Beckone Liskey. Education: Elizabethtown College and Bethany Summer Extension Courses for a quarter of a century. Licensed (1943) and ordained (1944) at Annville Church and served in the nonsalaried ministry (1943-1951). Pastorates: Shamokin Church (1951-1956), Cherry Lane Church (1956-1962), Carson Valley Church (1962-1970) and Ridge Church (1970-). Active as an evangelist. Assisted in inaugurating the Mount Wilson Church of the Brethren in Eastern Pennsylvania. Married: Edith E. Hartman, Grottoes, Va. Children: Perry Lee, Elizabeth Ann, Nelson Charles and Fern Romaine Liskey.

LONG, JOSEPH M. Born: Oct. 29, 1928 at Lebanon, Pa. Son of Henry F. and Frances G. Long. Education: Hershey High School (1946), Hershey Junior College (1948), Elizabethtown College (B.A., 1950) and Bethany Biblical Seminary (B.D., 1953). Licensed (1948) and ordained (1950) by the Hershey and the Palmyra congregations respectively. Pastorate: Chambersburg Church (1953-1959). Director of Youth Work for the General Brotherhood Board (1959-1964), Executive Secretary for the Tri-District of Pennsylvania (1964-1970), Executive Secretary of the Atlantic Northeast District (1970-1971). Director of Volunteer Services for the Commonwealth of Pennsylvania. Seeks to reintegrate parolee into society. Married: Mildred A. Groff of Palmyra, Pa. Children: Timothy J. and Patricia A. Long.

LOWE, JOHN WILLIAM JR. Born: May 6, 1944 at Hanover, Pa. Son of John William and Katherine Kline Lowe. Education: Eichelberger High School (1962), Juniata College (1966), Bethany Theological Seminary (1971). Pastorates: Summer pastor at Madison Avenue, York, Pa. (1968). Advanced to full ministry by Hanover Church (1971). Drexel Hill Church (1971-1972); Director of Youth Work at the Green Tree Church at Oaks, Pa. (1972-). Married: Pamela Kay Brubaker of Ohio.

LUDWICK, RONALD E. Born: July 26, 1949 at Sellersville, Pa. Son of Blondell and Ethel Ludwick. Education: High school (1967) and Messiah College at Grantham (B.A., 1971). Pastor of the Shippensburg Church of the Brethren (1971-). Married: Peggy Good of the Pleasant View congregation (1972).

MARKEY, LESTER MICHAEL. Born: April 16, 1906 at York, Pa. Son of Michael and Alverta Glatfelter Markey. Licensed (1951) and ordained to the eldership (1962) by the New Fairview congregation. Served in the nonsalaried ministry at the New Fairview congregation. Married: Grace Mae Wilcox of York County. Children: Lester M. Jr., Belvin L., and Betty S. Markey. Mrs. Markey is deceased.

MARKEY, ROGER EUGENE. Born: September 30, 1910 in Springfield Twp., York County. Son of Charles P. and Gertrude Markey. Licensed (1945) and ordained (1947) at the New Fairview congregation. Served in the nonsalaried ministry of the New Fairview congregation (1945-1959) and as part-time pastor of the Knobsville Church (1959-). Married: Anna N. Miller of North Codorus Twp., York County.

MARKEY, WALTER EMANUEL JR. Born: Dec. 27, 1927 in York County, Pa. Son of Walter E. and Emma Krout Markey. Member of the Codorus Church of the Brethren. Education: Drexel College (B.S., 1962), Drexel University (M.S., 1965), with emphasis on civil and environmental engineering. Served in Alternative Service work (1954-1956), member of the Camp Eder Committee. Pollution Control Engineer in York, Pa. Married: Rebecca Elizabeth Petre. Daughter: Monique Ann Markey.

MARKLEY, STELLA. Born: Oct. 28, 1888 in Conewago Twp., Dauphin County, Pa. Daughter of Aaron H. and Elizabeth Witmer Hoffer. Education: Elizabethtown Academy (1907). Licensed (1930) at the Lost Creek congregation and installed on January 1, 1941. Married: John A. Buffenmyer (1907). Children: John, Ruth, Mark, Naomi, Luke and James Buffenmyer. John Buffenmyer died in 1943. Stella Buffenmyer married Harvey B. Markley of Lexington, Pa. (1950).

MARTIN, CHARLES RAYMOND. Born July 17, 1926 at Mercersburg, Pa. Son of Amos P. and Annie Shelly Martin. Licensed (1955) and ordained to the ministry at the Back Creek congregation. Has served in the nonsalaried ministry. Married: Hilda L. Niswander of Greencastle, Pa. Children: Shirley L., Dwaine C., Terry L., and James A. Martin.

MARTIN, HAROLD S. Born Aug. 7, 1930 in Lancaster County, Pa. Son of Noah W. and Helen W. Martin. Education: Ephrata High School (1948), Millersville State College (B.S., 1952); Western Maryland College (M.Ed., 1956) and Messiah College (1962). Licensed and ordained at the Pleasant Hill congregation. Serves in the nonsalaried ministry

- and devotes much time to evangelistic work (1952-). Member of the District Board (1964-1970), Standing Committee member (1965, 1966) member of District History Committee. Frequent contributor to **The Gospel Messenger**, **Evangelical Visitor**, **Bible Monitor**, and **Sword and Trumpet**. Has published a volume, **Sermons on Eternal Themes**. Active in Brethren Revival Fellowship and has served as chairman of the committee (1967-). Participated in several Annual Conference Study Committees (1967-1968, 1971-1972). Made a tour of Israel, Greece and other Middle East countries (1972). Married: Priscilla Ann Miller of York, Pa. Children: Stephen, Stanley, Sherwood, Christine, Delphine and Berdene Martin.
- MARTIN, KENNETH CHARLES JR. Born: July 22, 1935 at Shippensburg, Pa. Son of Kenneth C. and Ann Margaret Gontz Martin. Education: Shippensburg High School (1954), Elizabethtown College (1958) and Bethany Theological Seminary (1961). Licensed (1953) and ordained (1961) to the ministry by the Shippensburg Church. Pastorates: Lewistown, Pa. (1961-1966) and Easton, Md. (1966-). Married: Marion Alberta Gilchrist of Pennsauken, N.J. Children: Janet Elizabeth, Carl Kenneth and Sharon Elizabeth Martin.
- MASIMORE, EARL FRANKLIN. Born: June 15, 1920 at York, Pa. Son of Chester S. and Jennie M. Taylor Masimore. Deacon of the Second Church of the Brethren. Member of the Children's Aid Society. Married: Katherine S. Pfaltzgraff of York, Pa. Children: Patricia (Paules) and Anne Louise Masimore.
- MAY, BETTY MARIE. Born: June 20, 1923 at York, Pa. Daughter of William G. and Lillian Hunt Spangler. Member of the Madison Avenue Church of the Brethren. Active in District Women's Work (1966-) and chairman of the District Adult Cabinet. Married: George William May of Dover, Pa. (1960).
- MAYS, MORLEY J. Born: Dec. 13, 1911 at Johnstown, Pa. Son of W. O. and Essie Oaks Mays. Education: Ferndale High School in Johnstown (1928), Juniata College (A.B., 1932), Univ. of Pittsburgh (A.M., 1936), University of Virginia (Ph.D., 1949). Bethany Theological Seminary award him an honorary D.D. degree in 1968. Ordained (1942) to the ministry in the Bridgewater Church, Va. and advanced to the eldership (1949) at Woodbury congregation. Secretary to the Annual Conference (1963-1967), Annual Conference moderator (1969), moderator of Middle District of Pennsylvania and chairman of the District Board for Middle Pa. Member of committee which prepared **The Brethren Hymnal** (1951). Wrote the **Preface** to this hymnal. Chairman of the Board of Directors of Bethany Theological Seminary. Dean and Vice-President of Juniata College (1948-1966) and President of Elizabethtown College (1966-). Frequent contributor to **The Gospel Messenger**, the **Leader**, **The Christian Century** and **Brethren Life and Thought**. Married: Lucinda Miller of Baltimore, Md. Children: Elizabeth Louise (Shawver) and Randall Morley Mays.
- McCLAIN, DARRYL GENE. Born: Dec. 22, 1938 at Waynesboro, Pa. Son of George and Kathryn Snowberger McClain. Served seven years as the associate pastor of the Wesleyan Methodist Church in Hagerstown, Md. Licensed (1970) to the ministry in the Antietam congregation. In 1972, resigned from his ministry in the Church of the Brethren. Married: Linda Irene Wingert of Fort Gordon, Georgia. Children: Debra, Mark, Shawn, Joel and Jason McClain.

- McWILLIAMS, RICHARD LEGRANDE. Born: Oct. 1, 1924 at Seitzland, York County, Pa. Son of Elwood C. and Virtie Ness McWilliams. Licensed (1961) and ordained (1965) to the ministry in the Pleasant View congregation. Served in nonsalaried ministry of the Pleasant View Church. Married: Lois Elizabeth Grim of Felton, Pa. Children: Gary LeGrande, Jay Richard, Ted Owen and Crystal Kay McWilliams.
- MELHORN, J. JACK. Born: in York County, Pa. on Feb. 10, 1921. Son of Bertus J. and Phebe King Melhorn. Education: William Penn Sr. High School (1939), Elizabethtown College (A.B., 1944), Yale Univ. Divinity School (M. Div. 1947), Univ. of Southern California (M.A., 1956, Ph.D., 1967). Licensed (1941) and ordained (1942) to the ministry at York First Church. Student assistant pastor at Elizabethtown (1944). Chaplain of the Norwalk State Hospital (1946). Assistant minister at La Verne congregation (1948) and interim-pastor at Covina, California (1956). Professor of sociology and director of admissions at La Verne College (1947-1965); president of McPherson College (1965-1972). Listed in "Outstanding Educators of America". Elizabethtown College honored him with the L.L.D. degree and the Univ. of California awarded the Bogardus Research Award to him. Active in church, camp, district, evangelistic work. Married: Mary Woody of Oakland, California (1948). Children: John Mark, Linda Mary and Kent Edward.
- MENSCH, MERVYN W. Born: Aug. 21, 1896 at Milheim, Pa. Son of William and Mary P. Arnold Mensch. High School (1914). Licensed (1918) and ordained (1933) at the Buffalo congregation. Pastorates: Buffalo Church (1942-1955); Sugar Valley (1962-1967). Moderator of Sugar Valley Church. Married: Martha A. Schwenk of Loganton, Pa. Daughter: Ada Vivian Mensch.
- MEYERS, SAMUEL A. Born: Somerset County, Pa. on June 9, 1887. Son of Joseph W. and Elizabeth Miller Meyers. Public school teacher. Licensed (1911) and ordained (1913) at the Middle Creek congregation of Western Pennsylvania. Ordained to the eldership in 1918. Served as moderator of the Dry Run congregation (1958-1964) and as pastor to this church (1959-1964). Moderator of many other congregations between 1917 and 1964. Married: Mary M. Walker of Brotherton congregation (1910). Mrs. Meyers died in an automobile accident (1953). Married: Edna Martin Madeira (1954). Mrs. Edna Meyers died of cancer (1959). Married: Anna Miller Witmer (1960) of Harrisburg, Pa.
- MILLER, DANIEL FRED. Born: July 2, 1928 in Adams County, Pa. Son of Paul E. and Dora Neikirk Miller. Farmer and truck driver. Deacon in the Pleasant Hill congregation. Licensed (1962) to preach by the Pleasant Hill Church. Married: Esther L. Miller. Children: Herbert, Leon (deceased), Lester, Larry and Katrina.
- MILLER, DONALD EUGENE. Born: Jan. 14, 1924 in Franklin County, Pa. Son of Paul E. and Dora Neikirk Miller. Licensed (1951) and ordained (1952) to the ministry in the Upper Conewago congregation. Ordained to the eldership in the Antietam congregation (1959). Served in Civilian Public Service assignments (1943-1946). Active as evangelist, member of the Southern District Board and assistant moderator of the Southern District. Served as Standing Committee member of the Southern District. Married: E. Grace Boyer of York County, Pa. Children: Carol V., Joyce E., Lois M., Rosalie M., Linda G., William D., Daniel E., and John H. Miller.

- MILLER, HAROLD EUGENE. Born: Jan. 4, 1932 at Harrisburg, Pa. Son of Charles F. and Daisy Diehl Miller. Licensed (1960) by the Upper Marsh Creek congregation. Withdrew from the Church of the Brethren in 1972. Married: Eleanor E. Stonesifer of Carroll County, Md. (1956). Children: Harold E. Jr., and Barbara S. Miller.
- MILLER, HENRY EDWARD. Born: April 11, 1907 at Brodbecks, Pa. Son of Chester F. and Amy Hamme Miller. Served in the nonsalaried ministry at the Black Rock Church (1938-1960) and as co-minister at the Shrewsbury congregation (1960-). Member of the Southern District Board, member of the Brethren Home Board and member of the District Nominating and Personnel Committee. Married: Mary E. Wildasin of Brodbecks, Pa. Children: Geraldine, Esther and Dale Miller.
- MILLER, JACOB LEANDER. Born: Sept. 10, 1901 in Jackson Twp., York, Pa. Son of Howard R. and Catherine Krape Miller. Died on Nov. 3, 1971. Licensed (1936) and ordained (1937) to the ministry in the New Fairview congregation. Served in nonsalaried ministry at New Fairview and as an evangelist at many places in the brotherhood. Director of the brotherhood fund (1947-1970), member of the Southern District Board (1958-1966, 1968-1971), moderator of the Southern District (1965) and member of the Annual Conference Standing Committee (1948, 1958). Member of the original District Brethren Service Committee (1946-1950), member of the District Ministerial Committee (1947-1957), member of the District Nominating Committee (1953-1956), and Trustee of Elizabethtown College (1947-1965). Married: Ada V. Markey of York Township, York County, Pa. Children: John D., H. Roger, David L. (deceased), Ruth E. (Godfrey) and Jacob L. Miller Jr.
- MILLER, JOHN D. Born: Nov. 22, 1923 in York County, Pa. Son of Jacob L. and Ada Markey Miller. Education: York High School (1942) and credits at Elizabethtown College. Licensed (1951) and ordained (1954) in the New Fairview congregation. Advanced to the eldership (1961). Served in nonsalaried ministry of the congregation. Married: Betty L. Strickler (1943). Children: Judy Ann, Gloria Jean, John D. Jr. David Eugene and Andrew Jacob Miller.
- MILLER, ROY KEENY. Born: Oct. 20, 1901 at Lineboro, Md. Died on Jan. 6, 1965. Education: Elizabethtown Academy (1924), Elizabethtown and Blue Ridge Colleges, home study courses from Bethany Biblical Seminary. Licensed (1925) and ordained (1926) to the Christian ministry. Ordained an elder (1933). Pastorates: Beaver Creek (1925-1927), Enders, Nebraska (1928-1930), Keyser, West Virginia (1930-1934), Juniata Park (1934-1936), Brownsville, Md. (1936-1944), and Marsh Creek congregation (1944-1948).
- MILLIKEN, HARRY LESLIE. Born: Sept. 4, 1931. Son of Thomas Edgar and Violet Zwingwitt Kirk Milliken. Sunday School teacher and superintendent at Tuscarora congregation. Licensed (1964) to the ministry at Tuscarora Church. Withdrew from the denomination. Married: Mary Lou Burd (1953). Children: Lou Ann, Robert and Thomas Milliken.
- MISCHITZ, HELEN MARIE (Tritt). Born: April 10, 1922 in Cumberland County, Pa. Daughter of Albert Clair and Elnora March Tritt. Educa-

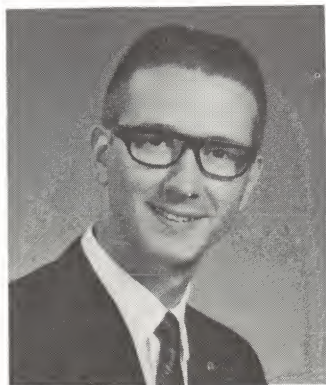
tion: High School (1943), Jefferson Medical School of Nursing (1946) and graduate work (1948). Brethren Volunteer Service work in Germany and Austria (1951-1954) and Director of the Brethren Service Commission Health Program for Refugees in Upper Austria. Married: John Mischitz of Klein St., Nikolous, Rumania. Son: Ronald Alan Mischitz.

MITCHELL, FLOYD H. Born: Aug. 29, 1924 at Boones Mill, Va. Son of Z. E. Mitchell and Martha Ikenberry Mitchell. Education: Bridgewater College (B.A., 1944) and Bethany Theological Seminary (B.D., 1947). Licensed and ordained in the Antioch Church, Virginia. Pastorates: Middle River, Va. (1947-1952), Martinsburg, West Va. (1952-1955), Easton, Md. (1955-1961), Martinsburg, Pa. (1961-1971) and Chambersburg, Pa. (1971-). Member of the General Brotherhood Board and member of Board of Directors of Bethany Theological Seminary. Married: Kathleen Hull of Westminster, Md. Children: Wayne, Glenn and Mark.

MOYER, RALPH ZIEGLER. Born: Dec. 23, 1933 at Souderton, Pa. Son of Richard Bechtel and Beulah Groff Ziegler Moyer. Education: Souderton High School (1951), Elizabethtown College (A.B., 1956) and Bethany Biblical Seminary (B.D., 1962). Licensed and ordained in the Indian Creek congregation. Pastorates: Koontz Church (1959), Roanoke, Oak Grove Church (1962-1969) and First Church of the Brethren (1969-) as Director of Special Ministries. Served in Alternative Service (1956-1958). Married: Anette Irene Royer (1956). Children: Mindy Jo, Stephen Kent and Stephanie Renee Moyer.

MUCK, HARRY CLIFFORD. Born: May 17, 1890 at Harmony, Md. Son of Charles W. and Rebecca Harshman Muck. Ordained to the ministry at the Prices' Church in 1926. Has served in the nonsalaried ministry. Married: Nannie Edith Palmer of Wolfsville, Md. Children: Mary (Buchanan), Charles, Earl, Ruth and May Muck.

MUMMERT, DANIEL W. Born: June 24, 1886 in York County, Pa. Son of Moses and Mary Hoover Mummert. Licensed by the Black Rock congregation and ordained to the ministry in the same congregation. Served in the nonsalaried ministry in the Pleasant Hill Church. Married: Anna Baugher of Codorus Twp. in York County.



J. Ronald Mummert

MUMMERT, JOHN RONALD. Born: Nov. 9, 1941 at East Berlin, Pa. Son of Roy H. and Edith Lines Mummert. Education: West York High School (1959), Elizabethtown College (1963), Bethany Theological Seminary (B.D., 1966), Miami University in Oxford, Ohio (M. Ed., 1972). Licensed (1957) and ordained (1966) to the ministry in the Madison Avenue Church. Pastorates: Everett, Pa. (1964, 1965), North Solomon Church, Kansas (1963), assistant pastor of Trotwood, Ohio (1966-1968) and pastor of Middletown, Ohio Church (1968-). Married: Constance Louise Sorrell of Middletown, Ohio.



Beatrice M. Myers

MYERS, BEATRICE MARIE. Born: Aug. 28, 1918 in Springfield Twp., York County. Daughter of Jacob E. and Mary Brillhart Myers. Education: Hanover High School (1936), Elizabethtown College (A.B., 1940) and Teachers' College of Columbia Univ. Graduate work at Western Maryland, Montclair State and Lebanon Valley College. Member of Hanover Church. Assistant moderator of congregation (1963-1969) and member of the church board and church building committee. Member of the Southern District Board and active in camping work.

MYERS, GARNET HAWBAKER. Born: March 6, 1941 at Chambersburg, Pa. Son of Cornelius G. and Edna Hawbaker Myers. Graduate of St. Thomas Township Jr.-Sr. High School (1959). Licensed (1967) and ordained (1971) by the Back Creek congregation. Has served

nonsalaried ministry. Married: Catherine L. Meyers of Mercersburg, Pa. Children: Dorinda Lynne and Charlene Rhea Myers.

MYERS, ROY CALVIN. Born: May 13, 1922 at Altoona, Pa. Son of Sherman Luther and Leela E. Day Myers. Graduate of Altoona High School. Licensed (1952) and ordained (1958) by the Sugar Run Church and the First Church of the Brethren in Altoona respectively. Pastorates: Ardenheim (1952-1956), Juniata Park (1956-1967) and Second Church of the Brethren (1967-). Married: Pearl Irene Morgan of Huntingdon County, Pa. Children: Stella Irene, Kenneth Eugene, Donald Lee and Duane Leroy Myers.

NELL, HARRY B. Born: April 4, 1927 in Adams County, Pa. Son of Eugene and Pauline Rider Nell. Licensed and ordained (1958) to the ministry in the Upper Conewago Church. Courses at Messiah College. Served in nonsalaried ministry in the Upper Conewago Church. Married: Helen M. King of East Berlin, Pa. Children: Kenneth E., Allen L., Philip E., Gail S., John S., Sandra E. and Daniel A. Nell.

NELL, VERNON E. Born: in Franklintown, Pa. Son of Eugene and Pauline Rider Nell. Licensed (1956) and ordained (1958) to the ministry in the Upper Conewago congregation. Served in the nonsalaried ministry. Married: Ermadell J. Lehman of Dillsburg, Pa. Children: Charles E., Gerald L., Keith O., Stewart V. and William B. Nell.

NESS, TOMMY LEE. Born: Sept. 30, 1945 in York County, Pa. Son of Walter T. and Anna Hartman Ness. Education: Dallastown High School and two years of college. One year of carpentry in a trade school. Licensed to preach in the congregation. Served two years in Brethren Volunteer Service assignments at New Windsor Service Center. Married: Deanna J. Lahman of Quinter, Kansas.

NEWCOMER, PAUL K. Born: Aug. 20, 1896 in Codorus Twp. in York County. Son of Harvey and Rosea Keeney Newcomer. Licensed (1926) and ordained (1927) to the ministry at the Pleasant Hill congregation. Installed as elder (1946). Served in nonsalaried ministry of the Pleasant Hill congregation and as moderator of the church. Member of the Children's Aid Society and member of the Southern District Board.

- Married: Martha Mummert of York County. Children: Paul L., Mary Ellen, C. Donald and Marian R. Newcomer.
- NICARRY, SNIVELY OMAR. Born: Jan. 29, 1916 at Chambersburg, Pa. Son of Harry S. and Margie Hartman Nicarry. Member and clerk of the Falling Spring congregation. Licensed (1938) and ordained (1939) to the ministry by this congregation. Served in the nonsalaried ministry. Member of the Southern District Board. Married: Leta Evelyn Leshner of Columbiana, Ohio. After the death of Mrs. Nicarry, married Laura Evelyn Creager of Mercersburg, Pa. After death of second wife, S. Omar Nicarry married Naomi Grace Wingert of Chambersburg, Pa. Children: Paul, Omar Jr., Carol, Ruby, Ray, Esther, Anna and Chester Nicarry.
- NICARRY, WAYNE A. Born: Dec. 15, 1919 at Chambersburg, Pa. Son of Harry S. and Margie K. Hartman Nicarry. Education: Chambersburg High School, Juniata College, Elizabethtown College Bethany Extension Courses and International Correspondence Courses. Licensed (1944) and ordained (1946) to the ministry in the Falling Spring congregation. Pastorates: Chambersburg Church (1949-1954) and interim-pastor at Shippensburg (1962) and Greencastle (1964). Trustee for Children's Aid Society, member of Brethren Home Board and trustee of Elizabethtown College. Married: Frances Oberholzer of Greencastle, Pa. Children: Ronald L. and Wayne F. Nicarry.
- NORRIS, GLEN ELVIN. Born: Nov. 21, 1899 in Penn Township near Grafton, Pa. Son of Thomas M. and Mary Hoover Norris. Education: High School (1918), Juniata College (A.B., 1924), Eastern Baptist Theological Seminary (1928-1929) and Bethany Biblical Seminary (1934, 1935). Called to ministry (1922) before licensing procedure was introduced to the denomination. Missionary to Malmo, Sweden (1929-1934). Pastorates: Parker Ford, Pa. (1927-1929), Altoona, Twenty-Eighth Street (1935-1945), Ambler, Pa. (1945-1953), Hanover, Pa. (1953-1959) and Williamsburg, Pa. (1959-1960). Editor of Adult Publications (1960-1966), interim Director of Peace and Social Education (1966-1967), Draft counselor (1967-1969). Honored with special citation at Annual Conference (1967) for work on behalf of brotherhood. Married: Lois Detweiler of Johnstown, Pa. Children: Donald Carl, Philip Ethelbert, Wilfred Glen and Arthur George Norris. Mrs. Lois Detweiler is a licensed minister of the denomination.
- PARMER, SAMUEL, G. Born: Jan. 9, 1904 at Clearspring, Md. Son of Henry and Fannie Gesell Parmer. Education: Eastern Mennonite College (1946), Columbia Business School at Hagerstown, Md. (1920-1921). Licensed (1941) and ordained (1946) at Broadfording Church, Md. Served in nonsalaried ministry at Broadfording Church (1945-1950) and the Back Creek congregation (1950-). Married: Anna M. Tenely of Mercersburg, Pa. (1938).
- PEFFER, JHN L. Born: April 6, 1931 in Cumberland County, Pa. Son of E. W. Pepper and Mary K. Spangler Pepper. Licensed (1959) to the ministry in the Carlisle congregation. Married: Joyce Durnim (1949). Children: Scott, Carolyn, Diane and Rebecca Pepper.
- PENTZ, ESTHER R. Born: Dec. 13, 1908 in Adams County, Pa. Daughter of Alvin Buckner and Martha Musselman Byer Reed. Education. Two years of Nurses' Training and one year of hospital administration. Reared in the Mennonite tradition. Administrator of The Brethren Home (1952-1971). Married: Harry C. Pentz of Clearfield County, Pa.
- PFALTZGRAFF, ROY EDWARD. Born: Sept. 13, 1917 at York, Pa. Son of G. Nevin and Mary M. Pfaltzgraff. Education: York High School, Elizabethtown College (1938), Temple University Medical School

(1942), postgraduate work at Carville Leprosarium in Louisiana. Ordained (1945) at York First Church. Set sail for Nigeria on January 31, 1945 three days after ordination. Served as missionary doctor in Adamwa Provincial Leprosarium in Nigeria and is currently its Director. Married: Violet Hackman of Lancaster County (1942). Children: Roy E. Jr., George Hackman, David J., Nevin Mark and Kathryn Joyce Pfaltzgraff.

PLETCHER, ORDO MYERS. Born: Jan. 13, 1909 at Stahlstown, Pa. Son of Irwin R. and Sadie G. Pletcher. Education: Connellsville High School, Juniata College and Bethany Bible Training School (1931). Licensed (1930) and ordained (1932) in the Connellsville congregation. Pastorates: Echo Union Church, Pa. (1940-1945), Locust Grove Church, Pa. (1945-1948), Lorida Church, Florida (1949-1952), Leamersville Church (1954-1962), Ridge Church (1962-1969) and Roxbury Church (1969-). Married: Margaret A. Allison of Johnstown, Pa. Children: Randall Myers, O. Trent, and Reid A. Pletcher.

PLUM, LEROY EDWARD. Born: May 10, 1920 at Greencastle, Pa. Son of William Preston and Ruth Oberholzer Plum. Licensed and ordained to the ministry in Back Creek congregation. Served in Civilian Public Service work (1942-1946). Pastor of Rouzerville Church (1967-). Married: Thelma Rice of Zullinger, Pa. Children: LeRoy Edward Jr., Angela Dawn and Lynette Kay Plum.



James Poling

POLING, JAMES NEWTON. Born: Dec. 14, 1942 in Greene County, Va. Son of Newton L. and Virginia Smith Poling. Education: Bridgewater College (B.A., 1964) and Bethany Theological Seminary (M. Div., 1968). Licensed to the ministry in the First Church of the Brethren, Chicago, Illinois and advanced to the full ministry at the West York Church. Pastorates: Summer pastor of the First Baptist Church, Raleigh, North Carolina (1965); assistant minister of the First Church of the Brethren in Chicago (1965-1967); pastor of the West York Church of the Brethren (1969-). Camp manager at Camp Peniel (1960-1961) and Director of Camp Eder (1969-1973). Married: Nancy Werking of New Castle, Indiana. Children: Christina Lynn and James Nathan Poling.

POLING, NEWTON L. Born: March 25, 1914 at Philippi, West Virginia. Son of Columbus H. and Willye Idleman Poling. Education: Alderson-Broadus College (1931-1934), Bridgewater College (B.A., 1937), Union Theological Seminary in Richmond, Va. (1937-1939), Bethany Theological Seminary (B.D., 1941). Licensed (1935) and ordained (1936) at the Brick Church in Maysville, West Virginia. Pastorates: Hopewell, Va. (1937-1939), Eastern Mount Carmel, Va. (1941-1944), Summit and Lebanon congregations, Va. (1944-1948), Brownsville, Md. (1948-1961), Woodbridge, Va. (1961-1965), Scalp Level, Pa. (1965-1968) and Carlisle, Pa. (1968-). Married: Virginia D. Smith of Nebada, Missouri. Children: James Newton, Harry Emerson, Edward Lee and Rebecca Jeanne Poling.

PRIEST, MARVIN LEE. Born: Oct. 21, 1950 at Hagerstown, Md. Son of George M. and Margaret L. Priest. Licensed (1968) to the ministry at the Prices' Church in the Antietam congregation. Served in Alterna-

tive Service work in York County for two years. Married: Carolyn Louise Valentine. Daughter: Melody Lynn Priest.

RARICK, RALPH G. Born: February 18, 1893 at Royerton, Indiana. Son of Levi and Amanda Varner Rarick. Education: Eaton (Indiana) High School (1912), Manchester College, Bethany Biblical Seminary. Licensed (1914) at Bethany Church in Northern Indiana and ordained (1922) at the Stanley Church in Wisconsin. Pastorates: Fifteen pastorates from Pennsylvania to California and Florida. Was known as "the traveling evangelist". Served in Pennsylvania at Chambersburg Church (1941-1946) and Hollidaysburg Church (1946-1950). Author of **History of the Missinewa Church** (1917), a church located near Muncie, Indiana. Married: Vinna C. Harshberger of Girard, Illinois. Children: Evelyn, Elvera and Kathleen Rarick.

REBER, NORMAN FRANKLIN. Born: Nov. 6, 1909 in Centreport, Pa. Son of Jonathan G. and Clara Kramer Snyder Reber. Education: Elizabethtown College (A.B., 1930), Univ. of Pa. (M.A., 1935, Ph.D., 1960). Editor, **Pennsylvania Farmer** magazine (1958-), field editor (1946-1956), managing editor (1956-1958), secretary-treasurer, American Agricultural Editors' Assoc. (1964-1967); Honorary County Agent (1961) recognition by Pa. County Agents' Assoc.; Distinguished Service to Agriculture award, New Holland Division, Sperry Rand (1969); Distinguished Service award, Pa. Farmers' Assoc. (1970); Director, Pa. Master Farmers' Assoc.; member of Governor's Comm. for the Preservation of Agricultural land Recognized in **Who's Who In America** (1972). Active in nonsalaried ministry of the district and of the New Fairview congregation since 1951. Chairman of the Social Education and Action Commission of the District; delegate to the Annual Conference as a Standing Committee member (1967, 1968); chairman of the District History Committee (1972-). Married: Elsie Markey of York, Pa. Children: Dean Howell, Barbara Ruth and Patricia Ann Reber.

RICE, WILLIS HARTMAN. Born: June 14, 1921 at Zullinger, Pa. Son of Willis Miller and Ivy Hartman Rice. Licensed and ordained at the Antietam congregation. Three and a half years in Civilian Public Service assignments. Member of the Southern District Board; assistant moderator of Western Pennsylvania; secretary of The Brethren Revival Fellowship; member of several study committees appointed by the Annual Conference. Unsalaries ministry in the Prices' Church (1951-1958), pastor of the Conemaugh Church (1958-1966) and the Blue River Church of Indiana (1966-). Co-director of a group which toured Greece, Israel and other Mid-East lands (1972). Married: Marilyn Louise Witter of Mercersburg, Pa. Children: Daryl Hartman and Loren Dean Rice.

RICE, WILLIS M. Born: Feb. 6, 1892 in Lancaster County, Pa. Son of Frederick A. and Emma Miller Rice. Completed a fifth grade education. Deacon in the Antietam congregation (1916). Licensed (1929) and ordained (1930) in the Antietam congregation. Ordained to the eldership on Sept. 18, 1950. Served in nonsalaried ministry until his death on June 20, 1970. Employed as a tool inspector at the Landis Machine Company for forty-nine years. Married: Ivy Pearl Hartman of Franklin County. Children: Anna V. (Myers), Lois E. (Sollenberger), W. Hartman, Thelma P. (Plum), J. Fred, C. Burnell, Dorothy G. (Angle), Gladys L. (Esh), D. Paul and Edna L. Rice.

RITCHEY, PAUL EDWARD. Born: April 26, 1928 at Everett, Pa. Son of Marvin S. and Mildred L. McFarland Ritchey. Education: Robert P. Smith High School (1946), Manchester College (A.B., 1951), and Bethany Biblical Seminary (B.D., 1954), graduate work at Univ. of

Pittsburgh, Albright College and Elizabethtown College. Licensed and ordained to the ministry in the Bethel congregation. Advanced to the eldership in the First Church of the Brethren, York, Pa. Pastorates: Claysburg Church (1954-1955) and First Church, Pottstown, Pa. (1956-1959). Chaplain to the York County Prison and the York County Juvenile Detention Home. Sharing pastoral duties at the Belvidere congregation. Married: Portia B. Baugher of York County. Children: Beth Ann, Joseph M., Paul E. Jr., Timothy A. and David L. Ritchey.

ROSS, JIMMY R. Born: Aug. 8, 1935 in Augusta County, Va. Son of

Gilbert D. and Mary Wolfe Ross. Education: Wilson Memorial High School, Fishersville, Va. (1953), Bridgewater College (B.A., 1959), Bethany Theological Seminary (M. Div., 1970). Licensed (1952) and ordained (1957) at the Blue Ridge Chapel in Virginia. Pastorates: Emmanuel Church, Elkton, Md. (1961-1962), Manor congregation, Hagerstown, Md. (1963-1969) and Codorus Church (1970-). Married: Betty Chiles of Waynesboro, Va. Children: Michael Ray, Sharon Kay, Cheryl Renee and Pamela Rose Ross.

ROTENBERGER, LINFORD JAMES. Born: May 9, 1916 at Quakertown, Pa. Son of Edwin and Mary Rotenberger. Attended grade school in his home community. Licensed and ordained to the ministry in the Quakertown Church. Pastorates: Thurmont, Md. (1938-1939), Friendly Gospel Mission at Lansdale, Pa. (1941-1945), York Second Church (1945-1954) and Springfield Church near Coopersburg, Pa. (1956-). Closely identified with The Brethren Revival Fellowship since its beginnings. Married: Kathryn Ream of Brick Taven, Pa. Children: Donna Ruth, Nancy Lee and Kathy Lynne Rotenberger.



G. Book Roth

ROTH, G. BOOK, Born: Oct. 8, 1922 at Carlisle, Pa. Son of Edward W. and S. Minerva Roth. Education: Carlisle High School (1940), Elizabethtown College (1941-1942), Cincinnati College of Mortuary Science (1946). Member of the Carlisle Church of the Brethren. Member of the Elizabethtown College Board of Trustees (1970-1972). Married: Arlene G. Ziegler of Montgomery County, Pa. Children: William B., Allen Z., Constance H. and Dean G. Roth.

ROTH, MADELINE WOLFE. Born: Mar. 15, 1911 in Manchester, Md. Daughter of Amos M. and Elizabeth Royer Wolfe. Education: High School (1928), college work and has been certified to teach mentally retarded and handicapped

(1957). Member of the Black Rock congregation (1922) and a Sunday School teacher, deaconess and choir member of the Carlisle congregation. President of Women's Fellowship in Carlisle Church. Member of the Southern District Board and of the Children's Aid Society. Married: W. Mark Roth. Children: Kenneth M., Anna Mae, Eugene E., Dale M., Paul W. and Phillip W. Roth.

ROWLAND, RONALD H. Born: Aug. 7, 1913 at Hanover, Pa. Son of Charles L. and Margaret Harlacher Rowland. Education: Huntingdon High School, Juniata College (B.S., 1934), Univ. of Pittsburgh and Insur-



Madeline W. Roth

teacher and a principal. Licensed (1922) and ordained to the eldership (1941) at the Elizabethtown Church and the First Church of York respectively. Pastorates: Thurmont, Md. (1949-1953) and the nonsalaried ministry of the Conestoga Church (1926-1930), the Lancaster Church (1930-1931) and the York First Church. Moderator of the church at Thurmont, Md. (1950-1953) and Madison Ave. (1952-1959). Member of District Mission Board for thirty years and a member of the Southern District Board. Married: Anna S. Doster of Ephrata Township, Lancaster County, Pa. (1916). Children: Allegra, James Lowell, Jeanne Romanine and C. Holmes Royer.



L. Anna Schwenk

ance Specialty-Technical Courses. Member of the Hanover congregation. Active in Regional, District and local Men's Work efforts. Vice-president of the United Church men; District Board member, District Anniversary Call Chairman, president of The Brethren Home Board. Married: Gladys E. Brougher of Greensburg, Pa. (1935). Children: Jacqueline J. and R. Stanley Rowland.

ROYER, CHESTER H. Born: April 13, 1896 at Talmage in Lancaster County, Pa. Son of Abram H. and Alice Hummer Royer. Education: Elizabethtown Academy, Temple University and Columbia University. Worked as a public school

SCHWENK, L. ANNA. Born: Sept. 4, 1893 at Loganton, Pa. Daughter of Edgar Austin and Susan Schroyer Schwenk. Education: Elizabethtown College (A.B., 1922) and postgraduate work at Bucknell College (1929) and Pennsylvania State Univ. (1930-1931). United with the Church of the Brethren at Sugar Valley (1906) and is currently a member of the Carlisle Church. Served as Executive Secretary for the Children's Home (1931-1932, 1953-1955), director of camp work at Camp Swatara and Camp Harmony; assistant director of the Laboratory School in 1948 at Juniata College and a teacher in many Laboratory Schools (1953, 1954, 1957, 1958). Director of Children's Work for the Southern District (1945-1960) and

member of the Cumberland County Sabbath School Association (1946-1973). Served on Governor Scranton's "Out of Wedlock" Conference (1965). Delegate to World's Sunday School Convention at Los Angeles (1928), at Toronto, Canada (1950) and the International Sunday School Conference in Des Moines, Iowa (1947) and Cleveland, Ohio (1957). Appears in **Who's Who of American Women** (1964-1965, 1968-1969) and in the **Dictionary of International Biography** (1966).

SEALOVER, HELEN ELIZABETH. Born: Nov. 25, 1922 in Baltimore, Md. Daughter of Carroll and Mary Wolfe Volland. Education: East Berlin High School and two years at Western Maryland College (1939-1941). Temperance Director for the Southern District (1956-1958) and

- Director for the Junior High work of the district (1965-1971). Member of the First Church of the Brethren of York, Pa. and teacher, choir member and director of Junior High activities at the congregation. Married: Robert Lewis Sealover of Kralltown, Pa. (1942). Children: Carolyn Elizabeth, Steven Drew and Robert Mark Sealover.
- SELLERS, HARRY E. Born: June 5, 1921 in York County, Pa. Son of James C. and Minnie Miller Sellers. Active in the Pleasant Hill congregation as a teacher and evangelist. Called to the ministry by the Pleasant Hill Church (1962) and ordained to the ministry on October 17, 1966. Married: Martha M. Winand of Hanover, Pa. (1941).
- SELLERS, JOHN WILLIAM. Born: Oct. 30, 1924 at Thompsontown, Pa. Son of William A. and Nellie Swartz Sellers. United with the Methodist Church in Snyder County by baptism in the Susquehanna River (1953). Education: High School (1942) and Philco Radio School in Philadelphia, Pa. (1943). Licensed in the Methodist Church at Harrisburg, Pa. (1954). Licensed to the ministry in the Church of the Brethren by the Lost Creek congregation (1960) and ordained (1967). Served the Oriental Church as pastor (1960-) and the Tuscarora and Farmers' Grove congregation (1962-). Married: Ruth E. Keller of Harrisburg, Pa. (1946). Children: Larry Lester and Garry Lee Sellers.
- SELLERS, NOAH S. Born: Dec. 31, 1890 at Black Rock, Pa. Son of Samuel and Lamanda Dubs Sellers. Graduated from the Codorus Twp. High School (1908) and received a permanent teaching certificate after passing an examination at Lancaster, Pa. Taught in the Black Rock community until his retirement in 1956. Elected to the ministry (1917) by the Black Rock congregation and ordained to the eldership (1936). Served as moderator of the Black Rock congregation (1937-1961). Employed as part-time pastor of the Black Rock congregation (1956-1960). Member of the Southern District Standing Committee, District Conference moderator, member of the District Sunday School Board and District Board of Christian Education (1924-1967). Trustee of Elizabethtown College (1934-1968). Became an honorary trustee in 1968. President of York County Teachers' Assoc. and of the York County Retired Teachers' Assoc. Attended the National Teachers' Convention at Cleveland, Ohio. Married: Lillie Baugher of Jefferson, Pa. Daughter: Florence P. (Shaffer) Sellers.
- SHEAFFER, WILLIAM CARL. Born: Nov. 28, 1931 in Penn Twp., Cumberland County, Pa. Son of William Joseph Clark and Helen Woodrow Sheaffer. Member of the Huntsdale Church of the Brethren. Deacon and member of the local church board. Member of the District Camp Eder Board, Adult Cabinet and Children's Aid Society. Married: Shirley C. Sheller of Cumberland County, Pa. Children: Kenneth Mark, Judy Elaine, Michael David, Tamara Jo, Heidi Beth and Timothy Carl Sheaffer.
- SHENK, JOHN R. Born: Aug. 29, 1930 in Lancaster County, Pa. Son of John S. and Katie Laysen Shenk. Education: Graduate of Manheim Central High School and one semester at Elizabethtown College. Several years in Brethren Volunteer Service in the state of Indiana working for C.R.O.P. Called to the ministry (1968) by the Mount Olivet congregation. Has served the Mount Olivet Church as pastor (1969-). Married: Ruby Kipp of Newport, Pa. Children: Susan Kay, Donita Joy and Julia Marie Shenk.
- SHIVELY GEORGE JACOB. Born: June 8, 1938 at Lewisburg, Pa. Son of Jacob G. and Florence Rachael Shively. Education: Graduated from High School and several years at Elizabethtown College. Williamsport Technical Institute (1959). Licensed (1962) in the Buffalo Church and

- ordained (1966). Pastorates: Green Hill Church, Westover, Md. (1968-1971) and Penn Run-Indiana Church yoked pastorate (1971-). Married: Betty Jean Kratzer (1960). Children: Angela Louise, Beverly Jean and Matthew George Shively.
- SHOLLEY, LANTA ASA, JR. Born: Sept. 23, 1930 in Lebanon, Pa. Son of Lanta A. and Leah B. Gerberich Sholley. Education: Lebanon High School (1948), Lebanon Valley College (B.S., 1957) and Bethany Theological Seminary (1967-1969). Licensed (1958) by the Lebanon Church and ordained (1960) at the Oakdale Church, Western Pennsylvania. Pastorates: Oakdale Church (1960-1962), Clearfield and Martinville Methodist Churches in Lancaster County, Pa. (1963-1965), Embury Methodist Church of Chicago, Illinois (1967-1969) and the Huntsdale Church (1969-). Married: Adora Jane Rabinger of Phila., Pa. (1956).
- SHOWALTER, CLARENCE H. Born: March 13, 1921 at Hagerstown, Md. Son of Martin W. and Katie Reiff Showalter. Licensed (1947) and ordained (1949) in the Back Creek congregation and has served in the nonsalaried ministry. Married: Anna Ruth Ryder of Mercersburg, Pa. Children: Ronald L. and William E. Showalter.
- SHULL, MERLIN GROSH. Born: July 1, 1927 in Chicago, Illinois. Son of Merlin C. and Pearl Grosh Shull. Education: High School at Elgin, Illinois (1945), Manchester College (A.B., 1949), Bethany Theological Seminary (B.D., 1955) and Gettysburg Lutheran Theological Seminary (Master of Sacred Theology, 1972). Licensed (1945) and ordained (1947) at the Highland Avenue Church of Elgin, Illinois. Pastorates: Central Church, Roanoke, Va. (1949), assistant summer pastor at Trotwood Church, Ohio (1954), East Nimishillen Church, Canton, Ohio (1955-1963), Marsh Creek (Gettysburg) Church (1963-). Was Brethren Service worker in Austria (1950-1953). Contributed articles to the Church of the Brethren **Leader** and wrote "The Price of Freedom" for the Teacher's Guide for the Senior High Curriculum, **In His Spirit**, Part II. District Conference moderator (1972). Married: Mary Grace White of Johnson City, Tennessee. Children: Mark Allen and Mary Elizabeth Shull.
- SIMMONS, CLAUDE REYNOLDS, JR. Born: In Washington County, Tennessee. Education: Attended a one-room elementary school, Johnson City High School, Bridgewater College (B.A., 1943), and Bethany Biblical Seminary (B.D., 1947). Licensed at the age of seventeen and ordained at the age of twenty in the Johnson City Church. Pastorates: Topeco Church, Va. (1948-1953), Pipe Creek congregation and Union Bridge, Md. (1953-1958), Marsh Creek congregation (1958-1963) and Spray, N. C. (1963-). Member of the Southern District Board, Standing Committee delegate (1952), Writing Clerk for Southern Virginia District (1953), and a member of the Camp Eder Committee. Married: Mary Kathryn Gingrich (1946). Children: Claude R. III, Barbara Jean, Karen Sue and Mary Kay Simmons.
- SMITH, ARTHUR MORRIS. Born: Nov. 12, 1923. Son of Clarence Harrison and Christine Carr Smith. Trained in the Methodist denomination. Education: Ridley Township High School, Gettysburg College, Penn State University (M. Ed., 1958), and graduate work at Shippensburg State College, Temple University and Bethany Extension School courses. Licensed and ordained (1961) in the Carlisle Church. Pastorates: Interim-pastor at Carlisle Church (1960-1961), Three Springs (1970-1971) and interim-pastor at Newville Church (1965). Moderator at Huntsdale, Three Springs, Bunkertown and Free Springs congregations.

Married: Esther Elizabeth Royer of Carlisle, Pa. Children: Deborah Kay (Whistler), Kristin Elizabeth and Douglas Malcolm Smith.

SNIDER, DONALD MITCHELL. Born: Dec. 18, 1915 at Akron, Ohio. Son of Howard Samuel and Ruth Stover Snyder. Education: Waynesboro High School (1933), Juniata College (A.B., 1939), Bethany Biblical Seminary (B.D., 1942) and a business college in Germany for three years. Licensed (1939) at Waynesboro, Pa. and advanced to the full ministry at the Stone Church in Huntingdon, Pa. Regional Secretary of the Eastern Region (1942-1944), Youth Director for the brotherhood (1944-1951), Brethren Service Director in Germany (1951-1954). Pastor: Dixon, Illinois (1954-1961), Brethren Volunteer Service Director at New Windsor, Md. Married: Martha Jane Kiever of Pulaski, Indiana. Children: Philip Michel, Muriel Elaine and Julia Ann (Bauserman) Snider.

SOLLENBERGER, CLARENCE BENJAMIN. Born: Oct. 28, 1897 near Carlisle, Pa. Son of Harry and Tessie Nickey Sollenberger. Education: High School (1917) and Elizabethtown College (B.A., 1923). Work in industrial arts at Millersville State Teachers' College. Licensed to preach in the Carlisle Church and ordained (1931). Member of the Southern District Board, part-time pastor at Newville Church (1931-1937), interim-pastor at Boiling Springs (1966-1969), District Standing Committee member (1958, 1962), and Brotherhood Fund representative for the district. Married: Marian Elizabeth Trimmer of Seven Hundred near New Oxford, Pa. Children: Barbara Marie, Benjamin Trimmer, Clarence Robert and Lois Ann Sollenberger.



John F. Sprenkel, Jr.

SPRENKEL, JOHN FISHEL JR. Born: Dec. 15, 1894 in York, Pa. Son of John Fishel and Mary Catherine Graff Sprenkel. Education: York High School (1912), Pennsylvania State Univ. (B.S., 1916), United States Naval Academy (1918). Member of the York Second Church. Trustee of Elizabethtown College (1944-1969). Honorary trustee in 1968. Wrote **History of the York Church, 1883-1930** and **History of the Second Church of the Brethren (1897-1965)**. President of the Engineering Society of York, Pa. (1923). Married: Esther Louise Glassick (1919). Daughter: Esther Louise Sprenkel.

STATLER, HAROLD BOYD. Born: April 28, 1927 at Huntingdon, Pa. Son of Foster Boyd and Grace Brown Stayer

Statler. Education: Mount Morris, Illinois, High School, Manchester College, Bethany Biblical Seminary, and the Ecumenical Institute at the Boston University School of Theology in Massachusetts. Licensed and ordained to the ministry at Mount Morris, Illinois. Pastorates: assistant pastor of the Manchester Church of the Brethren (1947-1949) and pastor of the First Church of the Brethren in Indianapolis, Indiana (1952-1957). Assistant Executive Secretary of the Indiana Council of Churches in Indianapolis (1957-1958). Executive Secretary of the Kansas Council of Churches (1958-1969). Executive Secretary of the York County Council of Churches (1969-). Secretary for the National Assoc. of Ecumenical Staff (1971-). Married: Ruth Lucille Ludwick of West Virginia. Children: Michael Allan, Suzanne Kay and Amy Beth Statler.



Goldie Sterner

STERNER, GOLDIE WOLFE. Born: June 6, 1904 in Carroll County, Md. Daughter of Amos M. and A. Elizabeth Royer Wolfe. Education: Manchester (Maryland) High School, Elizabethtown College (1925-1927) and B.S. in elementary education in 1939. Summer work at John Hopkins Univ. (1932, 1933, 1934). Taught public school from 1927 until 1965. Member of the Black Rock Church where she has been active as a director of children's work, Sunday School teacher, president of the local Women's Fellowship. President of the Women's Auxiliary of the Brethren Home (1960-1966), camp counselor and member of the District Conference Credentials Committee (1963-1965). Toured the Holy Lands (1968), took a World Tour (1970) and a

Scandinavian-Russian Tour (1972). Married: Joel W. Baugher (1944). Bro. Baugher died in 1967. Married: Paul L. Sterner of Manheim Twp. (1969).

STINE, DONALD E. Born: Nov. 28, 1925. Son of Ellis and Margaret Stine. Formerly a member of the Upper Marsh Creek congregation and a member of the Upper Conewago congregation. Licensed (1967) by the Marsh Creek congregation. Served in the nonsalaried ministry until 1972 when he moved his membership to the Upper Conewago Church. Married: Sarah J. Bowser. Son: Roger Stine.

STOUFFER, GLENN MITCHELL. Born: July 26, 1925 at Chambersburg, Pa. Son of Daniel Emmert and Anna Susan Leshner Stouffer. Education: Chambersburg High School (1943). Member of the Chambersburg Church and moderator of the congregation. President of the District Men's Work organization (1965). Local historian. Married: Dorothy Musser of Chambersburg. Children: Daniel, Marsha, Jere and Dale Stouffer.

STRITE, JAMES CARL. Born: Feb. 27, 1948 at Waynesboro, Pa. Son of Elmer C. and Ada F. Strite. Licensed (1965) at the Welty congregation and ordained to the full ministry (1972) by the Falling Spring congregation. Served in the non-salaried ministry. Married: Ada Ruth Wildeson of Chambersburg, Pa. Son: Carl Dean Strite.

STRITE, KERMIT HENRY. Born: Aug. 26, 1918 near Hagerstown, Md. Son of Chester A. and Flora Mae Strite. Licensed (1958) and ordained (1960) at the Antietam congregation. Has served in the nonsalaried ministry. Assistant moderator of the Antietam congregation. Married: Sarah M. Keener of Paramount, Md. (1939). Daughter: Lois Ann Strite.

SWARTZ, SARA ALICE. Born: Sept. 30, 1923 in Cumberland County, Pa. Daughter of Earl Edward and Stella Moffitt Swartz. Education: Newville High School (1941), Elizabethtown College (B.S., 1949), George Peabody College For Teachers (M.A., 1960). Member of the Newville Church and public school teacher (1949-). Director of children's work for the Southern District (1958-1972) and director of

Christian Education at Camp Eder (1965-1966). Worked in Puerto Rico at a work camp (1954) and gave a year of volunteer service to the Nigeria Mission program as administrative assistant to Roger Ingold (1968-1969). Honored by the Horace Raffensberger Journalism award at Elizabethtown College and received the dedication of the South Middleton Township High School yearbook.

SWEITZER, WENDELL HENRY. Born: April 9, 1942 near New Freedom, Pa. Son of Carroll Henry and Marie Grace Sweitzer. Education: High school and Three Year Reading Course (1964-1966) and Bethany Extension courses. Licensed (1962) and ordained (1967) by the Shrewsbury congregation. Has served as the co-minister of the Shrewsbury congregation (1963-). Worked in Brethren Volunteer Service at Falfurrias, Texas (1961-1963). Secretary-Treasurer of the District Ministers' Fellowship (1968-1969). Married: Conchita Harriet Stambaugh of York, Pa. Daughter: Sharon Lea Sweitzer.

SWIGART, JAY LEON. Born: April 9, 1942 at McVeytown, Pa. Son of George Mitchell and Leona Aurand Swigart. Education: McClure High School, McPherson College and Bethany Theological Seminary. Licensed (1960) and ordained (1970) by the Maitland congregation. Pastors: Minister to the youth at the Bethel Church of the Brethren, Naperville, Illinois (1967-1968), summer pastor to the Naperville Church (1968), assistant pastor and minister to youth at Naperville (1968-1970), Lower Conewago congregation (1970-). Married: Leona Stains of Lewistown, Pa. Children: Suzanne Louise, Laura Diane and Carolyn Renee Swigart.

THOMPSON, EZEKIEL GERALD. Born: July 7, 1924. Son of Ezekiel G. and Mary Ruff Thompson. Member of the Pleasant View congregation. Education: High school and Three Year Reading course at Elizabethtown College. Licensed (1961) and ordained (1965) by the Pleasant View Church. Served as Sunday School superintendent and deacon of his home congregation. Married: Florence V. Raver (1947). Children: Kathy J., Nancy A., Patty L., Larry A. and Randy E. Thompson.

TRIMMER, CHAUNCEY FRANKLIN. Born: Jan. 28, 1885 in Washington Twp. in York County. Son of Absalom and Maria Leighty Trimmer. Died on Aug. 3, 1971. Education: York County Academy (1902) and public speaking courses at the York Y.M.C.A. (1921-1922). Ordained (1920) to the ministry at the York First Church. Has served in the nonsalaried ministry at the York First Church, York Madison Avenue and York Second Church. Active as a Sunday School teacher in the York First and Madison Ave. congregations. Married: Nellie Wasler of Pen Mar, Pa. Mrs. Trimmer died in 1916. Married: Ida S. Longacre of Bucks County, Pa. Children: Ethel Mae (Altland), Grace Irene (Lefever), Hazel Viola (Barkdoll), Helen Ruth (Ziegler) and John Franklin Trimmer.

TRIMMER, JACOB E. Born: May 21, 1879 in Adams County, Pa. Son of Jacob and Elizabeth Miller Trimmer. Bro. Trimmer died in December, 1958. Helped to establish the Carlisle Church. Member of the District Organization Committee, chairman of the District Brethren Service Committee, member of the District Mission Board and Trustee of Elizabethtown College. Married: Elizabeth Pfaltzgraff. Mrs. Trimmer died in 1933. Married: Gladys Lyter.



W. Wayne Tritt

TRITT, WILLIAM WAYNE. Born: June 28, 1922 in Penn Township, Cumberland County, Pa. Son of Albert C. and Elnora March Tritt. Education: High school (1940) and one year of college (1943). Deacon of the Mechanicsburg Church. Chairman of the Children's Aid Society. Married: Esther J. McKinney of Carlisle, Pa. Children: Leonard W., Carol Ann and David E. Tritt.

TURNER, ROBERT. Born: May 24, 1913 in Philadelphia, Pa. Son of William and Sarah Turner. Education: Eastern Mennonite High School, Elizabethtown College, Lancaster Theological School and Eastern Baptist Seminary, Millersville State Teachers' College and Franklin and Marshall College. Licensed and or-

dained at the East Fairview congregation. Pastorates: Second Church of the Brethren (1954-1959), Stevens Hill Church (1960), Salunga Church (1961-1965), Maiden Creek congregation (1966-1968) and the Swatara Hill Church (1968-).



Mary Volland

VOLLAND, MARY ELIZABETH WOLFE.

Born: Dec. 11, 1897 in Carroll County, Md. Daughter of Amos and Elizabeth Royer Wolfe. Member of the Lower Conewago congregation. Member of the Southern District Board, Regional president of the Church of the Brethren Women's Fellowship, District Women's Fellowship president and vice-president, founded the Senior Citizen's organization at East Berlin, Pa., and chairman of the District Family Life Committee (1961-1963). Married: W. Carroll Volland of Baltimore, Md. Children: Helen (Sealover), Robert and Donald Volland.

WAGAMAN, B. FRANKLIN. Born: Sept. 12, 1911 in Franklin County, Pa. Son

of Ambrose R. and Mary Alice Binkley Wagaman. Called to the ministry by the Falling Spring congregation where he has served for the past thirty-seven years in the nonsalaried ministry (1936-). Married: Verna E. Mower of Franklin County. Children: Esther Elizabeth, B. Franklin, Jr., Ralph Mower and Lois June Wagaman.

WALIZER, GERALD ELWOOD. Born: Oct. 30, 1932 at Mill Hall, Pa. Son of Clifford Horace and Thelma Violet Walizer. Education: Cleveland Bible College and Bethany Training School. Licensed (1955) and ordained (1957) by the Sugar Valley congregation. Pastorates: Fairview in Middle Pennsylvania (1957-1962) and King's Ferry, New York (1962-1968). Married: Grace Geraldine Salamone of Loganton, Pa. Children: Gerald Ross, David Eugene and Ronald Gale Walizer.

WAMPLER, GUY EDGAR JR. Born: April 19, 1935 at Salisbury, Pa. Son of Guy Edgar and Ruby Kathryn Oellig Wampler. Education: Bassett High School, Va. (1952), Bridgewater College (B.A., 1956), Bethany Theological Seminary (B.D., 1960) and Lancaster Theological Seminary. Licensed and ordained to the Christian ministry by the Mount Herman

congregation of Bassett, Va. Pastorates: Interim-pastor of the First Church, York, Pa. (1958-1959) and pastor of the Ephrata Church of the Brethren (1960-1972). Married: Linda Binkley of Dayton, Ohio. Children: Jill Danine and Beth Elaine Wampler.

WASTLER, LEROY EDWIN. Born: Jan. 13, 1929 at Hagerstown, Md. Son of Charles R. and Lillie Hemlin Wastler. Education: High School, Hagerstown Junior College (1957) and the Philadelphia School of the Bible (1960). Licensed (1955) and ordained (1961) at the Welty congregation. Pastorates: Ringgold Union Church and Welty congregation (1955-1971) and a shared pastoral program at Sharpsburg and Beaver Creek (1971-). Married: Janet Louise Kline of Franklin County, Pa. Children: Vernon Lee and Karen Ann Wastler.



M. Guy and Naomi West

WEST, MURRAY GUY. Born: July 25, 1901 at Vesta, Va. Son of Andrew Eldridge and Exonie Elizabeth Akers West. Education: Bridgewater College (A.B., 1926), Bethany Theological Seminary (B.D., 1931) and Yale Divinity School (B.S.L., 1935). Elizabethtown College honored him with a Doctor of Divinity degree (1959). Licensed (1922) by the Nokesville, Va. Congregation and ordained (1938) by the Roanoke, Va., Church. Pastorates: Bridgewater, Va. (1926-1928), North Liberty, Indiana (1928-1931), Central Church, Roanoke, Va. (1935-1942), Uniontown, Pa. (1945-1952), First Church, York, Pa. (1952-1968) and San Diego, California (1968-1973). Regional evangel-

ist for the Southeastern Region (1931-1934), member of the General Brotherhood Board for ten years, moderator of the Southern District Conference (1953, 1959, 1964) and moderator of the Annual Conference of the brotherhood (1968). Married: Naomi Elizabeth Miller of Bridgewater, Va. Children: James Murray and John Miller West.

WEST, WALTER AARON. Born: Nov. 11, 1894 in Franklin County, Pa. Son of Harry E. and Mary Yeager West. Called to the ministry and advanced to the full ministry by the Antietam congregation. Ministered in the nonsalaried ministry of the Antietam congregation. Married: Carrie Elizabeth Sites of Franklin County, Pa. Children: Melvin Earl, Helen Louise (Simmers) and Clarence Raymond West.

WHITACRE, HOWARD ALPHAEUS. Born: April 20, 1906 near Short Gap, Mineral County, West Virginia. Son of Jerome and Lacy Ann Abe Whitacre. No formal training beyond public schools. Three Year Reading course and Bethany Extension School courses. Licensed (1931) and ordained (1932) at the Old Furnace Church of West Virginia. Pastorates: Artemas, Amaranth and Glendale Churches in Middle Pa. and Maryland (1938-1945), Juniata Park (1945-1948), Glendale and Artemas Churches (1948-1950), Mechanicsburg Church (1950-1959), Maple Spring congregation (1959-1965) and Conewago Church (1965-). Moderator of the Southern District (1956), member of the District Board and a Standing Committee member on five occasions. Married: Orpha Marie Bennett of Altoona. Daughter: Velda Ann (Cassel) Whitacre.

WHITACRE, THEODORE EMMANUEL. Born: April 18, 1933 at Harrisburg, Pa. Son of Joseph E. and Bertha Ryan Fike Whitacre. Edu-

cation: High School at Petersburg, W. Va., Manchester College (A.B., 1956), Bethany Theological Seminary (B.D., 1961), Clinical-Pastoral education at Topeka, Kansas. Licensed (1951) in the Petersburg Church and ordained (1960) in the Waynesboro, Pa. congregation. Pastorates: Sterling, Illinois (1956-1959), Lone Star, Kansas (1961-1964), Greencastle, Pa. (1964-1966), associate pastor at Lancaster, Pa. (1966-1968) and pastor of the Woodbridge, Va. Church (1968-). Married: Margaret Ann Young of New Windsor, Md. Children: Edward and John and Ellen Joy Whitacre.

WIDDOWSON, WILLIAM LOGAN. Born: April 18, 1886 at Dixonville, Pa. Son of Ebenezer Bexon and Susan Ober Widdowson. Education: Juniata College Academy (1905) and Juniata College (A.B., 1910). Deacon of the Waynesboro congregation and is a charter member of the congregation. Served as a camp counselor at Camp Eder (1961-). Married: Susan Kathryn Stevenson of Ringgold, Md. Children: Thelma Marie and Harold Ray Widdowson.



Mark A. Wildasin

WILDASIN, MARK ARTHUR. Born: April 5, 1906 at Brodbeck's, Pa. Son of Calvin A. and Lila J. Baumgardner Wildasin. Education: Codorus Twp. High School at Glenville (1925) and Elizabethtown College (1929). Licensed and ordained (1945) at the Black Rock congregation. Served in the non-salaried ministry of the Black Rock Church. Married: Miriam Gazella Jones of Hanover, Pa. Children: Marlyn A. and Romaine Gazella Wildasin.

WILSON, DAVID C. Born: April 13, 1931 near Three Springs, Pa. Son of Esco and Olive Cutshall Wilson. Education: Mechanicsburg High School (1949), Elizabethtown College (B.S., 1954) and Bethany Biblical Seminary (B.D., 1957).

Licensed (1952) and ordained (1954) at the Mechanicsburg Church. Served as a Brethren Volunteer Service worker at Castaner, Puerto Rico (1951-1952). Pastorates: Newville (1954), Fairchance (1939), Salkum-Richland Valley, Washington (1956), Codorus Church (1957-1963) and the Hartville, Ohio, Church (1963-). Married: Sara Grossnickel of Myersville, Md. Children: Dean, Diane, Donna and Douglas Wilson.

YINGLING, DAVID ADDISON. Born: Oct. 4, 1940 at Hanover, Pa. Son of Charles Petry and Meriah Marie Masimore Yingling. Education: Eichelberger High School (1958), York Junior College (1958-1960), Elizabethtown College (A.B., 1962), Bethany Theological Seminary (B.D., 1965). Licensed (1961) and ordained (1965) to the Christian ministry in the Hanover congregation. Pastorates: County Line Church in Western Pa. (1965-1968) and the West Green Tree Church in Lancaster County, Pa. (1968-). Married: Judy Imilda Kuntz of York, Pa. Children: Jeffrey David, Jonathan Michael and Jodi Lynn Yingling.

YOHE, MILTON WILLIAM. Born: June 29, 1918 at York, Pa. Son of Alfred N. and Clara Yohe. Licensed (1946) and ordained (1947) to the Christian ministry by the Pleasant Hill congregation. Served in the nonsalaried ministry. Married: Margaret M. Miller. Children: Samuel M., Stephen, Elizabeth M., Mark P. and Malinda A. Yohe.

ZIEGLER, EARL KELLER. Born: March 4, 1929 at Sheridan, Pa. Son of Abraham and Rhoda Keller Ziegler. Education: Newmanstown High School (1947), Elizabethtown College (A.B., 1951), Bethany Biblical Seminary (M. Th., 1953). Pastorates: Licensed (1948) and ordained (1950) by the Heidelberg congregation. Pastorates: Springfield Church (1949, 1950-1951), the Milk River Valley Church, Kremlin, Montana (1953), the Woodbury Church (1953-1960), the Black Rock Church (1960-1970), and the Mechanic Grove Church (1970-). Authored a booklet: **So You Want To Be A Christian?** (1957) and contributed frequently to **The Gospel Messenger** and **Messenger**. Member of the Southern District Board, District Conference moderator (1963, 1969) and honored by Elizabethtown College with its Alumni citation (1964). Sponsored a Tour to Ecuador, an Around the World Tour, a Tour to the Holy Lands, and a Scandanavian-Russian Tour. Married: Vivian Snyder of Mount Joy, Pa. (1951). Children: Karen Louise, Randall Earl, Doreen Kay and Michael Wayne Ziegler.

ZIEGLER, EDWARD KRUSEN. Born: Jan. 3, 1903 at Royersford, Pa. Son of Harry H. and Mary Hunsberger Ziegler. Education: Bridgewater College (B.A., 1929), Bethany Biblical Seminary (B.D., 1947) and was honored by the seminary with a Doctor of Divinity degree (1950). Served as a missionary to India (1931-1939). Ordained to the ministry at the Shamokin congregation (1921). Pastorates: Onego, W. Va. (1924-1926), Johnson City, Tennessee (1929-1931), York First Church (1940-1945), Bridgewater, Va. (1947-1951), Williamson Road, Va. (1955-1961), Oakton, Va. (1961-1966) and Bakersfield, California (1966-1971). Director of Evangelism for the Brotherhood Board (1951-1955), assistant professor of Bible at Manchester College (1945-1947), delegate to the Federal Council of Churches (1941-1945) and the World Council of Churches (1960-1966) and moderator of the Annual Conference (1960). Editor of the journal, **Brethren Life and Thought** (1955-). Author of seven published books and numerous articles in **The Gospel Messenger**, **The Christian Century Pulpit**, **The Pulpit Digest** and **Christian Ministry**. Married: Ilda M. Bittinger of Eglon, W. Va. Children: Robert Edward, Donald Mark and Ruth Ann (Baird) Ziegler. After decease of Mrs. Ziegler, Edward K. Ziegler married Mary Grace Vivolo of Seattle, Washington.

ZIEGLER, LEVI KING. Born: Oct. 2, 1888. Son of Daniel Connor and Katie E. King Ziegler. Completed High School education by correspondence. Graduated from Juniata College (B.A., 1929). Called to the ministry at the Ridgely Church (1911) and ordained to the full ministry at the Denton, Md., Church (1919). Pastorates: Shamokin Church (1914-1917), Denton, Md. (1919-1924), Williamsburg, Pa. (1924-1930), Waynesboro, Pa. (1930-1941). Superintendent of Morrisons' Cove Home at Martinsburg, Pa. (1953-1958). Served short term pastorates at Roxbury, Johnstown (1960), and the Lake Ridge congregation, N. Y. (1961-1962). Director of Civilian Public Service work at Camp Kane, Pa. (1941-1943) and at Oneida, N. Y. Executive Secretary of the Eastern Region (1944-1953), with offices at Lemoyne, Pa. from 1947-1953. Married: Grace Ulmer Kline (1912). Mrs. Ziegler died in 1935. Married: Mamie Keller Leiter (1936), widow of Dr. Laban W. Leiter and daughter of Elder John H. Keller of Shrewsbury, Pa. The Zieglers reside at Portland, Maine.

APPENDIX

OLD FORT STOVER

The editor of this volume found an interesting comment concerning the Antietam congregation in the **History of Franklin County, Pennsylvania** (1887) in his research for the new history book. The editors of the Franklin County volume said of the Antietam congregation:

"It existed in the days of Indian forays and massacres. The congregation for years carried their guns regularly to church, stacked them by the door, and placed a sentinel by them to give the alarm, so that the men could rush to their arms."

The editor wrote to Kermit Strite to confirm the accuracy of the statement. Bro. Strite contacted Mrs. Willis (Ivy P.) Rice to determine her recollections of the early years of the congregation. Mrs. Rice, who united with the Antietam congregation in 1906, is the oldest member of the church (1972). She claimed that she had never heard the account before, but has no reason to question its accuracy. She had heard many accounts of the ways in which early Brethren had made provision against possible Indian attacks.

The **Record Herald** (June 20, 1957) carried an account of Old Fort Stover close to Waynesboro, Pennsylvania. This home was restored as an historic site in Franklin County through the efforts of Mrs. J. W. Paxton of Greencastle, Pennsylvania.

The German-speaking William Stover, a bishop of the Church of the Brethren, moved into the area about 1754 "hand-in-hand with his wife Judith and two sons, George and William." Here, surrounded by forests, he built a limestone house, one and a half stories high. When his family gradually increased in size to twelve children, he added another story to the home and constructed a new front wing, all of stone.

A tremendous wall, 110 feet long and 96 feet wide, connected the original section of the house with a stone barn—long since vanished. There was a gate in the wall large enough to admit wagons into the enclosure. Once inside the fortified wall, the family did not need to leave its confines to care for the farm animals. It was a snug retreat for this pioneer family and large enough to accommodate neighbors in case Indian marauders came with scalping knife in hand. The wall was twenty-two inches thick and twelve feet high.

William Stover also provided space within the home for religious services. Two rooms on the second floor were divided by a movable partition. Up until 1795 when Princes' church was built, the congregation was accommodated in the Stover home by raising a hinged partition and attaching it to hooks in the ceiling.

The mother of Miss Sudie Wingert, a member of the original history committee in the district, was born in the historic homestead. Her mother Prudence Stover, who told her daughter of experiences in baking at an outdoor bake oven. She also cooked over an open fireplace inside the huge stone house.

The original stone wall was built about 1756. It was converted into a stone fortress in the face of the Indian crisis of the age. However, there are no records that Indians ever attacked or that people ever used the old home as a fortress.

APPENDIX

THE BLACK ROCK CONGREGATION AND NOAH S. SELLERS

In 1936, following the Hershey Annual Conference, E. G. Hoff, his wife, and H. A. Brandt spent several days with Noah S. Sellers and his wife in the Black Rock community. The September 5, 1936 issue of **The Gospel Messenger** carried a cover picture of the home in which Noah S. Sellers was born. It also carried a description of the Black Rock church's early history, and of the experiences of Noah S. Sellers as "one who stayed behind."

Some excerpts from this article are printed here because of their relationship to this History:

"The grandsons came to see one of those quietly efficient men who are the unheralded but real hope of every problem community. For every community has its builders—some in durable stone; others in wood and stubble. The builder in this case was born in an old-fashioned stone house set on more than a gentle slope. . .

"The builder took the grandsons here and there about the community, but first of all to the Black Rock Church. The church is a simple and commodious brick structure built some sixty years ago. Since Black Rock had nothing to do with the building, it is assumed that the name must have been suggested by some outstanding landmark of the community . . . About the church are many trees. At the near end of the building is a watering place and cup where piped spring water pours forth in its cool graciousness. At the other end of the church is the graveyard, resting place of builders all, whether they specialized in stone, or wood and stubble.

"The true church of this community antedates the sixty-year-old Black Rock church house. Long before there was a church building there were services in the homes and schoolhouses of the neighborhood. It is interesting to see how some of the larger homes were built to accommodate a group of worshipers. Double doors were used to make it possible to throw two rooms together, thus providing a sizable audience chamber. On special occasions when the audience was large, it was necessary to meet in a barn, or even in summer time in the shelter of spreading orchard trees. One such spot was pointed out. The site still boasted several venerable apple trees, mute reminders of other days and other uses, as they towered above glistening stubble and shocks of wheaten sheaves. Yet before the church was in the homes it was in the hearts and lives of men.

"As it happened the guide of the day was one who stayed behind. In him we saw something of the answer to the eternal problem of just where to find the abundant life. It will not hurt his feelings to say that some of the men of his age who went out from the community live in finer houses and are better known than he. And yet, as one reflected upon what constitutes the real values in life, it seemed rather clear that this friendly guide was perhaps richer than even he suspected.

"The men that go out into the world thirst for power, fame and the satisfaction of many material and spiritual wants. But what have these that has not come to the man who stayed behind? As for power over men, this quiet guide is the teacher in the public school in the community, he is one of the chief men of the village and a minister in the local church. As for fame, was he not being sought out at the suggestion of thoughtful persons because of the special value of the thing he was doing? He was helping to build a better community by staying with the stuff, and those who would see how this was being done had come to his door."

**CIVILIAN PUBLIC SERVICE PERSONNEL FROM
SOUTHERN PENNSYLVANIA (1941-1946)**

Alspaugh, Charles L., Rt. 2, Carlisle, Pa.
Alspaugh, Robert P., Rt. 2, Carlisle, Pa.
Anderson, Charles E., East Berlin, Pa.
Angle, Roy C., Mercersburg, Pa.
Anthony, Haynes W., East Berlin, Pa.
Arnold, Lloyd C., York, Pa.
Arnold, Walter H., Jr., York, Pa.
Arnold, William H., York, Pa.
Bardell, Clair T., Millerstown, Pa.
Baumgardner, Mitchell R., Waynesboro, Pa.
Brown, Claude R., York, Pa.
Brown, Michael I., York, Pa.
Brubaker, Matthew G., Grantham, Pa.
Burgard, Glen G., York, Pa.
Burket, Edward R., Grantham, Pa.
Burkholder, Robert W., Carlisle, Pa.
Burns, Charles H., Thompsontown, Pa.
Burrel, Wilbert O., Greencastle, Pa.
Cochick, Archie A., Shippensburg, Pa.
Coulson, Ross H., Hanover, Pa.
Crist, Dale E., York, Pa.
Deitz, Elmer D., York, Pa.
Dotterer, Stanley S., York, Pa.
Eichelberger, John A., York, Pa.
Fogelsanger, Kenneth E., Shippensburg, Pa.
Fridinger, Wilmer B., Lineboro, Md.
Graham, Thomas A., Jr., Shippensburg, Pa.
Grim, Stewart W., Red Lion, Pa.
Hartman, Raymond K., Waynesboro, Pa.
Henderson, Lowell E., Windsor, Pa.
Hershey, Jacob B., York, Pa.
Hess, Scott E., Dover, Pa.
Hetrick, Kenneth E., Hanover, Pa.
Hoke, Earl H., Thomasville, Pa.
Hull, Ralph W., East Berlin, Pa.
Hursh, Donald F., Manchester, Pa.
Keller, David B., Bunkertown, Pa.
Kottcamp, Elmer R., York, Pa.
Krape, John E., York, Pa.
Lefever, Herbert, York, Pa.
Lehman, Ira R., York, Pa.
Markel, Earl W., York, Pa.
Miller, Austin, York, Pa.
Miller, Donald Eugene, Thomasville, Pa.
Miller, Edwin D., Spring Grove, Pa.
Miller, Maurice L., Waynesboro, Pa.
Muck, Charles W., Waynesboro, Pa.
Musselman, John C., Greencastle, Pa.
Myers, George E., York, Pa.
Negley, John C., Mercersburg, Pa.
Nell, Harry B., Dillsburg, Pa.
Nelson, Robert J., Jr., Etters, Pa.
Ness, Robert D., York, Pa.

Nicarry, Wayne A., Greencastle, Pa.
 Parks, William C., Shippensburg, Pa.
 Peters, Harold, Jr., York, Pa.
 Plum, LeRoy E., Zullinger, Pa.
 Potter, Donald E., York, Pa.
 Rice, W. Hartman, Zullinger, Pa.
 Rotz, Clarence L., Chambersburg, Pa.
 Schultz, Glenn L., Newville, Pa.
 Shaffer, Frank D., Greencastle, Pa.
 Shaffer, Rodney F., East Berlin, Pa.
 Shuman, Harry A., Dillsburg, Pa.
 Smith, Laurean R., Waynesboro, Pa.
 Tomes, William H., York, Pa.
 Valentine, Edward O., Waynesboro, Pa.
 Valentine, Harry D., Waynesboro, Pa.
 Werner, George A., Lineboro, Md.
 Wilson, Ellis E., Mechanicsburg, Pa.
 Witter, Harry M., Chambersburg, Pa.
 Yohe, Emory C., Hanover, Pa.

ANNUAL CONFERENCE STANDING COMMITTEE DELEGATES FROM SOUTHERN PENNSYLVANIA

1940—J. E. Trimmer, S. C. Godfrey, John E. Rowland
 1941—C. E. Grapes, S. C. Godfrey, Noah S. Sellers
 1942—Harper M. Snively, J. Monroe Danner, Otho J. Hassinger
 1943—Noah S. Sellers, J. Linwood Eisenberg, George L. Detweiler
 1944—C. E. Grapes, J. Linwood Eisenberg, J. I. Thomas
 1945—George L. Detweiler, Otho J. Hassinger, J. E. Trimmer
 1946—Robert L. Cocklin, Noah S. Sellers, C. E. Grapes
 1947—Jacob L. Miller, Otho J. Hassinger, S. C. Godfrey
 1948—Robert L. Cocklin, George L. Detweiler, Noah S. Sellers
 1949—Jacob L. Miller, Bernard N. King, E. E. Baugher
 1950—J. Monroe Danner, S. C. Godfrey, Otho J. Hassinger
 1951—Joseph M. Baugher, J. Monroe Danner, Noah S. Sellers
 1952—Bernard N. King, Jacob L. Miller, George L. Detweiler
 1953—John E. Rowland, Noah S. Sellers, George L. Detweiler
 1954—Walter A. Keeney, Chester H. Royer, David J. Markey
 1955—M. Guy West, Otho J. Hassinger, Howard A. Whitacre
 1956—Joseph M. Baugher, David J. Markey, Glenn E. Norris
 1957—Robert Knechel, Murray P. Lehman, Joseph M. Long
 1958—Bruce Anderson, Earl S. Kipp, Clarence B. Sollenberger
 1959—Bruce Anderson, Richard Grim, Henry E. Miller
 1960—Walter A. Kenney, Earl S. Kipp, David C. Wilson
 1961—Donald E. Miller, Cyrus G. Bucher, Naomi West
 1962—Donald E. Miller, Paul S. Hoover, Clarence B. Sollenberger
 1963—Paul S. Hoover, Clarence B. Sollenberger, Earl K. Ziegler
 1964—Earl K. Ziegler, John R. Herr, Glenn E. Kinsel
 1965—Mrs. Goldie Baugher, Glenn E. Kinsel, Harold S. Martin
 1966—Harold S. Martin, Joseph M. Baugher, Noah S. Sellers
 1967—Joseph M. Baugher, Noah S. Sellers, Norman F. Reber
 1968—Norman F. Reber, Earl S. Kipp, Ronald H. Rowland
 1969—Ronald H. Rowland, Stanley Baugher
 1970—Samuel H. Flora Jr., Earl K. Ziegler
 1971—Samuel H. Flora Jr., Paul S. Hoover
 1972—Paul S. Hoover, Forrest B. Gordon

DISTRICT CONFERENCES OF SOUTHERN PENNSYLVANIA

Year	Place	Moderator
October 28-29, 1941	Shippensburg	C. E. Grapes
October 27-28, 1942	Black Rock	Noah S. Sellers
October 26-27, 1943	Upper Conewago	C. E. Grapes
October 24-25, 1944	Waynesboro	S. G. Godfrey
October 30-31, 1945	Second Church, York	George L. Detweiler
October 29-30, 1946	Antietam (Prices)	Noah S. Sellers
October 28-29, 1947	Back Creek (Shanks)	Otho J. Hassinger
October 26-27, 1948	Carlisle	Jacob L. Miller
October 25-26, 1949	Chambersburg	Robert L. Cocklin
October 24-25, 1950	Codorus	George L. Detweiler
October 30-31, 1951	Falling Spring (Hades)	Noah S. Sellers
October 28-29, 1952	Hanover	George L. Detweiler
October 27-28, 1953	Lost Creek (Bunkertown)	M. Guy West
October 26-27, 1954	Huntsdale	Robert Knechel
August 2-4, 1955	Lower Cumberland (Mohlers)	David J. Markey
October 30-31, 1956	Marsh Creek (Gettysburg)	Howard A. Whitacre
November 26-27, 1957	New Fairview	Joseph M. Long
April 20, 1958	Carlisle	Joseph M. Long
October 28-29, 1958	Black Rock	George L. Detweiler
October 27-28, 1959	Ridge	M. Guy West
October 25-26, 1960	Shrewsbury	Robert L. Cocklin
April 18, 1961	Carlisle	J. Vernon Grim
October 24-25, 1961	Sugar Valley	J. Vernon Grim
October 26-27-28, 1962	Waynesboro	Murray P. Lehman
October 18-19-20, 1963	First Church York	Earl K. Ziegler
October 27-28, 1964	Second Church, York	M. Guy West
October 26-27, 1965	Antietam (Prices)	Jacob L. Miller
September 30- October 1, 1966	Back Creek (Brandts)	Glenn E. Kinsel
February 28, 1967	Carlisle	William L. Gould
September 22-23, 1967	Black Rock	William L. Gould
April 30, 1968	Marsh Creek (Gettysburg)	Samuel H. Flora Jr.
September 27-28, 1968	Carlisle	Samuel H. Flora Jr.
November 2, 1968	Carlisle	Earl K. Ziegler
September 25-26, 1969	Chambersburg	Earl K. Ziegler
September 25-26, 1970	Codorus	Harvey S. Kline
September 17-18, 1971	Marsh Creek (Gettysburg)	Murray P. Lehman
September 15-16, 1972	Greencastle	Merlin G. Shull

MEETINGHOUSES AND CHURCHES STANDING WITHIN THE SOUTHERN DISTRICT

Altland's Meetinghouse	Built in 1853
Antietam (Prices)	Built in 1795
Beaver Creek	Built in 1866 and 1925
Belvidere	Built in 1900
Bermudian	Built in 1887
Black Rock	Built in 1876 and 1964
Boiling Springs	Built in 1875
Buffalo	Built in 1864 and 1972
Bunkertown	Built in 1891 and 1960
Brandts (Original)	Built in 1853
Brandts (New)	Built in 1964
Carlisle	Built in 1914
Chambersburg	Built in 1955
Chestnut Grove	Built in 1885
Codorus	Built in 1966
Dry Run	Built in 1874
East Berlin	Built in 1899
Falling Springs	Built in 1869 and 1962
Farmer's Grove	Built in 1873
Free Spring	Built in 1863
Gettysburg (Marsh Creek)	Built in 1951
Greencastle	Built in 1851, 1883 and 1960
Hade	Built about 1870
Hampton	Built in 1929
Hanover	Built in 1969
Hunstdale	Built in 1864, 1926 and 1954
Knobsville	Built in 1961
Latimore	Built in 1892
Mechanicsburg (old)	Built in 1900
Mechanicsburg (new)	Built in 1961
Millers	Built in 1855 and 1954
Mohlers	Built in 1861
Mount Olivet	Built in 1913
Mummerts	Built in 1825, 1882 and 1963
New Freedom	Built in 1883
New Fairview	Built in 1873 and 1964
Newville	Built in 1955
North Codorus	Built in 1899
Oriental	Built in 1888
Pleasant Hill	Built in 1898 and 1961
Pleasant View	Built in 1875 and 1955
Ridge	Built in 1853 and 1958
Rouzerville	Built in 1909

Shanks	Built in 1872 and 1968
Shippensburg	Built in 1953
Shrewsbury	Built in 1912 and 1929
Sugar Valley	Built in 1881 and 1959
Three Springs	Built in 1876
Trostles	Built in 1874
Tuscarora	Built in 1949
Upton	Built in 1870
Upper Marsh Creek	Built in 1830
Waynesboro	Built in 1903 and 1955
West York	Built in 1968
Wildasin's School House	Built in 1840
Wogalmuth	Built in 1844, 1903 and 1938
York, First	Built in 1966
York, Madison	Built in 1952, 1964 and 1968
York, Second	Built in 1939
Yorkana	Built in 1896

CHAPTER FIFTEEN

FOOTNOTES AND CREDITS

SOME HISTORICAL PERSPECTIVE

¹ P. 173, Revised Minutes of the Annual Meetings of the German Baptist Brethren, 1899.

I. GEOGRAPHICAL AND CULTURAL INFLUENCES

¹ P. 295f, History of the Church of the Brethren in The Southern District of Pennsylvania, J. Linwood Eisenberg, 1941.

² A History of the Lutheran Congregations in Perry County, Pennsylvania, Rev. D. H. Focht, 1862.

³ Current History, May, 1941, "The York Plan in Action", Shelly Cullons Davis. Permission granted for the quote.

⁴ Minutes of the 166th Recorded Annual Conference, 1952.

⁵ P. 6, The Gospel Messenger, November 16, 1946.

⁶ The Gospel Messenger, February 27, 1954, "How Can We Pass On Our Basic Beliefs?", Donald Royer.

⁷ In 1902, the Black Rock congregation took official action to permit the use of surreys to its membership.

⁸ P. 3, The Gospel Messenger, May 2, 1953, "What Is Happening to Brethren Families?" Donald Royer.

⁹ P. 9, The Gospel Messenger, March 18, 1950.

¹⁰ P. 33, Minutes of the Annual Conference of the Church of the Brethren, 1923-1924, Brethren Publishing House, 1946.

¹¹ Journal of American History, September, 1966, "The Twenties: A Historiographical Frontier", Burl Noggle.

¹² P. 353f, Studies in Brethren History, Floyd E. Mallott, 1954.

¹³ The Gospel Messenger, February 24, 1962, "Minority With A Mission".

¹⁴ P. 15, The Gospel Messenger, August 22, 1953.

¹⁵ Churches and Sects of Christendom, J. L. Neve, 1952.

¹⁶ The Pennsylvania Magazine of History and Biography, "The German Problem of Colonial Pennsylvania", Dietmar Rothermund, January, 1960.

¹⁷ P. 31, The Gospel Messenger, February 26, 1970.

¹⁸ From a letter to Levi K. Ziegler dated May, 1936.

¹⁹ The Gospel Messenger, March 3, 1962, "New Delhi Doesn't Excite Me", Kermit Eby.

²⁰ P. 11, The Gospel Messenger, August 15, 1953.

²¹ P. 3, The Gospel Messenger, January 21, 1961.

²² P. 11, The Gospel Messenger, July 26, 1958.

²³ John 13:35.

²⁴ The Gospel Messenger, February 4, 1950.

²⁵ II Corinthians 5:19.

²⁶ The New Republic, June 22, 1942, "The Church Unmilitant", Stanley High.

²⁷ A report from the National Council of Churches showed the rate of increase in church membership was greater by 21½% than the population growth for the period 1926-1949. Church membership increased 51.5% while the population increased 30%. Protestantism gained 56% in membership, Catholicism 48.4% and Jewish congregations 22.5%.

²⁸ The Age of Reform, Richard Hofstadter, 1955.

²⁹ A similar request came from the Elizabethtown Church of the Eastern District.

³⁰ P. 36, Minutes of the Annual Conference, 1923-1944, Brethren Publishing House, 1946.

³¹ P. 820, Pennsylvania, The Heritage of A Commonwealth, Vol. ii, Sylvester K. Stevens, 1968.

³² P. 153, Revised Minutes of the Annual Meetings of the Annual Meetings of the Church of the Brethren, 1778-1922, Brethren Publishing House, 1922.

³³ P. 81-83, Minutes of the Annual Conference, 1923-1944, Brethren Publishing House, 1946.

³⁴ P. 84, Minutes of the 165th Recorded Annual Conference, 1951.

³⁵ Pennsylvania History, July, 1964, "The Return To Tradition: An Analysis of the New Measure Movement in the German Reformed Church", John B. Frantz.

³⁶ P. 8, 9, The Gospel Messenger, October 13, 1945.

³⁷ Leader, Church of the Brethren, March, 1965.

³⁸ P. 4, The Gospel Messenger, May 27, 1944.

³⁹ The Gospel Messenger, February 24, 1962, "Minority With A Mission".

⁴⁰ Toward A Historical Interpretation of the Origins of Fundamentalism, Ernest R. Sandeen, 1968.

⁴¹ The Fundamentalist Movement in America, 1870-1920, Carroll E. Harrington, 1959.

⁴² P. 126, Religion in America: Past and Present, Clifton E. Olmstead, 1961.

⁴³ The Gospel Messenger, January 6, 1951.

⁴⁴ The Annals of the American Academy, January, 1970, "Fundamentalism and American Identity", Ernest R. Sandeen.

⁴⁵ P. 26, The Gospel Messenger, May 30, 1964.

⁴⁶ The Gospel Messenger, April 25, 1959.

CONFERENCE, REGION AND DISTRICT

- ¹ P. 8, *The Gospel Messenger*, June 15, 1946.
- ² P. 26, *Two Centuries of the Church of the Brethren in Western Pennsylvania, 1751-1950*, 1953.
- ³ P. 220-221, *Life of D. L. Miller*, Bess Royer Bates, 1921.
- ⁴ P. 55, *Minutes of the 182nd Recorded Annual Conference*, 1968.
- ⁵ P. 13, *Messenger*, January 7, 1965.
- ⁶ P. 52, *Minutes of the 182nd Recorded Annual Conference*, 1968.
- ⁷ P. 51, *Minutes of the 182nd Recorded Annual Conference*, 1968.
- ⁸ P. 57, *Minutes of the 182nd Recorded Annual Conference*, 1968.
- ⁹ Letter to the Standing Committee delegates from Nevin H. Zuck under the date of March 14, 1962.
- ¹⁰ P. 392, *The History of the Church of the Brethren in The Southern District of Pennsylvania*, 1942.
- ¹¹ P. 5, *The Gospel Messenger*, May 31, 1947.
- ¹² *Minutes of the 182nd Recorded Annual Conference*, 1968.
- ¹³ P. 51, *Minutes of the 151st Recorded Annual Conference*, 1943.
- ¹⁴ *The New Yorker*, December 1, 1962, "The Problem of Identity", William Wirtenbaker.
- ¹⁵ *Minutes of the 170th Recorded Annual Conference*, 1956.
- ¹⁶ P. 20, 21, *Minutes of the 171st Recorded Annual Conference*, 1957.
- ¹⁷ In 1955, Sydney Ahlstrom was making comparisons of the current century with the pre-Reformation period.
- ¹⁸ P. 3, 4, *The Gospel Messenger*, January 7, 1961.
- ¹⁹ *The Minutes of the 165th Recorded Annual Conference*, 1951.
- ²⁰ *The Christian Century*, November 13, 1968, "The New Theological Radical", Dale W. Brown.
- ²¹ From a speech by Norman J. Baugher on October 21, 1967 at the North Atlantic District Conference under the title, "The Church of the Brethren As I See It."
- ²² *Messenger*, July 18, 1968. "From Diatribe to Dialogue", M. Guy West.
- ²³ P. 22f, *The Unfinished Reformation*, Charles Clayton Morrison, 1953.
- ²⁴ P. 42, *Minutes of the Southern District Conference*, 1962.
- ²⁵ P. 63, *The Minutes of the 181st Recorded Annual Conference*, 1967.
- ²⁶ P. 63, *Minutes of the 181st Recorded Annual Conference*, 1967.
- ²⁷ P. 60, 61, *Minutes of the 182nd Recorded Annual Conference*, 1968.
- ²⁸ *Minutes of the 172nd Recorded Annual Conference*, 1958.
- ²⁹ The recommendation passed the conference by better than a 3-1 vote (771 to 228).
- ³⁰ P. 18f, *The Social Sources of Denominationalism*, H. Richard Niebuhr, 1929.
- ³¹ *Leader, Church of the Brethren*, May, 1967, "Christian Views of the World.", Lorell Weiss.
- ³² *The Gospel Messenger*, December 9, 1944.
- ³³ P. 8, *The Gospel Messenger*, September 5, 1959.
- ³⁴ A report to the 1952 Conference stated that 68 percent of the church's missionaries were women and 56 percent of the Brethren Service workers.
- ³⁵ *The Gospel Messenger*, September 12, 1964.
- ³⁶ See the District Directory for 1940, 1941, 1942.
- ³⁷ From a letter to Elmer Q. Gleim under date of February 15, 1972.
- ³⁸ P. 13, 14, *The Gospel Messenger*, October 24, 1942.
- ³⁹ P. 15, *The Gospel Messenger*, December 16, 1944.
- ⁴⁰ P. 4, *Minutes of the 161st Recorded Annual Conference*, 1947.
- ⁴¹ P. 9, *Minutes of the 161st Recorded Annual Conference*, 1947.
- ⁴² P. 86, *Minutes of the 161st Recorded Annual Conference*, 1947.
- ⁴³ P. 87-88, *Minutes of the 161st Recorded Annual Conference*, 1947.
- ⁴⁴ P. 3, *The Gospel Messenger*, May 21, 1949.
- ⁴⁵ Taken from special notes sent to Elmer Q. Gleim by Mrs. Levi K. Ziegler on February 14, 1972.
- ⁴⁶ P. 10, *The Gospel Messenger*, March 12, 1949.
- ⁴⁷ Letter to District Ministerial Commission members under date of September 9, 1959.
- ⁴⁸ From a letter to Elmer Q. Gleim from Harold Z. Bomberger under the date of March 2, 1972.
- ⁴⁹ P. 17, *The Gospel Messenger*, February 13, 1960.

THE EVOLUTION OF THE FIELD PROGRAM

- ¹ P. 22, *Minutes of the 174th Recorded Annual Conference*, 1960.
- ² P. 21, *Minutes of the 174th Recorded Annual Conference*, 1960.
- ³ The committee was composed of Noah S. Sellers (Southern), Lester M. Rosenberger (North Atlantic) and A. C. Baugher (Eastern).
- ⁴ From a personal letter to Elmer Q. Gleim dated January 10, 1972.
- ⁵ With the Codorus Church of the Brethren on March 15, 1962, and the First Church of the Brethren in York on May 20, 1962.
- ⁶ *Minutes of the Southern District Board*, March 3, 1962.
- ⁷ P. 36, *Minutes of the 71st Annual District Conference*, 1962.
- ⁸ From a letter in the District files under date of August 1, 1962.
- ⁹ P. 42, 43, *Minutes of the 72nd Annual District Conference*, 1963.
- ¹⁰ *Minutes of the Southern District Board*, March 2, 1963.
- ¹¹ *Minutes of the 72nd Annual District Conference*, 1963.
- ¹² P. 16, *The Gospel Messenger*, January 13, 1962.
- ¹³ P. 24, *Minutes of the 74th Recorded Annual District Conference*, 1965.
- ¹⁴ P. 15, *Minutes of the 75th Recorded Annual District Conference*, 1966.
- ¹⁵ P. 6, *Minutes of the 77th Recorded Annual District Conference*, 1968.
- ¹⁶ P. 5, *Minutes of the 78th Recorded Annual District Conference*, 1969.
- ¹⁷ From a letter to the Mechanicsburg congregation under the date of January 12, 1970.
- ¹⁸ From a letter to Elmer Q. Gleim by J. Stanley Earhart, June, 1972.

DISTRICT ORGANIZATION AND PROGRAM

- ¹ P. 14, *Messenger*, January 7, 1965.
- ² P. 15, *Messenger*, October 15, 1971.
- ³ P. 303, 304, *Minutes of the Annual Meetings of the Brethren*, Christian Publication Association, 1876.
- ⁴ P. 31, 32, *Revised Minutes of the Annual Meetings of the Church of the Brethren, 1778-1922*, Brethren Publishing House, 1922.
- ⁵ P. 57, *Minutes of the Annual Conferences of the Church of the Brethren, 1923-1944*, 1946.
- ⁶ P. 6, *Minutes of the 72nd Recorded Annual Conference of the Southern District*, 1963.
- ⁷ P. 6, op. cit.
- ⁸ P. 38, *Minutes of the 70th Recorded District Conference*, 1961.
- ⁹ P. 5, *The Gospel Messenger*, January 12, 1957.
- ¹⁰ *Organization and Polity, Church of the Brethren*, 1965.
- ¹¹ *Minutes of the 78th Recorded District Conference*, 1969.
- ¹² P. 14, 15, *The Gospel Messenger*, January 28, 1961. "Organization and Structure of the Church's Life."
- ¹³ P. 22, *Organization and Polity, Church of the Brethren*, 1965.
- ¹⁴ P. 44, *Minutes of the 73rd Recorded District Conference*, 1964.
- ¹⁵ P. 3, *The Gospel Messenger*, March 12, 1949, "Advance With Christ".
- ¹⁶ P. 15, *The Gospel Messenger*, January 1, 1949.
- ¹⁷ *The Gospel Messenger*, September 12, 1959. From a letter of Willard Powers, Anniversary Call Chairman.
- ¹⁸ P. 7, *The Gospel Messenger*, December 6, 1958.
- ¹⁹ P. 25, *The Gospel Messenger*, August 7, 1943.
- ²⁰ P. 57, *Minutes of the 64th Recorded District Conference*, 1955.
- ²¹ *Minutes of the 171st Recorded Annual Conference*, 1957.
- ²² From a letter in the district files dated May 31, 1958.
- ²³ *Minutes of the District Board*, June 7, 1958.
- ²⁴ P. 48, *Minutes of the 70th Recorded District Conference*, 1960.
- ²⁵ P. 7, *Minutes of the 164th Annual Conference*, 1950.
- ²⁶ P. 8, *Minutes of the 68th Recorded District Conference*, 1959.
- ²⁷ P. 135, *Revised Minutes of the Annual Meetings, 1778-1922*. Brethren Publishing House, 1922.
- ²⁸ P. 21, *Minutes of the 165th Recorded Annual Conference*, 1951.
- ²⁹ P. 12, *Minutes of the 72nd Recorded District Conference*, 1963.
- ³⁰ From a letter in the district files.
- ³¹ P. 7, 8, *Minutes of the 165th Recorded Annual Conference*, 1951.
- ³² P. 86, *Minutes of the Annual Conference, 1923-1944*, Brethren Publishing House, 1946.
- ³³ *The Annals*, November, 1960, "Financing The Local Church", William H. Leach.
- ³⁴ P. 24, *The Gospel Messenger*, June 3, 1944.
- ³⁵ P. 40, *Minutes of the 69th Recorded District Conference*, 1960.
- ³⁶ *District Board Minutes*, December 2, 1961.
- ³⁷ *The Mechanicsburg Church of the Brethren Newsletter*, July, 1971.

MISSION ENTHUSIASM

- ¹ P. 16, *The Gospel Messenger*, May 5, 1956.
- ² P. 7, *The Gospel Messenger*, October 17, 1942.
- ³ *District News*, November, 1971.
- ⁴ *The New Fairview congregation*.
- ⁵ *The Gospel Messenger*, January 29, 1955, "Forty Years in India".
- ⁶ *Messenger*, April 15, 1965.
- ⁷ *The Gospel Messenger*, September 12, 1964 in a General Brotherhood Board tribute.
- ⁸ *Messenger*, May 26, 1966.
- ⁹ P. 24, *The Gospel Messenger*, April 29, 1950.

THE CHANGING MINISTRY

- ¹ P. 56, 57, *Revised Minutes of the Annual Meetings of the German Baptist Brethren*, 1899.
- ² *The Gospel Messenger*, May 7, 1955.
- ³ *Life*, August 20, 1956, "Why Ministers Are Breaking Down." Wesley Schroder.
- ⁴ P. 234-235, *The Anatomy of the Ministry*, Gene E. Moffatt, 1966.
- ⁵ P. 63, *Revised Minutes of the Annual Meetings of the Church of the Brethren from 1778-1922*, 1922.
- ⁶ *Brethren Life and Thought*, Vol. XII, Spring, 1967, "The Free Ministry", Harold S. Martin.
- ⁷ P. 58, *Minutes of the 183rd Recorded Annual Conference*, 1969.
- ⁸ *Brethren Life and Thought*, Vol. XII, Spring, 1967, "The Free Ministry", Harold S. Martin.
- ⁹ P. 15, *The Gospel Messenger*, July 7, 1956.
- ¹⁰ P. 16-21, *Minutes of the 176th Annual Conference*, 1962.
- ¹¹ P. 16, *The Gospel Messenger*, March 10, 1954. See also P. 4-7, *Minutes of the 166th Annual Conference*, 1952.
- ¹² P. 49, *Minutes of the 181st Recorded Annual Conference*, 1967.
- ¹³ P. 57, 58, *Minutes of the Annual Conference of the Church of the Brethren, 1923-1944*, 1946.
- ¹⁴ P. 8, *Minutes of the 77th Recorded District Conference*, 1968.
- ¹⁵ *The Gospel Messenger*, February 21, 1942.
- ¹⁶ *Leader, Church of the Brethren*, May, 1964, "Face Reality", DeWitt L. Miller.
- ¹⁷ *Minutes of the 177th Recorded Annual Conference*, 1963.
- ¹⁸ From a letter to Elmer Q. Gleim dated June, 1972.

NEW CHALLENGES IN CHRISTIAN EDUCATION

- 1 P. 222, *Studies in Brethren History*, Floyd E. Mallott, 1954.
- 2 P. 5, *The Gospel Messenger*, June 17, 1944.
- 3 P. 28, *Minutes of the 72nd Recorded District Conference*, 1963.
- 4 "Current Trends in Christian Education", a paper by Virginia S. Fisher, 1961.
- 5 P. 11, *Minutes of the 72nd Recorded District Conference*, 1963.
- 6 P. 25, *Minutes of the 71st Recorded District Conference*, 1962.
- 7 P. 1901, *Revised Minutes of the Annual Meetings of the German Baptist Brethren*, 1899.
- 8 P. 116, *Revised Minutes of the Annual Meetings of the German Baptist Brethren*, 1899.
- 9 P. 6, 7, *The Gospel Messenger*, August 27, 1960.
- 10 P. 26, *The Gospel Messenger*, October 12, 1957.
- 11 P. 94, *Minutes of the Annual Conferences, 1923-1944*, 1946.
- 12 *Messenger*, August 31, 1967.
- 13 P. 259, *History of Franklin County, Pennsylvania*, Samuel P. Bates, 1887.
- 14 *Everson vs. Board of Education*, 1947.

THE MINISTRY OF COLLEGE AND CAMP

- 1 From the college records as reported to the editor in 1972.
- 2 P. 25, *Minutes of the 79th District Conference*, 1970.
- 3 *Comparative Guide to American Colleges, 1970-1971*, James Cass and Max Birnbaum.
- 4 *Minutes of the 2nd District Conference of the Atlantic Northeast District*, October 9, 1971.
- 5 P. 35, *Minutes of the 71st Recorded District Conference*, 1962.
- 6 P. 62, *Minutes of the 64th Recorded District Conference*, 1955.
- 7 *Minutes of the 67th Recorded District Conference*, 1958.

SOCIAL WELFARE AND THE DISTRICT

- 1 P. 139, 140, *Revised Minutes of the Annual Meetings of the German Baptist Brethren*, 1899.
- 2 P. 140, *ibid*.
- 3 P. 310, 311, *History of the Church of the Brethren in The Southern District of Pennsylvania*, 1941.
- 4 P. 16, *The Gospel Messenger*, March 31, 1951.
- 5 P. 7, *Minutes of the 69th Recorded Annual District Conference*, 1960.
- 6 P. 47, *Minutes of the 76th Recorded Annual District Conference*, 1967.
- 7 P. 224, *History and Doctrines of the Church of the Brethren*, Otho Winger, 1919.
- 8 P. 18, 19, *Minutes of the 73rd Recorded Annual District Conference*, 1964.
- 9 From a personal letter to Elmer Q. Gleim under the date of February 24, 1972.
- 10 P. 35, *Minutes of the 80th Recorded District Conference*, 1971.

BRETHREN SERVICE

- 1 *Harpers Magazine*, October, 1942, "Why Civil Liberties Now?" William Henry Chamberlain.
- 2 Spoken on September 3, 1939.
- 3 Some American precedents broken during this period were the "No Third Term" tradition, the "No Peacetime Draft" tradition and the non-interference from the United States government in privately-owned plants engaged in defense work.
- 4 *Current History*, September, 1939. This Congress appropriated \$1,814,000,000 for the greatest peacetime armament program in American history to that date. The Congress also set aside \$11,000,000,000 in appropriations.
- 5 *The Atlantic Monthly*, May, 1942. "The Army and Its Critics", T. H. Thomas.
- 6 *Harpers Magazine*, April, 1941. "American Opinion About The War".
- 7 *The New Republic*, July 15, 1940, "College Students and The War", Irwin Ross.
- 8 *The New Republic*, May 18, 1942, "The Selective Service Debate".
- 9 The initial impulse for the draft came from a small group of private citizens who organized themselves into an "Executive Committee" of the Military Training Camps Association. This was an organization of civilian military enthusiasts who had been associated with the Civilian Military Training Camps which had grown out of the Plattsburg idea on the eve of World War I.
- 10 *Selective Service in Peacetime*, First Report of the Director of Selective Service.
- 11 *The Historic Peace Churches* are the Schwenkfelders, the Mennonites, the Society of Friends and the Church of the Brethren.
- 12 *The Christian Century*, June 22, 1966, "In Good Conscience."
- 13 *Church Lobbying in the Nation's Capital*, Luke E. Ebersole, 1951.
- 14 From a letter of Edward K. Ziegler to the District Ministerial Board members under the date of June 29, 1943.
- 15 *Matthew 25:40b*.
- 16 P. 180, *Minutes of the Annual Conference, Church of the Brethren, 1923-1944*, Brethren Publishing House, 1946.
- 17 P. 97-98, *op. cit*.
- 18 P. 142, *op. cit*.
- 19 P. 143, *op. cit*.
- 20 P. 19, *Church Lobbying in the Nation's Capital*, Luke E. Ebersole, 1951.
- 21 P. 166, *Minutes of the Annual Conference, Church of the Brethren, 1923-1944*, Brethren Publishing House, 1946.
- 22 P. 175-183, *op. cit*.
- 23 *Minutes of the 157th Recorded Annual Conference*, 1943.
- 24 *Leader*, Church of the Brethren, June, 1964.

- 25 P. 38, Minutes of the 157th Recorded Annual Conference, 1943.
- 26 P. 13, The Gospel Messenger, November 27, 1943.
- 27 P. 23, The Gospel Messenger, May 10, 1947.
- 28 Messenger, April 25, 1968.
- 29 Messenger, April 25, 1968.
- 30 Current History, March, 1945.
- 31 Current History, July, 1945.
- 32 P. 166, Minutes of the Annual Conference, Church of the Brethren, 1923-1944, Brethren Publishing House, 1946.
- 33 The decision was made on December 24, 1942.
- 34 The effective date of withdrawal was March 2, 1946.
- 35 P. 71-72, Minutes of the 160th Recorded Annual Conference, 1946.
- 36 The Christian Century, November 19, 1947.
- 37 Minutes of the 159th Recorded Annual Conference, 1945.
- 38 The New Republic, January 8, 1945, "The Conscientious Objector", Walter Rae.
- 39 Op. cit.
- 40 Op. cit.
- 41 Minutes of the 157th Recorded Annual Conference, 1943.
- 42 Minutes of the 160th Recorded Annual Conference, 1946.
- 43 The New Republic, May 7, 1945, "Correspondence."
- 44 The New Republic, January 8, 1945, "The Conscientious Objector", Walter Rae.
- 45 P. 19, The Gospel Messenger, May 13, 1944.
- 46 Minutes of the 157th Recorded Annual Conference, 1943.
- 47 Minutes of the 161st Recorded Annual Conference, 1947.
- 48 From a district announcement by the District Ministerial Committee dated March 4, 1942.
- 49 The New Republic, June 15, 1942, "America Enters a Shortage Economy" Richard Lee Strout.
- 50 From a letter of Levi K. Ziegler to Edward K. Ziegler, dated November 21, 1941.
- 51 The Brethren Service cup was a creation of Anetta Mow from a suggestion made to her by M. R. Zigler after he had seen a cup in the Unity Church in Kansas City, Missouri.
- 52 Minutes of the District Council of Boards, Gettysburg, Pennsylvania, December 7, 1945.
- 53 Minutes of the 160th Recorded Annual Conference, 1946.
- 54 The Draft Law and Your Choices, a pamphlet by the Friends' Peace Committee, April, 1957.
- 55 G.I. or C.O.? War Resisters Pamphlet, 1953.
- 56 The Gospel Messenger, August 25, 1945.
- 57 Doctors Daryl Parker, Carl Coffman and Franklin Cassel were the original three doctors on the project.
- 58 Minutes of the 158th Recorded Annual Conference, 1944.
- 59 Current History, September, 1940. "The Hungry of Europe: Shall We Let Them Starve?" John F. Rich.
- 60 Minutes of the 158th Recorded Annual Conference, 1944.
- 61 The Atlantic Monthly, January, 1957, "Fiasco in Food" Fredrick J. Stare.
- 62 The Atlantic Monthly, June, 1947, "Civilization on Trial", Arnold J. Toynbee.
- 63 Luke 4:18; James 1:27; Matthew 25:31-46.
- 64 The New Republic, December 10, 1945, "The World Needs Our Help".
- 65 P. 32, Minutes of the 159th Recorded Annual Conference, 1945.
- 66 Christian Europe Today, Adolph Keller, 1942.
- 67 Vital Speeches, September 15, 1943, "Economic Aspects of Relief and Rehabilitation", Eugene Staley.
- 68 Messenger, May 12, 1966.
- 69 P. 14, The Gospel Messenger, September 12, 1959.
- 70 Special leaflet commemorating the memory of Dan West.
- 71 P. 25, The Gospel Messenger, May 13, 1944.
- 72 P. 25, Minutes of the 158th Recorded Annual Conference, 1944.
- 73 P. 35, Minutes of the 160th Recorded Annual Conference, 1946.
- 74 Heifer Project News, Spring, 1969. "Twenty Five Years of Giving Life", Thurl Metzger.
- 75 P. 40, Minutes of the 161st Recorded Annual Conference, 1947.
- 76 P. 35, Minutes of the 160th Recorded Annual Conference, 1946.
- 77 The project was incorporated in 1953.
- 78 Quoted by permission of The Christian Century, May 12, 1948, "Correspondence".
- 79 P. 5, The Gospel Messenger, July 9, 1955.
- 80 Heifer Project News, Spring, 1969.
- 81 The Christian Century, September 28, 1960.
- 82 Minutes of the District Meeting, Church of the Brethren, Western Pennsylvania, October 22, 23, 1952.
- 83 From a letter by John D. Metzler to Edward K. Ziegler under date of May 19, 1944.
- 84 The New Republic, August 2 8, 1944, "Compulsory Military Training".
- 85 P. 75, Minutes of the 181st Recorded Annual Conference, 1967.
- 86 The Gospel Messenger, February 27, 1954, "How Can We Pass On Our Basic Beliefs?" Donald Royer.
- 87 Nation, April 10, 1967, "Forgotten History of the Draft", Dorian J. Fliegel.
- 88 The Atlantic Monthly, February, 1946, "Where Are We Headed?" Henry Steele Commager.
- 89 Moderator's Address, 1955 Annual Conference.
- 90 Prometheus was punished by the gods for having stolen fire because he was not morally and spiritually ready to use it. He plucked this secret from the unknown too soon. Man, in his use of fire, learned to burn villages before he cooked his own food and tempered in the sword before he formed the plow.
- 91 P. 189, Religion In a Secular Age, John Cogley, 1968.

- ⁹² **Statement of Religious Bodies on The Conscientious Objector**, N.S.B.R.O. publication.
- ⁹³ Moderator's Address by Rufus D. Bowman at 1947 Annual Conference.
- ⁹⁴ P. 14, **Minutes of the Annual District Conference**, 1967.
- ⁹⁵ **Minutes of the Annual Conference**, 1950.
- ⁹⁶ **Minutes of the 165th Recorded Annual Conference**, 1951.
- ⁹⁷ **A Statement of the Church of the Brethren on War**, Annual Conference, 1957.
- ⁹⁸ P. 4, **The Gospel Messenger**, January 21, 1956.
- ⁹⁹ **Minutes of the 166th Recorded Annual Conference**, 1952.
- ¹⁰⁰ "Salt and Service", September, 1966. A pamphlet of the Church of the Brethren.
- ¹⁰¹ **Messenger**, February 29, 1968.
- ¹⁰² **Current History**, July, 1968. "The Position of the Conscientious Objector", J. Harold Sherk.
- ¹⁰³ P. 36, **Minutes of the 165th Recorded Annual Conference**, 1951.
- ¹⁰⁴ **Leader**, Church of the Brethren, October, 1963. "On Counseling Draft-Age Youth", Ora Huston.
- ¹⁰⁵ These young men were James N. Poling, Art Gish, J. Philip Shankster and Vernon Wingert. They took this action early in 1968.
- ¹⁰⁶ From a letter to Elmer Q. Gleim under the date of May 11, 1972.
- ¹⁰⁷ **Messenger**, May 7, 1970. The men related to the Southern District were Edward L. Poling and Jerry Eller.
- ¹⁰⁸ P. 31, **Minutes of the 183rd Recorded Annual Conference**, 1969.
- ¹⁰⁹ Procedural rights now permit a young man to bring witnesses before a Draft Board. They allow him to appeal in person to a local Draft Board or Appeal Board and they require a quorum of the Draft Board members to be present for a hearing. Upon request, the appellant must be given a written statement of reasons for any adverse decision.
- ¹¹⁰ **The New Republic**, May 9, 1970. "All-Volunteer Army?" Peter Barnes.
- ¹¹¹ At the Life and Works Conference at Oxford in 1937, the views with respect to the church's position on war were so diverse that the separate positions of the churches were simply stated in the report. In 1968, the Uppsala Conference made the first explicit statement on behalf of Selective Conscientious Objection.
- ¹¹² P. 17, **The Gospel Messenger**, November 1, 1947.
- ¹¹³ P. 24, op. cit.
- ¹¹⁴ From a personal letter to Elmer Q. Gleim by Laverne Worley under the date of March 10, 1972.
- ¹¹⁵ P. 21, **The Gospel Messenger**, July 19, 1952.
- ¹¹⁶ P. 18, **The Gospel Messenger**, November 12, 1949.
- ¹¹⁷ **The Christian Century**, February 11, 1953. "Germany's Other Face." Kermit Eby.
- ¹¹⁸ P. 11, **The Gospel Messenger**, September 15, 1945.

CONCERN FOR SOCIAL ACTION

- ¹ **The Gospel Messenger**, November 28, 1964.
- ² P. 350f, **Religion in America**, William G. McLaughlin and Robert N. Bellah, 1968.
- ³ **Fulfilling Our Heritage** (A pamphlet by W. Harold Row), August, 1942.
- ⁴ **The Christian Century**, August 18, 1948, "The Menace of The New Paganism", Arnold Toynbee.
- ⁵ **Messenger**, July 22, 1965, "Beyond The Sanctuary", J. Benton Rhodes.
- ⁶ P. 78, **The Secular City Debate**, Daniel Callahan, 1966.
- ⁷ **Revelation** 11:15.
- ⁸ **Christianity Today**, October 9, 1964.
- ⁹ Seventy percent polled thought that political action should become a major thrust of the church program. Seventy-four percent felt that church members should seek public office. Ninety percent said the church should become more active in political life.
- ¹⁰ **Minutes of the 178th Recorded Annual Conference**, 1964.
- ¹¹ P. 146-147, **The Christian Outlook**, Kenneth Scott Latourette, 1948.
- ¹² In 1950, fifty seven percent of the people of the United States were living in urban areas. In Pennsylvania, sixty-six and a half percent were living in urban centers.
- ¹³ **The Christian Century**, "Sectarianism and Paganism in Agriculture", April 15, 1953. Used by permission.
- ¹⁴ P. 15, **Minutes of the 167th Recorded Annual Conference**, 1953.
- ¹⁵ **The Gospel Messenger**, October 3, 1964.
- ¹⁶ **Pilot House Pamphlet**, August-September, 1969.
- ¹⁷ **The Annals of the American Academy**, March, 1969, "The Revolt of the Urban Ghettos, 1964-1967", Joseph Buskin.
- ¹⁸ P. 16, 17, **Messenger**, January 21, 1965.
- ¹⁹ **The Christian Century**, September 27, 1950.
- ²⁰ **Church Lobbying in the Nation's Capital**, Luke E. Ebersole, 1951.
- ²¹ **Brethren Life and Thought**, Winter and spring, 1964.
- ²² Luke E. Ebersole was born at Hershey, Pennsylvania and was a member of the Spring Creek Church of the Brethren. He is currently vice-chancellor of the University of Tennessee.
- ²³ **The Christian Century**, "A Protestant Political Strategy", November 15, 1950. Kermit Eby. Used by Permission.
- ²⁴ **Annals of the American Academy**, January, 1966. "Can Organized Religion Be Un-ethical?", Paul C. Empe.
- ²⁵ **Minutes of the 175th Recorded Annual Conference**, 1961.
- ²⁶ **The Christian Century**, "Are We Serious About Social Action?" February 10, 1965.
- ²⁷ **The Gospel Messenger**, May 26, 1962.
- ²⁸ **Messenger**, January 21, 1965.
- ²⁹ **The Gospel Messenger**, June 16, 1962.
- ³⁰ **The Gospel Messenger**, February 19, 1949.

- ³¹ P. 71, Minutes of the 169th Recorded Annual Conference, 1955.
- ³² P. 46, 47, Minutes of the 177th Recorded Annual Conference, 1963.
- ³³ The New Republic, February 6, 1961, "Faint Flashes From The East".
- ³⁴ The Christian Century, November 13, 1963, "The Orthodox: Arrival and Dialogue", John S. Romandies.
- ³⁵ Op. cit.
- ³⁶ P. 16, The Gospel Messenger, January 11, 1964.
- ³⁷ The Christian Century, October 20, 1965, "Social Consciousness in Eastern Orthodoxy", Carnegie S. Calian.
- ³⁸ P. 230, People, Church and State in Modern Russia, Paul B. Anderson, 1944.
- ³⁹ The Christian Century, "Eastern and Protestant Christians", Henry Stroup, January 15, 1958.
- ⁴⁰ Dr. M. Guy West prepared a mimeographed sermon on the theme, "The Household of Faith" and distributed it to interested persons. The sermon was preached on April 9, 1967.
- ⁴¹ District Board Meeting Minutes, April 13, 1967.
- ⁴² Messenger, March 30, 1967.
- ⁴³ The York Dispatch, November 13, 1967.
- ⁴⁴ Minutes of the 182nd Recorded Annual Conference, 1968.
- ⁴⁵ Messenger, May 8, 1969.
- ⁴⁶ Galatians 5:10.
- ⁴⁷ P. 11, Messenger, April 25, 1968.
- ⁴⁸ Report of the National Advisory Commission on Social Disorders, March, 1968.
- ⁴⁹ Congressional District Data Book, 1963.
- ⁵⁰ Statistical Abstract of the United States For 1968. William Lerner, U. S. Dept. of Commerce.
- ⁵¹ District Board Meeting Minutes, June 6, 1964.
- ⁵² The Gospel Messenger, June 6, 1964.
- ⁵³ The First Church of York ratified its 1922 decision to accept people of all ethnic groups. The Madison Avenue congregation incorporated into its revised constitution its willingness to receive peoples of all ethnic backgrounds. The Three Springs Church advertised its openness to people of all races.
- ⁵⁴ "Resurrection City" was the encampment of the Poor Peoples' Campaign participants. They erected temporary shelters on the Mall section in Washington, D.C.
- ⁵⁵ James and Nancy Poling were among those who assisted the Poor Peoples' Campaign settlements in Washington, D.C.
- ⁵⁶ The Mechanicsburg Church of the Brethren Newsletter, October, 1970.
- ⁵⁷ District letter from Earl K. Ziegler dated September 16, 1969.
- ⁵⁸ P. 1, Report of the National Advisory Commission on Civil Disorders, March, 1968.
- ⁵⁹ P. 41, Minutes of the 69th Annual District Conference, April 20, 1959.
- ⁶⁰ P. 27, Minutes of the District Meeting, Church of the Brethren, Western Pennsylvania, October 27-28, 1954.
- ⁶¹ The Philadelphia Inquirer, June 8, 1969.

SCHISM AND DISSENT

- ¹ From a Minute of the District Ministry Commission dated November 9, 1951.
- ² From the Minutes of the District Ministry Commission of 1954.
- ³ America, December 2, 1961, "The John Birch Society", Robert A. Graham.
- ⁴ From The Brethren Revival Fellowship Witness, Vol. 2, No. 1, 1967.
- ⁵ Messenger, November 20, 1969.
- ⁶ Southern District Peace Fellowship Newsletter, December, 1971.
- ⁷ From a personal letter to Elmer Q. Gleim from Mrs. Judith Haller, April 26, 1972.
- ⁸ Op. cit.
- ⁹ P. 17, Standing Committee delegate report, Southern District Conference Minutes, 1968.

ANTIETAM CONGREGATION

- ¹ P. 272, Waynesboro, Benjamin Matthias Nead, 1900.
- ² Scientific American, August, 1953, "The Genetics of the Dunkers", H. Bentley Glass.

BOILING SPRINGS CONGREGATION

- ¹ From the original Minutes of the Lower Cumberland congregation, September 27, 1934.

CHAMBERSBURG CONGREGATION

- ¹ The Gospel Messenger, October 3, 1942.
- ² The meetinghouses were the Fogelsanger house (Ridge), The Etter house (Salem), the Old Stone Church near South Mountain and Maple Grove, removed by the Letterkenny Development.
- ³ The Gospel Messenger, August 13, 1949.
- ⁴ The Gospel Messenger, April 13, 1957.
- ⁵ Messenger, May 8, 1969.

THE CODORUS CONGREGATION

- ¹ The Myers Family History, Isaac W. Myers.
- ² P. 27, The Gospel Messenger, July 9, 1949.
- ³ P. 26, The Gospel Messenger, November 12, 1949.
- ⁴ P. 29, The Gospel Messenger, March 14, 1942.
- ⁵ P. 31, The Gospel Messenger, March 16, 1946.

THE GREENCASTLE CONGREGATION

- ¹ History of the Church of the Brethren of the Southern District of Pennsylvania, 1941.

THE LOWER CUMBERLAND CONGREGATION

- ¹ Official Minutes of the Lower Cumberland congregation, October 14, 1945.

MARSH CREEK CONGREGATION

- ¹ Report of the local Ministerial Board, 1944.
² P. 31, *The Gospel Messenger*, February 11, 1956.

THE MECHANICSBURG CONGREGATION

- ¹ P. 29, *The Gospel Messenger*, November 13, 1943.

THE MOUNT OLIVET CONGREGATION

- ¹ P. 1041, *History of Perry County, Pennsylvania*, H. H. Hain, 1922.
² *The Gospel Messenger*, June 20, 1964.
³ P. 21, *The Gospel Messenger*, August 31, 1963.

SUGAR VALLEY CONGREGATION

- ¹ From materials provided by Ernest H. Geisewite, local historian.

UPPER CONEWAGO CONGREGATION

- ¹ From materials in possession of Reed A. Snyder and prepared by Emory P. Trimmer.

THE WAYNESBORO CONGREGATION

- ¹ P. 231-233, *History of the Church of the Brethren of the Southern District of Pennsylvania*, Eisenberg, 1941.
² From a letter to M. J. Brougher, dated June 29, 1939.

THE WELTY CONGREGATION

- ¹ From a letter in the District files.
² From a letter of Levi K. Ziegler under date of May 23, 1934.
³ P. 23-24, *The Gospel Messenger*, October 1, 1949.
⁴ P. 30, *The Gospel Messenger*, February 27, 1954.
⁵ P. 30, *The Gospel Messenger*, July 28, 1956.

INDEX

A

Abolition Societies, 11, 148
acculturation, 5, 7, 8
Adams, Carl J., 113
Adams County, 1, 2, 17, 223, 229, 246
Adult education, 83
Advance With Christ Program, 27
agrarian values, 2, 3, 156
agriculture, intensive, 156
agricultural orientation, 2
Alley, H. L., 57
Alspaugh, Clair H., 150, 214
Alternative Service, 116, 131, 212, 228, 288
American Church, The, 153
American Council of Christian Churches, The, 14
Amsterdam meetinghouse, 156
Anabaptist tradition, 6, 7, 56, 69, 154
Anderson, Bruce E., 34, 111, 278, 279, 280, 301
Anderson, Mrs. Oscar, 113
Andrews, Kenneth W., 237, 301
Anniversary Call, 44, 45, 175, 183
Anniversary year, 169, 175, 183, 186, 204, 245, 256, 281, 284
Annual Conference (Annual Meeting), 1, 4, 5, 9, 10, 15, 16, 17, 18, 19, 22, 23, 24, 31, 34, 39, 40, 41, 43, 45, 47, 48, 49, 50, 57, 58, 60, 66, 68, 70, 72, 86, 87, 105, 115, 116, 121, 123, 126, 128, 129, 130, 137, 138, 146, 152, 185, 223
Annual Conference and the District. Chpt. ii
Annual Conference Minutes 10, 16, 40
Annual Conference representation, 15
Anointing service, 19, 30, 79, 93
Antietam congregation, 1, 73, 105, 156, 157, 158, 191, 255
Antietam Messenger, 157
Antrim meetinghouse, 191
Appalachian Trail hike, 28, 90
architecture, church, 74, 75, 76, 194, 202, 211, 227, 281
assessments, 54
auction, 89
authority, 10, 16
automobile, 3
Awakening, Second, 137

B

Bachman, Gregory, 130
Back Creek congregation, 1, 73, 100, 156, 158, 159, 160, 161, 162, 163, 206
Baer, S. Blaine, 183
Bagwell, David B., 294, 295, 301
Bailey, Craig, 184
Bailey, H. A., 185
Baker, C. L., 280
Baker, John (Becker), 173
Baker meetinghouse, 171, 172, 212
Balsbaugh, Harry K., 47
Baltimore First Church, 139

Baltimore Pilot House, 138, 139, 140
 baptisms, chart of district, 51
 barbecue, 107
 Bardkdoll, Pam, 154
 Barkdoll, Stanley G., 210, 211, 301
 barn worship, 76, 166, 167, 212, 270, 272, 273
 Barwick, John W., 117
 Basehore, Paul M., 204, 205, 245, 301
 Baugher, Aaron, 167
 Baugher, A. C., 31, 98, 99, 174, 185, 225, 227, 262
 Baugher, A. S., 168
 Baugher, Bessie M., 302
 Baugher, E. E., 98, 200
 Baugher, George, 167
 Baugher, Joseph M., 43, 48, 165, 189, 211, 228, 259, 264, 280, 289, 295,
 301
 Baugher, Milton M., 43, 93, 295, 302
 Baugher, Norman J., 14, 20, 44, 66, 144, 145, 183
 Baugher, Stanley S., 17, 55, 166, 302
 Baughman, Carl L., 258, 302, 303
 Baughman, D. Merle, 89
 Beahm, I. N. H., 99, 176, 192
 Beahm, James, 198
 Beahm, William M., 185
 Beaver Creek congregation, 156
 Beaver Creek meetinghouse, 167, 246, 251
 Becker, Peter, 7
 Becker, Wendell, 173
 Beckman, Everett G., 92, 303
 Beery, William, 78
 Belgian meal, 124
 Believers' Church, 20
 bells, 76
 Belvidere congregation, 49, 73, 163, 164, 165, 166, 209, 211
 Berkey, Harry L., 89, 90
 Bermudian meetinghouse, 208, 209, 210, 211, 212
 Bethany Biblical Seminary, 70, 144, 184, 185, 211
 Beverlin, Ronald, 232, 303
 Bhagat, Premchand G., 28, 57
 Bible, 153, 285
 Bible Brethren, The, 150
Bible Helps, 93, 249
 Bible Institutes, 98
 Bieber, Charles, 58, 61, 113, 170, 171, 303
 Bieber, Mary Elizabeth, 58, 61, 170, 303
 Big Conewago congregation, 208
 bi-lingual clerk at conferences, 7
 Bittinger, Desmond W., 287
 Biu, Mai Sule, 57
 Bivens, Clarence, 231
 Black Rock congregation, 32, 62, 74, 166, 167, 168, 169, 170, 171, 246,
 Appendix
 Blain Union School, 27, 272
Blazon, The, 92
 Block, Ervin F., 83, 183, 304
 Blough, J. M., 57

Blough, Kenneth R., 204, 304
 Blough, S. S., 75, 197, 255, 291, 296, 297
 Blue Laws, 10
 Bohn, Fred, 298
 Bohn, L. Alson, 53, 304
 Bohn, W. Franklin, 298
 Boiling Springs congregation, 4, 171, 172, 173, 212
 Boll, Paul H., 263, 304
 Bomberger, Harold Z., 15, 30, 31, 46, 93, 169, 228, 259, 304
 bonds, Camp Eder, 102
 Book, Clayton, 196
 Book, Edmund D., 189, 194, 195, 196, 271
 Book, Edward R., 270, 271
 Book, Samuel, 271
 Boone, John C., 267, 269
 Boose, Ronald, 103
 Bosserman, Rhoda, 229
 Bowlby, Glenn, 31, 283
 Bowman, Paul H. Sr., 283
 Bowman, Rufus D., 23, 116, 292
 Bowser, D. Luke, 231, 232, 259, 305
 Bowser, Israel, 237
 Bowser, Samuel, 264
 Boyer, Charles, 135
 Brandt, Ada Burd, 234, 235
 Brandt, David, 160
 Brandt, Ira D., 217, 234, 305
 Brandt, John, 188
 Brandt, Mrs. Wayne, 113
 Brandt's Church, 160, 161, 162, 163
 Brannan, Mrs. Martin, 113
 bread and cup communions, 76, 77
 Bream, Ralph Adam, 204
 Breidenstine, Aaron G., 31, 109
Brethren, The Story of the, 33
 Brethren, World Convocation of the, 179, 293
 Brethren Advisory Committee For Conscientious Objectors, 115
Brethren Advocate, 93
 "Brethren Card", 10
 Brethren Church, 8
 Brethren Home, The, 37, 105, 106, 107, 108, 109, 110, 184, 204, 298
 Brethren Home Board, The, 105, 108, 109, 110, 210
Brethren Hymnal, The, 77, 78, 281
 Brethren image, 18
 Brethren in Christ, 202
Brethren Life and Thought, 93
 Brethren Office in Washington, D. C., 141, 142
 "Brethren of the Ancient Baptist Church of Upper Cumberland County",
 203
 "Brethren of York Inc.", 295
 Brethren Peace Association of the Southern District, 152, 153, 154, 155
 "Brethren Presence in Washington", 141, 142
 Brethren Revival Fellowship, 73, 152, 153, 154
 Brethren Service, 8, 19, 25, Chpt. X, 137, 200, 238, 244, 282, 283
 Brethren Service cup, 120
 Brethren Student Christian Movement, 91

"Brethren Town Meeting", 15
 Brethren Volunteer Service, 64, 129, 130, 154, 186, 200, 204, 228, 229,
 233, 236, 287
 Brethren Youth Days at the College, 98
 Bricker, Marlin G., 160, 305
 Brillhart, D. Y., 185, 237, 264
 British Council of Churches, 69
 Broadfording Church, 156
 Brook Lane Psychiatric Center, 112
 Brotherhood budget fieldmen, 52
 Brown, C. C., 105
 Brown, Dale W., 20, 132
 Brown's Mill Church, 191
 Brubaker, Elizabeth Howe, 86
 Brubaker, Leland, 66, 90
 Brumbaugh, Galen H., 176, 305
 Brumbaugh, Mrs. H. B., 86
 Brumbaugh, Martin Grove, 10, 137, 166
 Brumbaugh Reconstruction Unit, 122
 Bryan, William Jennings, 13
 Buber, Martin, 85
 Bucher, Cyrus G., 17, 41, 43, 48, 89, 98, 138, 224, 229, 305
 Bucher, Mrs. Cyrus G., 142, 229, 305
 Bucher, Henry, 180
 Bucher, K. Ezra, 98, 233
 Bucher, Rufus P., 81, 229, 280
 budget, church, 53, 54
 Buffalo congregation, 1, 71, 101, 173, 174, 176, 201, 268
 Buffenmyer, J. A., 215, 217, 244, 245
 Buffenmyer, Mrs. J. A. (See Markley, Stella)
 Buffenmyer, Luke, 203, 217, 306
 Bunkertown Church, 215, 216, 217, 218, 219
 Bupp's Union Church, 185
 Burke-Wadsworth Bill, 113
 Burkhardt, Joseph U., 256
 Burkholder, Paul S., 2, 189, 101, 229, 306
 Byerly, Robert, 89, 98, 158

C

Cain, Norman R., 245, 288, 306
 Call to Discipleship, 228
 Camp Conewago, 100
 Camp Eder, 87, 89, 100, 101, 102, 103, 104, 298
 Camp Eder bonds, 102
 Camp Harmony, 100
 Camp Kane, 199
 Camp Le Verne, 100
 Camp Swatara, 26, 100
 Camp Tunker Mountain, 100
 Cannon, Jay D., 205, 295, 306
 Carlisle, Pa., 2, 3, 110
 Carlisle congregation, 1, 45, 82, 134, 172, 176, 177, 178, 179, 180
Carlisle Messenger, 177
 Carper, Eugene G., 71
 Carper, Frank S., 46, 220, 252, 272
 Cassel, J. H., 158

Castaner Hospital, 116, 122, 123, 231
 Castaner Project, 122, 123
 Catholic Rural Life Conference, 127
 cattle boats, 126, 127
 Cave, William, 197
 Center County, 1
 Chambersburg, 3, 191
 Chambersburg congregation, 1, 71, 84, 150, 156, 180, 181, 182, 183, 184
 chancel, divided, 76
 change, 6, 23, 67, 68, 80
 chaplaincy, Pinchot Park, 49, 50
 Charismatic movement, 78, 151
 Cherry Lane project, 206
 Chestnut Grove meetinghouse, 167
 Children's Aid Society, 110, 111, 112, 113, 140
 Children's Home of Carlisle, 90
 Children's Shelter Home, 111, 112
 Children's Work, 82, 83
 Child Rescue Mission, 110
 Christian Education, 24, 25, 28, 30, 32, 33, Chpt. VII., 87, 232
 Christian Education Schools, 28, 45, 82, 84, 232, 255, 299
Christianity Today, 14, 20, 137
 Christian Stewardship, 52, 53, 54, 55, 221, 231, 238, 283, 293
 church budgets, 53, 54
 church choirs, 78
 church corporation (See Marsh Creek)
 church envelopes, 53, 54
 Church extension, 46, 47, 48, 59, 50, 89, 90, 207
 church letters, 51
Church Lobbying in the Nation's Capital, 141
 church membership, 9, 11, 51
 church name, 19
 church, nature of, 6, 8, 19, 21, 68, 88
 church ownership of the college, 95, 96, 97
 church-relatedness of the college, 96, 97
 church unity, 15, 21
 Church Vocations Conference, 71, 72
 Church World Service, 117
 Citizen and Alumnus Citations, 34
 Citizenship seminars, 142
 city churches, 4, 5
 Civilian Public Service, 5, 26, 113, 114, 115, 116, 118, 119, 120, 121, 126, 186, 199, 280, Appendix
 Cleaver, Doris, 91
 clergy, 6, 113
 Clinton County, 1, 168
 Clopper, Anna, 113, 306
 Clopper, Ralph H., 88, 205, 306
 Clouser, Gary, 298
 Cockley, Samuel, 203
 Cocklin, Robert L., 35, 43, 111, 150, 171, 176, 182, 205, 207, 210, 214, 225, 232, 234, 245, 255, 257, 266, 271, 273, 287, 289, 298, 307
 Cocklin, Walter E., 214
 Codorus congregation, 1, 45, 72, 76, 82, 101, 184, 185, 186, 187, 188, 189, 237, 240, 241, 252, 264, 265
 coffeehouse ministries, 78

Coffin, William Sloane, Jr., 132
 Cold War, 128
 college charter, 97
 college enrolment, 95, 96
 college support, 97
 college trustees, 98
 Collier, Forrest, 283
 Colonial churches autonomous, 16
 Committee of Fifteen, 18, 27
 communion, closed, 77
 communion table, 76
 community rehabilitation, 8
 Congregational churches, 72
Congressional Record, The, 93
 Connor, Kim, 92
 Conococheague stream, 2, 156, 159, 190, 191, 197
 conscience, 11
 conscientious objectors, 116, 119, 121, 130, 131, 133
 conscription, 114, 128, 129, 130
 Consultation on Church Union, 20
 Cook, J. Albert, 150, 172, 173, 210, 213, 307
 Cook, O. Wayne, 196, 210, 211, 212, 237, 246, 307
 Cook, Mrs. O. Wayne, 113
 Cooperative Curriculum Project, 81
 Cordier, Andrew, 122, 123, 135
 Cornerstone dates. See Appendix
 Council Bluffs meetinghouse, 202
 Council of Boards, 26, 42
 Council of Christian Churches, American, 14
 Council of Churches, National, 14, 21, 22, 152, 236
 Council of Churches, World, 6, 14, 134, 144
 Crill, Ed., 89, 101
 Crim, Bessie, 57
 Crispus Attucks Center, 147
 Crist, Dale, 92
 Crist, Lehman, 101, 297
 C R O P, 148, 186
 Cross Keys Hotel, 105
 Crumpacker, Frank H., 57, 58, 216
 Cumberland County, 1, 17, 152
 Cumberland County School Board, 112
 Cumberland Valley, 2, 159
 curriculum, new, 81, 82, 84
 Curry A. Stauffer, 46, 128, 131, 227, 281
 Custer, Janice, 154

D

D'Amico, James V., 83, 190, 289, 300
 Danner, Anna, 167
 Danner, G. Howard, 98, 210, 213, 248, 292, 307
 Danner, J. Monroe, 113, 192, 280, 307
 Danner, Mrs. J. Monroe, 113
 Davis, C. Ernest, 81
 deacon's office, changes in, 73
 Dean, Arthur, 101, 202, 288
 decentralized camping, 102

Dentler, Larry M., 308
 Dentler, Norman, 160
 Depression, The Great, 3
 Detweiler, George L., 41, 42, 56, 78, 98, 101, 121, 197, 198, 225, 226,
 227, 231, 282, 283, 284, 285, 293, 299, 308
 Detweiler, Zola (Mrs. George), 72, 87, 88, 113, 198, 283, 308
 Dibal, Gana, 58
 Dibert, Earl, 83, 103, 130, 211, 308
 Dick, Trostle P., 176, 181
 Dick, Velva Jane, 87, 181
 Dise, Alvin, 185
 dissent, Chapt. XII
 districts, 1, 31, 39, 40, 41, 199
 District Board, 2, 17, 31, 36, 37, 41, 42, 43, 44, 45, 47, 49, 55, 72, 102,
 183, 289
 District Church Extension Commission, 207, 289
 District Conferences, 1, 22, 33, 36, 39, 40, 41, 44, 49, 52, 54, 56, 100,
 102, 105, 108, 109, 111, 148, 180, 197, 204, 210, 266, 269, 270, 288,
 289, Appendix
 District Executive, 7, 36, 37, 38, 233
 District incorporation, 43
District Messenger, 93, 302
 District of Pennsylvania, Middle, 1
 District Ministerial Board, 212
 District Mission Board, 176, 195, 206, 234
 Ditmer, Robert L., 46, 196, 273, 309
 division of a congregation, 186, 225, 266, 290
 doctrines, 19
 Dotterer, Margaret Leas, 92
 Dotterer, Stanley, 295, 309
 dress question, 7
 Dry Run congregation, 189, 190
 Dubble, Curtis W., 55, 79, 93, 294, 309
 Dullabaum, Willard E., 283
 Duncansville Church, 1
 Dunkard Church, 116, 150, 213, 214
 "Dunker Valley", 184

E

Earhart, J. Stanley, 37, 38, 55, 70, 99, 163, 231, 232, 267, 290, 309
 Earhart, Mrs. J. Stanley, 113
 Earhart, Robert L., 50, 231, 309
 Early, H. C., 7
 Early, Ruth, 141, 142
 East Berlin meetinghouse, 278, 280
 East End Church, 296
 Eastern Region, 26, 29
 Ebersole, John D., 300, 309, 310
 Ebersole, Luke E., 141
 Ebersole, Mark C., 237
 Eby, Isaac, 271
 Eby, John, 270
 Eby, Kermit, 7, 141
 Eckert, Dana Z., 269
 Eckert, Lester E., 214

Eckert, Lester L., 214, 310
 Ecuador, 65, 116
 ecumenical, 4, 20, 21, 66, 281, 294
 Eder, Camp, 87, 89, 100, 101, 102, 103, 104
 education for the minister, 70
 education, higher, Chpt. VIII
 Egan, E. J., 261
 Eichelberger, Charles, 210
 Eigenbrode, Edwin, 89, 90, 103, 259, 310
 Eisenberg, J. Linwood, E, 93, 98, 120, 261
 Elder, 24, 72, 73, 292
 Elders' body, 18, 41, 42, 72, 266
 Elizabethtown College, 25, 26, 29, 31, 32, 34, 60, 70, 91, Chpt. VIII,
 209, 210, 221, 266
 Eller, Raymon E., 221, 310
 Eller, Rebecca, 135
 Ellis, Charles C., 177, 200, 291
 Ellis, Calvert N., 15, 20, 42, 66, 182, 205, 227, 244, 262
 Emmert, Harvey D., 215, 216, 217, 231
Encounter Series, 82, 184
 Englar, Elizabeth, 2
 Enlightenment, German, 6
 E P I C Project, 96, 99
 Esh, James William, 158, 310
 Eshbach, Warren M., 93, 107, 228, 310
 Eshelman, Robert, 3
 ethic, perfectionist, 5
Ethics and the United States Foreign Policy, 141
 Etter's meetinghouse, 255
 Evangelicals, 14
 Evangelical traditions, 12, 14, 19, 81
 evangelism, 9, 11, 73, 74, 254, 269, 298
 Every-Member Canvass, 182, 288
 evolution, theory of, 10
 Exchanges, Youth, 135
 "Exodus, Great Farm", 9

F

Faces Among The Faithful, 88, 263
 Fahnestock, Dean O., 214, 310
 faith theology, 149
 "Fairview House", 237
 Fairview schoolhouse, 270
 Falkenstein, George N., 94, 98, 99, 185, 209
 Falling Spring congregation, 1, 40, 73, 156, 190, 191, 192, 193, 206
 Family Life Institutes, 84
 Faw, Chalmer, 58, 240
 Farmers' Grove congregation, 194, 195, 196, 271
 "Farm Exodus, The Great", 9
 Federal Council of Churches of Christ in America, 13, 150
 Fellowship of Growth, 85
 field program, 27, 28, 30, 31, 36, 37, 38
 First Church of the Brethren, Philadelphia, 126, 261
 First Church of the Brethren, York, 1, 45, 49, 60, 64, 71, 79, 135, 139,
 144, 147, 164, 185, 288, 290, 291, 292, 293, 294, 295, 196
 Fisher, John L., 198

Fisher, Nevin, 78, 229, 259
 Fisher, Virginia S., 28, 30, 32, 33, 35, 36, 82, 85, 91, 93, 170, 178, 310, 311
 Fitz, David, 130
 Fitz, James L., 65
 Fitz, John N., 88
 Five Mile House project, 49
 Fleming, David, 101, 175
 Flohr, Charles G., 224
 Flora, Samuel H., Jr., 36, 43, 70, 103, 285, 286, 311
 Fogelsanger, David M., 255
 Fogelsanger, David M. Jr., 255
 Fogelsanger, Donald H., 92, 311
 Fogelsanger, Florence (Murphy), 72, 87, 261
 Fogelsanger, Jacob, 255
For Brethren Only, 141
 Forney, Roy S., 32, 33, 207, 300, 311
 Fort Bingham, 194
 Fort Ritchie, 128
 Forry, Roger L., 55, 98, 175, 176, 201, 202, 312
 Forry, Mrs. Roger L., 113
 Foust, C. W., 183, 312
 Foust, Paul R., 101, 198
 Fox, Harry T., 180
 Franklin County, 1, 2, 17, 156, 190, 196
 Franklin, Kenneth L., 175, 259, 312
 Frantz, Ira, 24
 Free ministry (see nonsalaried ministry)
 Free Spring meetinghouse, 217, 219
 Fresh Air Program, 138, 139, 140
 Frey, Darlene, 92
 Frey, Kenneth H., 159, 160, 312
 Frey, Obed., 265
 Friends' Grove meetinghouse, 223, 224, 225
 Friends' Service Committee, 122, 261
 Fuhrman, George B., 264, 265, 266
 Fulkroad, Mrs. Jay, 218
 Full Gospel Businessmen's Association, 151
 Fulton County, 1
 Fundamentalism, 9, 12, 13, 14, 152
 "Fundamentals, The", 13
 Fund For The Americas, 147, 148

G

Gardner, Harry M., 285, 286, 312
Gazette and Daily, The, 184
 Gearhart, C. Lowell, 113, 192, 312
 Gearhart, Dean, 192, 193, 312
 Geary, John M., 152
 Geigley, A. W., 100, 103
 Geisewite, Ernest, 93, 268
 General Brotherhood Board, 18, 24, 27, 36, 53, 66, 71
 "German Baptist Church in Cumberland Valley", 212
 German Enlightenment, 6
 German immigration, 2, 7, 156
 German settlements, 1, 2, 156, 191, 223
 German Synods, 16

Germantown Church, 4, 105
Germantown Zeitung, 2
 Gettel, Chris, 92
 Gettysburg Church, 72, 76, 91, 107
 Gibble, Geraldine, 236
 Gibble, Lois Jean (See Patel)
 Gibble, Marian J., 236
 Gibble, Marvin, 130, 298, 312
 Gibble, Nancy (Baugher), 92, 113
 Gibble, Wilbur, 299
 Gibbons, Annie, 195
 Gingrich, Glenn L., 92, 217, 237, 272
 Gingrich, Hiram, 231
 Gleim, Elmer Q., 2, 36, 37, 43, 50, 79, 98, 103, 189, 211, 212, 221, 222, 232, 289, 299, 300, 313
 Glover, Irving R., 111, 262, 313
 Godfrey, Merrin, 130, 131, 189, 313
 Godfrey, Robert, 188
 Godfrey, Samuel C., 26, 116, 121, 185, 189, 195, 234, 252, 264
 Godfrey, Stanley, 185
 Golden Age Clubs, 108
 Good, Beverly B., 283, 285, 313, 314
 Good, Ora, 88, 121
 Gordon, Forrest B., 36, 142, 218, 219, 314
 Gordon, Mrs. Anna W., 218
Gospel Messenger, The, 3, 10, 23, 24, 26, 29, 40, 57, 63, 73, 92, 120, 136, 137, 142, 146, 170, 221, 284, 287, 292, 293, 300
Gospel Visitor, The, 19
 Gotshall, Henry G., 78, 185, 265
 Gottshall, J. Richard, 15, 197, 198, 199, 314
 Gould, William L., 2, 15, 74, 79, 94, 187, 188, 189, 222, 233, 289, 290, 314
 government, church, 16 39
 Grace Brethren Church, 116
 Graham, Billy, 74
 Grapes, Charles E., 42, 98, 116, 180, 197, 215, 244
Grapes of Wrath, 148
 Great Awakening, The, 138
 Greater West York Fellowship, 49, 288
 Great Valley, 2
 Greek Orthodox Church, 130, 287
 Greencastle congregation, 56, 84, 156, 196, 197, 198, 199, 291
 Greene, D. Paul, 221, 314
 Green Spring meetinghouse, 202
 Grim, J. Vernon, 43, 88, 108, 169, 201, 231, 259, 293, 295, 315
 Grim, Kathryn, 84, 293
 Grim, Richard R., 110, 190, 253, 254, 315
 Groff, Mahlon Jr., 188
 Grogan, Truman, 280
 Group, W. Grant, 110, 173, 196, 210, 224, 234, 280, 315
 Grumbling, Richard A., 246, 315

H

Hade, Emmanuel, 191
 Hade meetinghouse, 191, 192
 Hagerstown congregation, 156
 Hagginbothom, Lynn, 92

Hagginbothom, Nancy, 92
 Haldeman, Daniel, 160
 Haldeman, Richard, 103
 Hall, Elmer C., 256, 261, 262, 263, 315
 Haller, Steve, 154
 Hampton meetinghouse, 277, 278
 Hanawalt, David K., 27, 28, 93, 102, 103, 272, 315, 316
 Hanawalt, Eloise, 103
 Hanawalt, W. C., 224
 Hanft, Ron, 132
 Hanover congregation, 1, 4, 74, 133, 199, 200, 201, 202
 Harbach, Robert C., 268, 269, 316
 Harlacher, D. Bucher, 280
 Harlacher, W. G., 1, 209, 210, 212
 Harnack, Adolph, 143
 Harshbarger, Luther, 117, 118
 Hart, Ira M., 231, 233
 Hartley meetinghouse, 174
 Hartman, Mrs. C. J., 113
 Hartman, Eugene, 113
 Hartman, Lawrence, 185
 Hartman, Martin M., 189
 Hartman, Ruth Fitz, 188
 Hartsough, H. L., 15, 26
 Harvest Home services, 186, 221, 254
 Hash, Charles, 289
 Hassinger, Glenn O., 204, 216
 Hassinger, Mary, 113
 Hassinger, Otho, 157, 171, 195, 203, 214, 316
 Hawbaker, Duane L., 159, 160, 316
 Hawbaker, Roy B., 159, 160, 161, 162, 248, 316
 Hawbaker, Samuel, 159, 316, 317
 Healing ministry, 79
 Heckman, Frank, 88
 Heckman, Galen A., 160, 287, 317
 Heckman, James A., 256, 317
 Heifers For Relief, 28, 122, 123, 125, 126, 127, 210, 219, 238, 266
 Helser, A. D., 62
 Henry, Kurvin D., 209
 Henry, Tobias F., 25, 93, 317
 Herbst, Jacob and Julia, 251
 Herbst meetinghouse, 251
 Herr, Alan, 189, 278, 280
 Herr, John, 65, 84
 Herr, John R., 17, 110, 111, 318
 Herr, Theresa, 65
 Hershey, Kenneth H., 152, 248
 Hershey, Lewis B., 118, 119, 122
 Hershey, Milton L., 152, 160, 248
 Hershman, John, 172, 214, 215
 Hertzler, Mrs. Earl, 113
 Hess, Arthur R., 295, 297, 318
 Hevener, Ollie, 248
 Higher education, Chpt. VIII
 Hilltop Event, 91, 229
His Pen In Her Hand, 88

Historical Commission, 1
 History Committee, Southern District, Title Page, 2, 189
 Historical Library, 1
 Historical Society, 1
 Historic Peace Churches, 114, 116, 118, 119, 121, 129, 133, 138
History of Elizabethtown College, 94
History of the Church of the Brethren in Southern District of
Pennsylvania, 1, 93
 History, religious, 1
 Hoffman, Mrs. Roy G., 113
 Hohl, Henry, 167
 Hoke, Robert, 290
 Holiness movement, 150, 151
 Hollinger, Abram, 260
 Hollinger, D. Kenneth, 96, 318
 Hollinger, James, 184
 Holsinger, George B., 78
 Home Departments, 221
 Home Missions, 18, 46, 194, 206
 Hoopert, Daniel A., 229
 Hoover, Elmer B., 98, 203, 240
 Hoover, Elmer B., 98, 203, 240
 Hoover, John R. E., 31, 34
 Hoover, Mary Elizabeth, 58, 59
 Hoover, Paul M., 248, 249, 318
 Hoover, Paul S., 58, 59, 318
 H. O. P. E., 148
 Hope, Christian, 57
 Horn, Paul E., 294
 Horst, M. Clyde, 219
 Horton, W. Owen, 222, 318
Hostetters of Hanover, The, 94, 319
 Hostetter, Margaret Ann (Knappenberger), 64
 Hostetter, Oscar L., 64, 94, 98, 289, 290, 319
 Huffaker, Perry L., 78, 229
 Huguenots, 75
 Hull, George W., 179, 211, 280, 319
 Hull, Luther, 113
 hunger, 123, 124, 125
 Hunsberger, Henry, 157, 158
 Huntingdon County, 1
 Huntsdale congregation, 1, 202, 203, 204, 205, 244
 Huntsdale Home, 105
 Hurricane Agnes, 186, 295
 Hursh, Donald F., 261, 195
 Huston, Ora, 131
Hymnal, Church of the Brethren, 78
 Hyn-joo Yun, 170

I

identity, 18
 immigrant invasion, 9
 India, 57, 58, 59
 individual uniqueness, 6
 Industries Limited, 263
In His Steps, 13

institutional church, 20, 68, 75
Intercultural Exchange Program, 139
International Missionary Council, 66
involvement, 18

J

Jacksonville meetinghouse, 202
Jacobs, Melvin A., 185, 219, 220
Jacobs, J. Melvin, 210
Jacoby, Jeanne L., 72, 92, 229
Jenkins, Jesse O., 43, 220, 221, 222, 260, 297, 319
John Birch Society, 152
Johnson, Jeffrey H., 229, 319
Jones, Ralph, 152
"Joy of Salvation", 78
Julius, Glenn, 210, 211, 319
Juniata College, 25, 61
Juniata County, 1, 17, 194
Juniata Valley, 2, 215
Junkins, Benton, 280

K

Kagawa, Toyihiko, 127
Kauffman, Elizabeth, 184
Kauffman, Herman, 50
Kauffman, Stewart B., 29, 217, 252, 319, 320
Kauffman, Solomon, 195
Keeney, D. Edward, 219
Keeney, Emmanuel, 265
Keeney, John, 264
Keeney, Walter A., 43, 52, 56, 98, 113, 121, 224, 225, 228, 229, 274, 320
Keeny, George H., 189, 252
Keeny, George W., 252, 253, 254, 255, 320
Keeseman, Doris, 92
Kegarise, Percy R., 190, 214, 273, 320
Keller, J. Hershey, 279, 280, 281
Keller, John H., 264, 320
Kelly meetinghouse, 174
Kenep, Harold M., 272, 320
Kennedy, John F., 145
Kepner, Anna, 83, 101, 229, 320
Kettering, Harold E., 321
"Key '73", 74
"Keysort System", 82
Kilhefner, Galen C., 11, 25, 26, 34, 200, 321
King, Bernard N., 32, 292, 321
King, Dale, 279, 280, 321
Kingdom of God in America, The, 1
Kinsel, Glenn E., 31, 34, 43, 83, 201, 233, 261, 289, 321
Kinsey, William, 56, 198
Kintner, Edward, 219
Kipp, Earl S., 43, 46, 176, 217, 234, 235, 237, 268, 274
Kipp, Judith (Gibble), 92
Kirchentag, 89
Kissinger, Warren S., 48, 148, 178, 179, 321, 322
Kline, Harvey S., 37, 93, 98, 99, 110, 183, 322

Kline, John, 7
 Kline, Paul R., 201, 322
 Klucher, Robert H., 36
 Knaub, Donald, 92
 Knechel, Robert W., 220, 225, 228
 Knepper, Joel, 104
 Knobsville congregation, 90, 206, 207, 208
 Kohr, George, 130
 Krall, Cyrus B., 244, 245, 322
 Krape, John, 131, 238, 242, 290, 322
 Kreider, Howard J., 152
 Krout, Robert S., 238
 Kuhn, Mrs. Norman, 113
 Ku Klux Klan, 9
 Kulp, H. Stover, 57, 62, 63
 Kulp, Mary Ann (Moyer), 62
 Kulp, Philip M., 36, 62, 257, 322, 323
 Kurtz, D. W., 7, 291
 Kurtz, Henry, 1, 7

L

laity, 6, 17, 78, 80
 Landes, Olen B., 152, 248, 280
 Landis, Lowell, 126
 Large, Doris, 154
 Latimore meetinghouse, 277
 Latourette, Kenneth Scott, 138
 Laubach method, 148
 Lauver, Orville H., 102
 laymen, 6, 17, 55, 80, 183
 Laymen's Movement For a Christian World, 6
 Lay Witness Mission, 171, 222
 leadership training, 83, 84, 85, 184
 Leas, L. Elmer, 275, 297
 Leader, Church of the Brethren, 11
 Lebo, Benjamin, 214, 280
 Lecrone, Quincy, 192
 Lefever, Bart, 92
 Lefever, Ernest W., 117, 118, 141, 295, 323
 Lefever, Grace I., 323
 Lefever, Harold, 119, 289, 290
 Lefever, Nancy, 154
 legalism, 11
 legislation, 10
 Lehigh, David W., 247, 249, 323
 Lehigh, Samuel M., 158
 Lehman, Daniel M., 189
 Lehman, M. Emore, 185, 188
 Lehman, Murray P., 43, 48, 112, 113, 152, 165, 238, 241, 242, 243, 248,
 272, 323
 Lehman, Nathan, 55
 Lehman, Ralph B., 297
 Leiter, L. H., 110
 Leiter, Mrs. L. H., 113
 Leiter, W. W., 98, 110
 Lemmon, Paul A., 176, 323, 324

Lenharr, Prudence, 154, 324
 Leonard, Mrs. Blain, 218
 Leonard, Rosalita, 64
 leprosarium, 61
 leprosy, 61
 Lerew, Samuel A., 264, 265, 266
 Letterkenny Army Depot, 128, 180
 liberalism, 12
 Licensed Ministers' Reading Program, 29
 Lightner, B. F., 1771, 224, 225
 Lindsay, Samuel D., 197
 Liskey, Perry B., 257, 258, 324
 literature, district, 92, 93, 94
 Little Conewago, 167
 Litton, Francis P., 177
 liturgy, 76
 loans, ministerial, 71
 lobby, 141, 142
 Long, B. Frank, 269
 Long, Inez, 88
 Long, J. Henry, 56
 Long, Joseph A., 199
 Long, Joseph M., 34, 35, 36, 42, 43, 65, 101, 182, 183, 202, 221, 229, 257,
 262, 289, 290, 300, 324
 Long Meadows congregation, 156
 Long, Peter, 270, 272
 Lost Creek congregation, 1, 82, 173, 215, 216, 217, 218, 219, 275
 Lovefeast and communion, 75, 76, 166, 167, 179, 185, 192, 195, 201, 205,
 212, 214, 224, 227, 233, 249, 266, 272, 281, 290
 Lowe, John William, Jr., 201, 222, 324
 Lower Conewago congregation, 1, 45, 58, 208, 209, 210, 211, 212
 Lower Cumberland congregation, 1, 73, 212, 213, 214, 230, 234, 273
 Loysville Youth Development Center, 104
 Ludwick, Ronald E., 263, 324

M

Mack, Alexander Jr., 381
 Mack, Alexander Sr., 7, 56, 76, 281
 Mack, John, 2, 198, 259, 281, 284
 Mack, William, 281
 Madeira, Bertha, 297
 Madison Avenue congregation, 45, 74, 139, 154, 219, 220, 221, 222
 Mapassa Union Church, 271
 Manchester Study Conference, 22
 Manheim Township, York County, 166
 Manor congregation, 156
 Markey, David H., 43, 217
 Markey, David J., 177, 178
 Markey, Lester M., 238, 242, 324
 Markey, Michael, 113, 237, 238, 240
 Markey, Roger E., 206, 207, 208, 238, 239, 242, 276, 325
 Markey, Mrs. Roger E., 113, 207, 208
 Markey, Walter E., 103, 325
 Markley, Stella (Buffenmyer), 72, 244, 325
 Marsh Creek congregation, 1, 223, 224, 225, 226, 227, 228, 229
 Martin, Charles R., 160, 325

Martin, George, 2
 Martin, Harold S., 2, 15, 70, 93, 152, 165, 192, 247, 248, 249, 325
 Martin, Kenneth C., Jr., 262, 325
 Marty, Martin E., 12
 Masimore, Earl F., 113, 298, 325
 Masterson, B. F., 199
 Maxwell, Pauline, 34
 May, Betty M., 326
 Mays, Morley J., 93, 99, 201, 272
 McAuley, Roy E., 99
 McCaffery, Charles L., 241
 McClain, Darryl Gene, 158, 326
 McConnellsdale Mission, 206
 McFadden, W. Glenn, 141
 McWilliams, John L., 297
 McWilliams, Richard L., 253, 254, 326
 Meadows, Clyde, 263
 Meals-On-Wheels Program, 110, 263
 Mechanicsburg congregation, 1, 72, 101, 105, 108, 140, 147, 230, 230,
 231, 232, 233, 234
 Mechanicsburg Public Library, 232
 Melhorn, J. Jack, 295, 325
 Melrose meetinghouse, 167
 membership, church, 9, 11, 48, 50, 51, 52
 Mennonite Central Committee, 122
 Men's Work, 88, 89, 90, 174, 181, 183, 189, 203, 206, 210, 239, 287
 Mensch, Mervyn W., 174, 175, 269, 326, 327
 Mentzer, M. B., 160, 256
 merger discussions, 20
 Merkey, Ammon, 165
Messenger, District, 93
 Methodists, 72, 207, 234
 Methodist Social Creed, 13
 Metzler, John D., 127
 Meyer, Andrew, 184
 Meyer, Christian, 184
 Meyer, J. G., 99
 Meyer, John, 184
 Meyers, E. J., 122
 Meyers, Samuel A., 43, 56, 189, 234, 245, 263, 327
 Michael, Lois I., 293
 Mid-Atlantic District, Maryland, 288
 Mifflin County, 1
 Migrant Day Care Center, 229
 migrants, 148, 183
 migration from the farm, 3, 4
 migration of the Brethren, 2, 3, 7, 233
 Miller, Andreas, 167
 Miller, D. C., 176
 Miller, D. Fred, 247, 248, 249
 Miller, DeWitt L., 18
 Miller, D. L., 7, 16
 Miller, Donald E., 46, 152, 157, 164, 165, 189, 248, 179, 280, 281, 327
 Miller, Dr. Donald E., 84
 Miller, E. S., 105, 168
 Miller, Harold E., 327

Miller, Henry E., 43, 108, 169, 264, 266, 267, 327
 Miller, Henry K., 105
 Miller, Henry L., 173, 214
 Miller, Mrs. Henry L., 113
 Miller, J. E., 1, 56, 57
 Miller, Jacob L., 43, 46, 52, 98, 121, 150, 157, 158, 160, 189, 190, 206,
 220, 234, 238, 241, 242, 243, 248, 272, 275, 327
 Miller, Jacob L., Jr., 130, 154
 Miller, John D., 55, 238, 242, 328
 Miller, John G., 224
 Miller, Kenneth L., 84, 179, 299
 Miller, Paul, 280
 Miller, Roy K., 224, 227, 328
 Miller, S. S., 280
 Miller, William, 234
 Miller's meetinghouse, 212, 213, 214
 Milliken, Harry L., 328
 Ministerial and Missionary Pension Plan, 71, 261
 Ministerial committees, 13, 25
 minister, called by the church, 13, 67, 71, 115, 224
 minister, role of, 68
 Ministers' Fellowship, 35
 ministries, new, 78, 79
 ministry, professional, 25, 68, 70
 Minnich, John, 130
 Minnich, Pat, 92
 Minority question, 145, 146, 147, 148
 Minso, Bassey, 28
 Minutes of the Annual Meeting as rule for practice, 10
 Mischitz, Helen Marie, 328
 missionaries, 57, 58, 59, 60, 61, 62, 63, 64, 65, 239, 240, 249, 256
 missionary meetings, 58
 Mission Board, 42, 57, 234, 271, 274
 Mission Churches, 46, 189, 190, 206, 207, 208, 234
 Mission movement, 11, 24, 56, 57, 66, 200, 203, 239, 240, 293
 mission of church, 8, 23, 67
 Missions Fair, 205
 "Mission One", 67
 Missions Schools, 57, 293
 Mission Twelve, 78, 85, 86, 220
 Mitchell, Floyd H., 184, 328
 Mitchell, Olden D., 255, 261
 mobility, social, 4
 Mock, Robert, 204
 moderators, district. See Appendix
 moderator-elect, district, 229
 Mohler meetinghouse, 213, 214
 Mohler, Robert, 89, 133
 Monocacy road, 2
 Montreal Conference (Faith and Order), 143
 Moody, Dwright L., 74
 Moomaw, I. W., 3
 Moore, James M., 219, 261
 Morse, Kenneth I., 57
 Mount Fairview schoolhouse, 234, 235
 Mount Olivet congregation, 59, 234, 235, 237, 272

Mount Zion meetinghouse, 191
 Mow, Anna, 88, 229
 Mowery, John, 189
 Moyer, Joseph G., 152
 Moyer, Ralph Z., 295, 328
 Muck, Harry C., 328
 Mulcahy, Monsignor George D., 294
 Mummert, Daniel W., 329
 Mummert, Donald, 222
 Mummert, Harry, 189
 Mummert, J. Ronald, 92, 222, 329
 Mummert's meetinghouse, 150, 277, 280, 281
 Murphy, Florence (Fogelsanger), 72, 87, 261
 Murphy, Ross D., 26, 43, 56, 61, 88, 197, 198, 260, 261, 262, 263
 music, church, 77, 78, 185, 186, 188, 284
 Myer, Floyd, 211
 Myer, James, 152, 248
 Myer, Samuel, 185
 Myers, John, 113, 224
 Myers, Beatrice M., 329
 Myers, Catherine, 264
 Myers, Christian, 185
 Myers, Cletus S., 46, 204, 244, 271
 Myers, Garnet H., 159, 160, 329
 Myers, J. E., 52, 199
 Myers, Mrs. John H., 290
 Myers, Lois, 83
 Myers, Minor M., 57
 Myers, Roy C., 300, 329
 Myers, Samuel B., 219

N

Naas, John, 7, 284
 National Association of Evangelicals, 14
 National Christian Teaching Mission, 85, 220
 National Committee on Conscientious Objectors of the American Civil Liberties Union, 119
 National Council of Churches of Christ in America, 14, 21, 22, 152, 236
 National Encyclopedia of American Biography, 262
 National Youth Conferences, 91
 Naval Ordinance Plant, 128
 Nedrow, J. Lloyd, 230, 231
 Negro, 145, 146
 Nell, Harry B., 279, 280, 330
 Nell, Vernon E., 214, 279, 280, 330
 Nelson, Henry, 102
 Nelson, Mary, 88
 Neo-Orthodoxy, 13
 Ness Cemetery, 184
 Ness, Tommy Lee, 189, 330
 New Buffalo, 234
 Newcomer, Hubert, 36
 Newcomer, Paul K., 48, 113, 214, 248, 330
 Newcomer, Martha, 248
 New Fairview congregation, 45, 58, 65, 73, 84, 139, 147, 151, 185, 237, 238, 239, 240, 241, 242, 243

New Freedom meetinghouse 186, 264, 266
 New Oxford, Pa., 105, 109
 Newville congregation, 71, 243, 244, 245, 246
 New Windsor, Maryland, 124, 125, 130, 135, 186, 200, 201, 218, 266
 Nicarry, S. Omar, 192, 193, 330
 Nicarry, Wayne A., 97, 98, 113, 181, 182, 197, 198, 199, 330
 Nichols, Vernon, 98
 Niebuhr, H. Richard, 68
 Niebuhr, Reinhold, 13
 Nigeria, 60, 61, 62, 63, 64
 Nikodim, Bishop, 143, 144
 Niswander, A. M., 160
No Longer Strangers, 62
 non-salaried ministry, 43, 68, 69, 246, 251, 252, 264
 Norris, Glenn E., 43, 135, 200, 260, 330, 331
 Norris, Lois, 72, 135, 200
 North Codorus meetinghouse, 246, 251
 North Manchester Theological Conference, 8
 Nye, H. H., 99

O

Ober, H. K., 99, 243
 Oberdick, James, 165, 166
 Oellig, C. R., 195, 258, 284
 Ogburn, Levi, 226
 Old Fort Stover, See Appendix
 Old Order German Baptist Brethren, 156, 191, 192, 287
 Old Stone Church near South Mountain, 255
 Olive Branch schoolhouse, 274, 275
 Oller, J. J., 105
 One Great Hour of Sharing, 125
 "One Hundred Dunkers For Peace", 154
 "Operation Bootstrap", 122
 Ordination to the ministry, 67
Organization and Early History of Elizabethtown College, The, 94
 Oriental meetinghouse, 215, 217, 218

P

Pabst, Carl, 283
 Page, Kirby, 91
 Page, Rosa Welch, 135, 136, 293
 Park ministry, 49, 50, 244
 Parmer, Samuel G., 159, 160, 331
 Patel, Lois Jean, 59, 60
 Patrick, Norman, 278
 peace, 7
 Peace Caravan, Youth, 129
 Peace churches, 8
 Peace counselors, 132
 Peace Fellowship, Brethren, 152, 153, 154, 155
 Peace Pilgrim, 154
 Peace Walk, 152, 218
 Pearson, H. James, 260

Peffer, John L., 179, 214, 331
 Pennsylvania Council of Churches, 49, 148
 Pennsylvania Department of Forests and Waters, 49
 Pennsylvania Dutch dialect, 200
Pennsylvania Farmer, 125
 Pentz, Esther, 109, 331
 Pepple, D. I., 248
 perfectionist ethic, 5
 Perry congregation (See Three Springs)
 Perry County, 1, 234, 270
 Peters, Raymond R., 26, 90, 294
 Petry, Ronald, 55, 163
 Petry, Wilmer A., 280
 Pfaltzgraff, Mary, 60
 Pfaltzgraff, Roy E., 60, 61, 295, 297, 298, 331
 Pfaltzgraff, Violet Hackman, 60, 61
 "Pfoutz congregation", 226
 Pfoutz, John, 223, 225
 Philadelphia First Church, 4, 126
 Picking, James, 92
 Picking, John C., 92
 Pietism, 7, 74, 78, 90
 Pike meetinghouse, 174
 Pilot House Project, 138, 139, 140
 Pinchot Park Services, 49, 50, 231
 Piper, Martin, 113
 "plain sects", 7
 Pleasant Hill congregation, 1, 64, 73, 150, 167, 192, 206, 246, 247, 248, 249, 250, 251
 Pleasant View congregation, 44, 185, 186, 251, 252, 253, 254, 255
 Pletcher, Ordo M., 257, 331
 Plum, LeRoy E., 260, 331
 Pluralistic Society, 9
 Poling, Edward L., 103, 179
 Poling, James N., 104, 132, 154, 332
 Poling, Newton L., 172, 180, 332
 Political action, 138, 141, 142
 Poor Peoples' Campaign, 146
 population, nature of, 2
 Potomac River, 2
 Potter County, 1
 pragmatism, 9
 prayer services, 75, 78, 230
 preaching, 67, 68, 75
 pressure groups, 141
 Price, John Jacob, 156, 282
 Price's meetinghouse, 156, 157, 158
 Priest, Marvin L., 158, 332
 Prisoners of War, 116, 117, 118
 Pritchett, Reuel, 7, 162
 Progressive movement, 10
 Protestant Orthodoxy, 153
 protest witness, 8, 132
 Prowell, George R., 166
 Puerto Rico, 122, 123, 233
 pulpit, 74, 75

Q

Quaker, 6
 "Quality of Life", 5
 queries, 16, 19
 Quinter, James, 7
 Quinter, Mary N., 87

R

racial discrimination, 145, 146, 147, 148
Radiant Treasure, The, 88
 Rarick, Ralph G., 180, 181, 332
 Rauschenbusch, Walter, 13
 Reading Course For Licensed Ministers, 29
 Reber, D. C., 99
 Reber, Jesse D., 4, 98, 124, 261, 262
 Reber, Norman F., 2, 34, 94, 98, 125, 238, 241, 242, 243, 332, 333
 Reformation, Protestant, 6, 21
 refugee, families, 179, 292
 Regional Boards, 27, 29
 Regional Conferences, 26, 30
 Regional Executives, 18, 25, 26, 27, 28, 29, 30
 Regional Program, 18, 24, 26, 27, 28, 29, 30, 33
 rehabilitation, 8, 19
 relief budgets, 250
 religious vitality, 8, 9
 Renz, James, 108
 reorganization, 18, 42, 285
 Replogle, Samuel, 234
 Replogle, William A., 89, 90
Reporter, The, 113
 Resser, George M., 248, 280
 Ressler, Marlin C., 214
 revivalism, 11, 12
 Rice, W. Hartman, 43, 152, 157, 158, 259, 280, 333
 Rice, Willis M., 158, 259, 333
 Richfield, 215
 "Ridge, The", 147, 148
 Ridge congregation, 1, 63, 132, 156, 255, 256, 257, 258, 261
 Rightist movement, 152
 Ritchey, Paul E., 103, 165, 289, 295, 333
 Rittenhouse, Joseph, 230
 River Mission, 234
 Robinson, J. A., 297, 298
 Robinson, Paul M., 227
 Rohrer, Harry H., 108, 232
 Roosevelt, Franklin D., 128
 Roosevelt, Theodore, 3
 Rosenberger, W. Clemens, 233
 Ross, Jimmy R., 188, 333
 Rotenberger, Linford, 152, 297, 298, 333, 334
 Roth, David E., 89, 273
 Roth, G. Book, 98, 334
 Roth, Madeline, 113, 134, 334
 Roth, Mark, 88, 134
 Rouzer, Peter, 258
 Rouzerville congregation, 71, 156, 157, 158, 258, 259, 260

Rouzerville Methodist Episcopal Church, 258
 Row, W. Harold, 116, 135
 Rowland, Charles L., 78, 298
 Rowland, Gladys B., 200
 Rowland, John E., 116, 173, 198, 215, 218, 230, 234, 251, 257
 Rowland, Ronald H., 17, 31, 34, 35, 43, 45, 48, 88, 89, 110, 201, 334
 Royer, Chester H., 43, 98, 264, 274, 295, 334, 335
 Royer, Donald, 128
 Royer, Frances, 92
 Royer, John G., 173
 Royer, Israel G., 113
 Royer, Israel G., Jr., 179
 Royer, Ralph, 216, 240
 Rummel, Paul Z., 295
 rural congregations, 3, 5
 Rural Life Movement, 3
 Rural-Urban struggle, 2, 3, 4, 5
 Rush, Benjamin, 156
 Russian-Orthodox Exchange, 142, 143, 144, 145
 Russian-Orthodox religion, 143, 144
 Rust, Timothy, 183
 Ryan, Bertha, 57

S

sacrificial meals, 124
 salaried pastor system, 24
 Salem meetinghouse, 180, 181, 255
 Satvedi, Elder, 57
 Sauer, Christopher Sr., 2, 7, 105
 Schildt, Ralph E., 189, 279, 280
 Schism and dissent, Chpt. XII
 Schlegel, Robert, 289
 Schlosser, Ralph W., 70, 94, 98, 99, 185, 189, 207, 219, 229, 238, 241,
 259, 298
 Scholten, Martin, 217
 Schroyer, David, 268
 Schwalm, Vernon F., 5, 24, 94, 95
 Schwarzenau, Germany, 183
 Schwenk, Charles A., 269
 Schwenk, L. Anna, 83, 88, 101, 113, 236, 335
 Scopes Trial, 9
 Scotch-Irish, 1, 2, 215
 seagoing cowboys, 126, 127
 Sealover, Helen, 83, 335
 Second Awakening, 137
 Second Church of the Brethren, 45, 100, 117, 296, 297, 298, 299, 300
 sectarian, 4, 7, 8, 12
 sectarian church, 7, 8, 15, 20, 21, 49
 sectarian religion, 7, 8, 66
 sects, 6, 20, 21
 secular faith, 80
 seeds, 124
 "Seeds of Destiny", 124
 Selective Service Act, 114, 115, 130, 131, 133, 142
 Selective Service System, 128, 132, 133
 Self-Allocation, 54, 55

Sellers, Mrs. Charles, 113
 Sellers, Harry E., 335
 Sellers, James C., 110
 Sellers, John W., 196, 217, 275, 276, 335
 Sellers, Noah S., 41, 43, 98, 99, 101, 103, 116, 167, 168, 252, 336,
 Appendix
Sermons on Eternal Themes, 153
 "Service For Humanity Award", 61
 Shaffer, Clarence E., 89
 Shaffer, Kenneth M., Jr., 211
 Shamberger, C. H., 90
 Shank, Donald H., 283
 Shank, John, 160, 163
 Shank's meetinghouse, 160, 161, 162
 Sheaffer, Mary, 57
 Sheaffer, W. Carl, 113, 336
 Sheetz, Annie, 1
 Shellenberger, Christian, 215
 Shellenberger, John, 215
 Shenk, John, 237, 336
 Shetter, Huber, 92, 101
 Shippensburg, Pa., 2, 260
 Shippensburg congregation, 156, 260, 261, 262, 263
 Shippensburg State College, 260
 Shirk, Ira, 121
 Shively, George Jacob, 176, 336
 Shively, Greene, 174
 Sholley, Lanta A., Jr., 205, 336
 Showalter, Clarence H., 160, 248, 336
 Showalter, J. Henry, 78
 Shrewsbury congregation, 64, 70, 185, 186, 263, 264, 265, 266, 267
 Shull, Grace, 229
 Shull, Merlin C., 16
 Shull, Merlin G., 55, 131, 132, 228, 229, 337
 Shumaker, Ida C., 57
 Shuman, John, 237
 Simmons, C. Reynolds, Jr., 45, 101, 337
 simplicity of life, 5
 Simpson, Glenn, 101
 Sipe, Larry, 298
 Sisters' Aid Societies, 86, 87, 203
 Skoplje, Yugoslavia, 133, 134
 Slusher, Terry, 257
 Small, Charles, 264
 small group life, 85
 Smeltzer, Ralph, 140, 141
 Smith, Arthur M., 179, 217, 245, 273, 337
 Smith, George, 92, 101
 Smith, Gerald, 169
 Smith, Laureen R., 259
 Smith, Nevin L., 214, 272
 Smith, Paul H., 214
 Smith, Welty G., 192
 Snader, Earl E. Jr., 283
 Snavelly, Harper S., 113, 176, 177
 Snider, Donald M., 25, 91, 217, 129, 130, 283, 337

Snowberger, Dr. Campbell, 96
 Snowberger's meetinghouse, 156
 Snow Hill Seventh Day Baptists, 191
 Snyder, Graydon F., 82
 Snyder, M. M., 185
 soap, 125
 Social Action, Chpt. XI
 "Social Awakening and Cooperation", 12, 13, 14, 15
Social Creed of the Churches, The, 13
 Social Education and Action Committee, 131, 139, 140
 Social Gospel, The, 13
 social mobility, 4
Social Progress, 124
 social security, 3
Social Sources of Denominationalism, 1
 Society of Friends, 116
 Sollenberger, Benjamin, 63, 64, 179
 Sollenberger, Clarence B., 43, 52, 120, 179, 245, 257, 269, 337, 338
 Sollenberger, M. E., 113
 Sollenberger, Nelda (Weaver), 64
 Spock, Benjamin, 132
 Sprenkel, John F., Jr., 93, 98, 105, 291, 297, 299, 338
 Sprenkel, Louise, 297
 Sprenkel, Mary C., 298
 Stambaugh, Connie (See Sweitzer, Mrs. Wendell)
 Standing Committee, 5, 16, 17, 21, 78, 154, Appendix
 Statler, Harold B., 338
 Stauffer, Benjamin, 252
 Stauffer, Jacob M., 201
 Steerman, Charles, 195, 196, 230
 Stern, Donald, 55
 Sterner, Goldie (Baugher), 17, 338, 339
 Stevenson, Mrs. Paul, 113
 Stewardship and Witness workshops, 219
 Stewardship, Christian, 52, 53, 54, 55, 221, 231, 238, 283, 293
 Stewardship doctrine, 13
 Stine, Donald E., 340
 Stoner, Rosemary, 37
Story of The Brethren, The, 33
 Stouffer, George A. W., 113, 181, 182
 Stouffer, Glenn M., 89, 94, 339
 Stouffer, Samuel M., 176
 Stough, George E., 296, 297, 299
 Stover, H. Mitchell, 105, 113, 157, 180, 243, 259, 284, 286, 297
 Stover, Mary Emmert, 57
 Stover, Wilbur B., 4, 7, 56, 198
 Stoverstown meetinghouse, 167
Strategy For Ministerial Recruitment, 69
 Stratton Street Church, 224, 226, 227
 Strausbaugh, Maurice, 222
 Strite, James Carl, 192, 193, 287, 339
 Strite, Kermit H., 158, 339
Studies in Doctrine and Devotion, 77, 291
 summer pastorates, 71, 183, 184
 Sugar Valley congregation, 1, 267, 268, 269, 270
 Sunday School meetings, 80, 81

Sunday Schools, 80, 81, 195, 259
Susquehanna River, 1
Swartz, Jacob, 270
Swartz, Sara, 58, 83, 103, 205, 339
Swatara, Camp, 26, 100
Sweet, William Warren, 1
Sweitzer, Connie Stambaugh (Mrs. Wendell), 64, 249
Sweitzer, Henry Z., 265
Sweitzer, Kent, 92
Sweitzer, Samuel K., 264, 266
Sweitzer, Wendell H., 131, 264, 266, 267, 339
Swigart, J. Leon, 211, 339
Swope, Guy J., 122

T

Tanner, Michael (Danner), 166
Teen-Encounter, 112, 147
Temperance Leagues, 11
Then and Now, 174, 175
theology, 12, 19, 74, 184
Theological Discussion Groups, 19
Thomas, J. I., 180, 197, 287
Thomas, Mrs. J. I., 87, 88
Thomas, J. Walter, 56
Thompson, E. Gerald, 253, 254, 255, 340
Three Springs congregation, 46, 71, 190, 194, 236, 270, 271, 272, 273
Three Year Reading Program, 70, 71
Tice, James, 50
Toynbee, Arnold, 127
Tract Committee, 10
Tractor Operators in China, 90
Tri-District Committee, 31, 32, 33, 35
Tri-District Program, 31, 32, 33, 34, 35, 36, 45, 81
Trimmer, Chauncey F., 211, 220, 222, 340
Trimmer, Ida, 220
Trimmer, J. E., 98, 116, 120, 121, 178, 213, 214, 274, 340
Tritt, Helen Marie (See Mischitz)
Tritt, Ray, 64, 179
Tritt, W. Wayne, 113, 232, 340
Trostle, Don, 103
Trostle's meetinghouse, 278
Trustees, Elizabethtown College, 98
Tung, Wang, 57
Turner, Robert, 43, 298, 340
Tuscarora congregation, 196, 273, 274, 275, 276
Tuscarora Valley, 194
"Twelve Disciples" Program, 285
Two Christian Witnesses, 94
"Two Hundred Thousand Dunkers For Peace", 154

U

Underground Railroad, 148
Undershepherd Plan, 183, 233
U N E S C O., 135
unified budget, 53, 179, 183, 221, 293
Union church houses, 230, 285

three hundred eighty-four

Union County, 1
Union County Standard, 175
 uniqueness, individual, 6
 United Church Center, 33, 35, 124
 United Nations Relief and Rehabilitation Administration, 126
 unity, church, 15, 19, 21
 universal church, 19, 21, 136
 Universal Military Training, 141
 Upper Codorus congregation, 1, 45, 166, 167, 168, 169, 170, 171, 246
 Upper Conewago congregation, 1, 73, 149, 150, 151, 276, 277, 278, 279, 280, 281
 Upper Cumberland congregation, 202, 212, 243
 Upper Marsh Creek congregation, 73, 223, 226, 227
 Upton meetinghouse, 160, 161
 urban, 2, 18, 139, 140
 urban ghetto, 140
 urban nation, 5
 "urban renewal", 137
 Urban-Rural Struggle, 2, 3, 4, 5
 Utz, Elizabeth, 167
 Utz, John, 199

V

Valencourt, Roy, 240
 Valentine, M. Carroll, 157, 226, 259
 Van Asdalan, M. George, 179
 Van Dyke Mission, (See Tuscarora)
 Varner Chauncey, 294
 Varner, Phillip, 218
 violence, 145, 146
 Vietnam War, 129, 132
 Vietnam War, 129, 132
 vitality, religious, 8, 9
 Vocations Conferences, Church, 71, 72
 "Voices of Faith", 186
 Volland, Mary, 84, 87, 88, 101, 110, 341

W

Wagaman, B. Franklin, 192, 193, 341
 Wagner, Kenneth N., 175
 Waka, 63
 Walizer, Gerald E., 269, 341
 Waltersdorff, Edward, 151
 Wampler, Guy E., 293, 341
 Washington March For Jobs and Equality, 142
 Washington Seminars, 142
 Wastler, LeRoy E., 341
 Waynesboro congregation, 1, 4, 25, 27, 57, 82, 84, 104, 156, 281, 282, 283, 284, 285, 286
 Waynesboro, Pa., 151
 Weaver, C. F., 238
 Weaver, John, 283
 Weaver, Paul, 101
 Weber, Russell H., 177, 197
 Weigel, Gustave, 14
 Welfare, Social, 24, Chpt. IX

Welsh Run congregation, 156
 Welty congregation, 156, 192, 259, 286, 287, 288
 Welty, John, 286
 West, Dan, 3, 39, 90, 125, 126, 127, 158, 204
 West, M. Guy, 21, 31, 34, 35, 41, 43, 98, 101, 123, 138, 142, 175, 189,
 189, 227, 252, 257, 262, 272, 292, 293, 294, 342
 West, Naomi, 17, 111, 113
 West, Phil, 130
 West, Walter A., 158, 259, 342
 West York congregation, 288, 289, 290
 Whitacre, Howard A., 43, 158, 185, 231, 252, 257, 342
 Whitacre, Mrs. Howard A., 113
 Whitacre, Jesse, 197, 230
 Whitacre, Theodore E., 197, 283, 342
 Widdowson Chapel, 284
 Widdowson, Olive, 58
 Widdowson, William L., 104, 343
 Widdowson, Mrs. William L., 83
 Wildasin, Mark A., 343
 Wildasin schoolhouse, 167
 Wilkes-Barre, 295
 Williams, John, 131
 Wilson, David C., 67, 122, 187, 231, 233, 245, 343
 Wilson, Sara (Grossnickle), 187
 Wilson, Woodrow, 3, 137
 Winger, Otho, 7
 Wingert, Edward B., 160
 Wingert, Sudie, 1
 Winter, John E., 222
 Witness Commission, 131, 139, 148
 "Witness For Peace", 130
 witness, positive, 8
 Wolfe, Marshall R., 219
 Wolgamuth meetinghouse, 208, 209, 211, 212
 women, 24, 86
 Women's Auxiliary, Brethren Home, 107, 108
 Women's Fellowship, 86, 102
 Women's Work, 86, 87, 88, 160, 166, 177, 203, 211, 212, 218, 222, 239,
 255, 280, 292, 298
 workshop 83, 84
 works theology, 149
 World Convocation of the Brethren, 179, 293
 World Council of Churches, 6, 14, 134, 144
 Worley, LaVerne, 133, 134
 worship, Christian, 64, 67, 188, 290, 294

Y

Yeingst, James L., 96
 Yingling, David A., 343
 Yohe, Milton W., 249, 343
 yoked parishes, 180, 196, 287
 Yorkana church, 238, 239, 243
 York County, 1, 2, 3, 17, 118, 223, 246
 York County Council of Churches, 147, 294, 300
York Dispatch, The, 294

York First Church congregation, 1, 4, 45, 49, 60, 64, 71, 79, 120, 135,
139, 144, 147, 164, 185, 288, 290, 291, 292, 293, 294, 295, 296
York, Pa. 2, 3, 17, 146, 147, 151
York Rescue Mission, 112, 113, 147
York Second Church congregation, 45, 100, 117, 296, 298, 299, 300
Young, David S., 201
Youth, 115
Youth activities, 90, 91, 92, 239, 293, 295
Youth Conferences, 91
Youth Exchanges, 135
Youth Movement For Evangelism, 90

Z

Ziegler, Carl W., 98, 229, 232
Ziegler, Earl K., 34, 37, 65, 70, 84, 98, 169, 170, 201, 211, 212, 343, 344
Ziegler, Mrs. Earl (Vivian), 88
Ziegler, Edward K., 3, 19, 60, 90, 93, 127, 142, 180, 269, 291, 292, 297,
344
Ziegler, Helen (Trimmer), 92
Ziegler, Levi K., 11, 26, 27, 28, 29, 57, 120, 135, 185, 199, 225, 237, 261,
275, 282, 344
Ziegler, Mrs. Levi, 88, 120, 186
Zigler, M. R., 3, 26, 120, 124, 126, 135, 229
Zinzendorf, Count, 16
zones, brotherhood, 17
zones, district, 44
Zook, Carol, 109
Zuck, Nevin H., 17, 177, 204, 205, 231, 252
Zug, B. F., 261
Zunkel, Wayne, 20

CHANGE AND CHALLENGE — GLEIM